Combined Ebook

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- Nine Year Plan (2022–2031), issued by the Universal House of Justice, is not merely a religious program but a transnational governmental project

About the Bahai Faith

The roots of the Baha'i faith lie in the Shi'ite sect of Islam which was led by 12 successive Imams, descendants of Muhammad's son-in-law, Ali. The 12th Imam, as a child, withdrew from society to escape assassination, the inevitable fate of his 12 predecessors. He would make contact with the faithful through "Gates," individuals through whom he would give his teachings.

In 1844, Mirza Ali Muhammad (1819-1850) declared himself to be the "Gate," the "Bab" (pronounced Bob). He claimed he was not just a "Gate," but rather the "Gate" of God, a major Manifestation of God equal to the prophet Muhammad. For six years he gathered the faithful around him, proclaimed a new revelation and the eventual appearance of the final Manifestation for this cycle of human history. After numerous armed conflicts with Muslim authorities, the Bab was martyred in 1850 and his followers scattered.

Before his death the Bab designated Mirza Yahya, a son of nobility, as a caretaker to follow him. Another devoted follower of the Bab, Yahya's half brother Mirza Husayn Ali, proclaimed himself to be "He-Whom-God-Will-Manifest," the major Manifestation of God prophesied by the Bab. He also changed his name to Baha'u'llah, "Glory of God," and proclaimed that the Bab was his forerunner. Mirza Yahya strenuously opposed this and both sides appear to have been involved in assassination plots.

The original followers of the Bab who gave their allegiance to Baha'u'llah became known as Baha'is. Baha'u'llah, a dynamic personality with great force of will, wrote over 100 volumes of Baha'i scripture, entertained dignitaries and maintained a large correspondence while under virtual house arrest for decades.

A troubled period of transition followed Baha'u'llah's death in 1892. He had designated his eldest son, Abdu'l' Baha ("Slave of Baha"), as his successor. Abdu'l' Baha's brother, Mirza Muhammad Ali, challenged the extent of his authority. Abdu'l' Baha retaliated by "excommunicating" practically all his closest relatives and depriving them of their income from Baha'u'llah's estate.

The Baha'i Faith became worldwide under Abdu'l' Baha's leadership, and his mission trips to the West. However, upon his death in 1921, the transition of power was once again very troubled. Shoghi Effendi, Abdu'l' Baha's grandson, was designated the successor, the First Guardian of the Faith. With this position ".his decisions were absolute and final and his words authoritative" (The Baha'i Faith: Its History and Teaching, p.251). This brought him into conflict with other family members and he soon excommunicated every living relative, including his own parents. However, under Shoghi Effendi's administrative skills the Baha'i Faith continued to grow until his death in 1957. He left no designated successor and the Faith is now under the administration of the Universal House of Justice, a group of nine people who are elected democratically and oversee the Cause internationally.

Baha'i historians and authorities have suppressed & the earliest source materials and rewritten the early years of the Faith. One of the earliest and most important historical documents of the time, the Nuqtatu'l-Kaf, was written by the Babi, Mirza Jani. It clearly states that the Bab declared Mirza Yahya as his successor.

DIVISIONS EXIST IN BAHAI FAITH ALSO...

The Bahá'í Faith has had challenges to leadership at the death of every head of the religion. The vast majority of Bahá'ís have followed a line of authority from Bahá'u'lláh to `Abdu'l-Bahá to Shoghi Effendi to the Custodians to the Universal House of Justice.[1] Sects diverging from this line of leadership have had relatively little success and have failed to attract a sizeable following.[2][3] In this sense, there is only one *major* branch of the Bahá'í Faith,[4] represented by at least 5 million adherents, whereas the groups that have broken away have either become extinct with time, or have remained in very small numbers. Globally the Bahá'í community has maintained its unity.[5] Bahá'í scriptures define a Covenant regarding succession which is intended to keep the Bahá'ís unified.[6] Claimants challenging the widely accepted successions of leadership are shunned by the majority group as Covenant-Breakers, though such claimants likewise regard the others in the same way. Other than on the matter of leadership and organization, there are few if any differences between the schismatic and mainstream Bahá'ís in matters of doctrine and practice.[4]

GUARDIANSHIP….A MAJOR ISSUE IN BAHAI FAITH

(No content)

GUARDIANSHIP…A MAJOR ISSUE IN BAHAI FAITH

Main article: Will and Testament of `Abdu'l-Bahá

Other than allusions in the writings of Bahá'u'lláh to the importance of the Aghsán, the role of the Guardian was not mentioned until the reading of the Will and Testament of `Abdu'l-Bahá. Shoghi Effendi later expressed to his wife and others that he had no foreknowledge of the existence of the Institution of Guardianship, least of all that he was appointed as Guardian.[28][29] `Abdu'l-Bahá warned the Bahá'ís to avoid the problems caused by his half-brother Muhammad `Alí.[29] He stipulated the criteria and form for selecting future Guardians, which was to be clear and unambiguous.[23] His will required that the Guardian appoint his successor "in his own life-time ... that differences may not arise after his [the Guardian's] passing."[23][30] The appointee was required to be either the first-born son of the Guardian, or one of the Aghsán (literally: Branches; male descendants of Bahá'u'lláh).[23] Finally, `Abdu'l-Bahá left a responsibility to nine Hands of the Cause, elected from all of the Hands, who "whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor."[27][30] The will also vested authority in the Guardian's appointed assistants, known as the Hands of the Cause, giving them the right to "cast out from the congregation of the people of Bahá" anyone they deem in opposition to the Guardian.[5][30][31]

Charles Mason Remey

Charles Mason Remey was among the Hands who signed the unanimous proclamations in 1957, acknowledging that Shoghi Effendi had died without having appointed his successor.[26][55] He was also among the nine Custodians initially elected to serve in the Holy Land as interim head of the religion.[40][24][56] On 8 April, 1960, Remey made a written announcement that he was the second Guardian of the Bahá'í Faith and explained his "status for life as commander in chief of Bahá’í affairs of the world" in this proclamation which he requested to be read in front of the annual US convention in Wilmette.[57] He based his claim on his having been appointed President of the first International Bahá'í Council by Shoghi Effendi in 1951.[55][58] The appointed council represented the first international Bahá'í body. Remey believed that his appointment as the council's president meant that he was the Guardian of the Bahá'í Faith.[55][59] Regarding the authority of the Hands of the Cause, Remey wrote in his letter that the Hands "have no authority vested in themselves... save under the direction of the living Guardian of the Faith."[60] He further commanded the Bahá'ís to abandon plans for establishing the Universal House of Justice.[61] Remey never addressed the requirement that Guardians should be male-descendants of Bahá'u'lláh, of whom Remey was not. His followers later referred to letters and public statements of `Abdu'l-Bahá calling him "my son" as evidence that he had been implicitly adopted[62] but these claims were almost universally rejected by the body of the Bahá'ís.[27][41] In response, and after having made many prior efforts to convince Remey to withdraw his claim[63][64], the Custodians took action and sent a cablegram to the National Spiritual Assemblies on 26 July, 1960.[65] Two days later the Custodians sent Mason Remey a letter informing him of their unanimous decision to declare him a Covenant-breaker.[55][66] They cited the Will and Testament of `Abdul-Bahá, the unanimous joint resolutions of November 25, 1957, and their authority in carrying out the work of the Guardian[67] as their justification. Anyone who accepted Remey's claim to the Guardianship was also expelled.[25][55][68] Remey maintained his claim to Guardianship, and with a small group of followers went on to establish what came to be known as the Orthodox Bahá'ís Under the Hereditary Guardianship, which later broke into several other divisions based on succession disputes within the groups that followed Remey

THE FOUNDING OF UHJ

When Shoghi Effendi died in 1957, he died without explicitly appointing a successor Guardian.[23][24] He had no children, and during his lifetime all remaining male descendants of Bahá'u'lláh had been excommunicated as Covenant-breakers.[23] He left no will.[23] Shoghi Effendi's appointed Hands of the Cause unanimously voted it was impossible to legitimately recognize and assent to a successor.[24][25][26] The Bahá'í community was in a situation not dealt with explicitly in the provisions of the Will and Testament of `Abdu'l-Bahá.[23] Furthermore, the Universal House of Justice had not yet been elected, which represented the only Bahá'í institution authorized to adjudicate on matters not covered by the religion's three central figures.[27] To understand the transition following the death of Shoghi Effendi in 1957, an explanation of the roles of the Guardian, the Hands of the Cause, and the Universal House of Justice is useful.

A BREAK IN THE LINE OF GUARDIANSHIP

Mason Remey and his successors asserted that a living Guardian is essential for the Bahá'í community, and that the Bahá'í writings required it. The basis of these claims were almost universally rejected by the body of the Bahá'ís,[27][41] for whom the restoration of scripturally sanctioned leadership of the Universal House of Justice proved more attractive than the dubious claims of Mason Remey.[72] The House commented that its own authority was not dependent on the presence of a Guardian,[32] and that its legislative functioning was unaffected by the absence of a Guardian.[23] It stated that in its legislation it would be able to turn to the mass of interpretation left by Shoghi Effendi.[23] The Universal House of Justice addressed this issue further early after its election clarifying that "there is nowhere any promise or guarantee that the line of Guardians would endure forever; on the contrary there are clear indications that the line could be broken.

DUPLICITY AND HYPOCRISY IN BAHÁ'Í FAITH

The Talk of Mr. Payman Mohajer is in sharp contradiction with writngs of Shoghi Effendi and Messages of UHJ

Bahá'ís indeed have strange and mysterious ways of operating. While to the world they declare that Ruhi books are selfless service of the Faith to the humanity towards moral upliftment, but the hidden agenda is conversion. Therefore to hide their duplicity and hypocrisy, Bahá'ís always have two types of statements one is for "general public" and other "only for Bahá'ís". One will find the two statements always in sharp contradiction to each other. Recently Dr. Payman Mohajer in his speech to the Bahá'ís said that the purpose of core activities is for betterment of society but the actual Messages to the Bahá'ís clearly states that it is for proselytizing and conversion. This is evident when one reads through the messages circulated by the Faiths supreme body the Universal House of Justice. **What Bahá'ís Say :** "In the course of the consultations, Dr. Mohajer posed a thought-provoking question to the participants, "What is the purpose of our core activities?" "Dr. Mohajer then went on to share an explanation, by giving the example of a glass. He said that while it is not inaccurate to say that the glass is transparent, it is evident that transparency is not the purpose of the glass. Transparency is one of the attributes of the glass, but its purpose is to hold liquid. Similarly, one of the attributes of our core activities is that they become portals for entry by troops or instruments for teaching - but that is not their purpose .... ***.... Now if someone were to ask us whether the purpose of our inviting them to join study circles is to make them Bahá'ís, we can confidently say 'NO' and tell them that the purpose of our core activities is to assist in the transformation and betterment of society."***

What Bahá'í writings have to say about it:

1. The Bahá’ís must realize that the success of this work depends upon the individual. The individual must arise as never before to proclaim the Faith of Bahá'u'lláh. The most effective way for them to carry on their work is for the individual to make many contacts, select a few who ***they feel would become Bahá'ís, develop a close friendship with them, then complete confidence, and finally teach them the Faith, until they become strong supporters of the Cause of God.***

(Shoghi Effendi to all National Spiritual Assemblies, 13 May 1955)

2. The role of the individual is of unique importance in the work of the Cause. It is the individual who manifests the vitality of faith upon which the success of the teaching work and the development of the community depends. Bahá'u'lláh's command to each believer to teach His Faith confers an inescapable responsibility which cannot be transferred to, or assumed by, any institution of the Cause. The individual alone can exercise those capacities which include the ability to take initiative, to seize opportunities, to form friendships, to interact personally with others, to build relationships, to win the cooperation of others in common service to the Faith and society, and to convert into action the decisions made by consultative bodies. It is the individual's duty to "consider every avenue of approach which he might utilize in his personal attempts to capture the attention, maintain the interest, and deepen the faith, ***of those whom he seeks to bring into the fold of his Faith."***

(Ridvan Message 1996)

3. ".... As you know, during the time of the Guardian, emphasis was placed on establishing the Faith throughout the world and in raising up the administrative institutions that would provide the foundation for the prosecution of the Divine Plan. As the House of Justice observed in its Ridván 2000 message, this task has been essentially completed. "The structures of an Administrative System that, at the end of the century, stands before the gaze of the world in the wholeness of its essential form." The Cause has now entered a stage in its organic development in which ***it is necessary to prepare the community for entry by troops and, beyond that, mass conversion.*** The current series of global teaching Plans have focused the energies of the Bahá'ís on stimulating the processes of growth and community development at the level of the cluster, and the friends have been encouraged to teach the Faith where they live. Those clusters with larger Bahá'í populations have been selected for close attention with the expectation that they can more rapidly advance, and the lessons learned can then be applied to other clusters ....”

(Universal House of Justice letter dated 30 September)

FREE BAHA’I FAITH

"There are no officers in this Cause. I do not and have not 'Appointed' anyone to perform any special service, but I encourage everyone to engage in the service of the Kingdom. The foundation of this Cause is pure spiritual democracy and not a Theocracy." – Abdul Baha Free Baha’is is an ideological group trying to disseminate the True Faith of Baha’u’llah as against the Baha'i Administration. Some of the teachings of the Faith are:- - The oneness of all the world's great religions. - The Oneness of God. - The harmony of science and religion - The oneness of humanity. - Progressive Revelation - God has progressively revealed His attributes through a series of Manifestations or Prophets including Adam, Krishna, Buddha, Muhammad, Christ, Zoroaster, Moses, the Bab, and Baha'u'llah. - Independent investigation of the truth. - Strict adherence to the Covenant of Baha'u'llah and Abdul-Baha. - Free Bahais love the entire world; to love humanity and try to serve it; to work for universal peace and universal brotherhood. - We firmly and strongly believe that Abdul Baha, The Most Mighty Branch, did not appoint Shoghi Effendi as the Guardian and the Alleged Will of Abdul Baha is forged and a fake. Keeping this in mind one should expect that the teachings of the Shoghi Effendi should be a mirror of Baha’u’llah and Abdul Baha’s teachings. Therfore we see that Shoghi Effendi’s life is contrary to the beliefs and teachings of the Baha’i Faith. There are numerous contradictions in the statements of Abdul Baha and Shoghi Effendi. Let us just take two examples. 1-The infallible Center of the Covenant (Abdul Baha) said that Confucius was a Manifestation (Promulgation of Universal Peace, p.346). Which is the position held today. Shoghi Effendi states, "Confucius was not a Prophet (Manifestation)" (Lights of Guidance, p.349). 2-In the words of the infallible Shoghi Effendi: "It is too late to save the world. The Message of Baha’u'llah has Been in the world over one hundred years ... but it has been rejected ... The calamity will be sudden ... The Russian submarines will paralyze Great Britain, the United States, Europe, the Atlantic, Pacific and Mediterranean seaboards ... Bahais should not only leave their homes but go away as far as possible from the coasts ... The coming calamity will be worse than war! Whole cities will evaporate! Especially in those cities where it is hardest to teach the Faith such as New York, Chicago, San Francisco ... The calamity will happen before the Lesser Peace." (Bahai Lore, p. 122 from Ruhaniyyih Ruth Moffet, 'Visiting the Bahai World Center' [May 17 - June 1 1954], pp. 7-8.) This "prophecy" bears all the marks of someone who is afflicted with an overabundance of morbid imaginings, possibly inspired by a fondness for reading "novels." For those friends who are new to the Free Faith or those who just want to know about it and how we differ from the Haifan sect. http://www.freebahais.com/ http://freebahais.blogspot.com/

Will and Testament of Abdul Baha is Fraudulent

RUTH WHITE writes…

If Abdul Baha had had any secret intention of appointing Shoghi Effendi as Guardian of the Baha'i Cause, it does not seem plausible that he would have excluded him from the entourage that accompanied him on his trip through Europe and America during 1912. Shoghi Effendi at that time was eighteen years of age and spoke and wrote English, Persian and Arabic; yet he was not included in this trip. Even after Abdul Baha returned to Palestine, instead of choosing Shoghi Effendi as his secretary, he chose Ahmad Sohrab, who had accompanied him to Europe and America, and who continued as his secretary for five succeeding years.

It is important for those who are interested in the Baha'i Religion to free them from the idea that the family of Abdul Baha is a "Holy Family." In fact his family, and "in-laws," with the exception of his wife and sister, were somewhat materialistic, and viewed the religion more or less as a little family affair with a strong bent toward organization. For years they have indoctrinated, more or less, the pilgrims who visited the home of Abdul Baha, me included, with this conception of religion. This partly nullified the great universal teachings. The result was that when Abdul Baha passed from this world in November, 1921. Some of his family, who had laid the ground-work for organization through these pilgrims while he was alive, hastened to establish it more firmly when he died. All this resulted in making the Baha'i Movement, under the dictatorship of Shoghi Effendi, an organization which for narrowness and bigotry has no parallel in history except in the dark ages."

Ms. Ruth White and Mr. Ahmad Sohrab extensively discuss the degree to which the purported will and testament depart stylistically and in content from Abdu'l-Baha's widely published and recognized views. Coupled with the professionally forensic judgment of Dr. C. Ainsworth Mitchell, the burden of proof that the will and testament are legitimate lies with the Haifan Baha'is, the beneficiaries of the forgery. After more than 90 years, it's clear they're not going to admit to the crime or allow independent forensic scrutiny of it. Naturally the Haifan Baha'i Ideology is based on this Fraudulent Testament which sooner or later every Baha'i will come to know.

http://www.freebahais.com/

http://freebahais.blogspot.com/

Baha’is are not supposed to indulge in politics but the Universal House of Justice does!!!

Baha’u’llah has repeatedly warned the Baha’i not to indulge in politics:

Baha’u’llah addressing His followers wrote: "*Forbear ye from concerning yourselves with the affairs of this world and all that pertaineth unto it, or from meddling with the activities of those who are its outward leaders. The one true God, exalted be His glory, hath bestowed the government of the earth upon the kings. To none is given the right to act in any manner that would run counter to the considered views of them who are in authority.*"

(Gleanings from the writings of Baha’u’llah p. 241)

The Blessed Beauty hath even prohibited the believers from discussing political affairs.

Here we come across the activities of the universal house of justice exactly contrary to what Baha’u’llah, said and practiced:

The visit of different politician

to the World Centre

“Official visits to the Baha'i World Centre in Haifa were made by the representatives of the Governments of Brazil, Egypt, France, the Federal Republic of Germany, India, Israel, Luxembourg, the Netherlands, the Philippines, Spain, the United Kingdom and Uruguay. A delegation from the European Parliament was received, as were visitors from the World Council of Faiths, the World Affairs Council, and Rotary International.”

(Baha’i World Volume 16, Page 60)

“During the month that followed most of the governments of the world, including those responsible for the administration of significant territories and islands, had received the Statement. The presence in the Haifa/'Akka area of the World Centre of the Faith made it possible for two members of the Universal House of Justice to join officers of the Baha'i International Community in calling on Mr. Chaim Herzog, President of Israel for the presentation that took place on 4 December. By Ridvan 1986 a total of 138 such presentations had occurred. Of these, 62 had been made in meetings between Baha'i delegations and the responsible Head of State, 42 through meetings with representatives of a Head of State, and 21 through the United Nations missions of the countries concerned through the intermediary of the Baha'i International Community. Through force of circumstance 13 were dispatched by mail.”

(Baha'i World Volume 16, Page 335)

The Baha'i should know that: "sovereign remedy" lies in turning and submitting to the "skilled," the "all- powerful," and "inspired Physician. This, verily, is the truth, and all else naught but error."

(World Order of Baha'u'llah, pp. 39-40)

Had the UHJ being a true UHJ as prophesized by Baha'u'llah it would have acted on the sayings of Baha'u'llah thereby attracted the multitudes to the radiance of His glorious Faith, and enable them to warm their hearts and ignite their souls with the flames of that undying Fire which "blazeth and rageth in the world of creation."

It is apparent that the Universal House of Justice is far from what was dreamt of by Baha'u'llah. It lacks the requisite standing .authority and legitimacy. The so called House of Justice situated at Haifa, Israel is deprived of any validity.

For more information please log on:

http://www.freebahais.com/

http://freebahais.blogspot.com/

Division among the followers of Bab and Baha'u'llah

Here is a brief presentation on the history of divisions in the Bahá'í Faith - right from its inception, the Báb, 'Subh-i-Azal, Bahá'u'lláh, Abbas Effendi, Shoghi Effendi and finally till the present day Universal House of Justice. [youtube=http://www.youtube.com/watch?v=WYnjWvjHf10&color1=0xb1b1b1&color2=0xd0d0d0&hl=en_US&feature=player_embedded&fs=1]

Caste System in Baha'i Faith

Currently, the Baha'is think of humanity as being divided into a few official groups or castes. I have organized them in a list from "best" to "worst" based on how many rights they would have in a future Baha'i world order: 1. Baha'i in good standing 2. Baha'i with administrative rights removed 3. non-Baha'i 4. Covenant-breaker If you include more subtle gradations, which may possibly acquire a greater degree of official status in the future, the list would look like this:

1. Baha'i in good standing, active
2. Baha'i in good standing, inactive
3. Baha'i with some administrative rights removed
4. Baha'i with all administrative rights removed (Feast attendance, voting, eligibility for election, contribution to Funds, contribution to Huququ'llah, plus anything I'm forgetting to mention)
5. non-Baha'i (never been a Baha'i)
6. ex-Baha'i, left voluntarily (not an opponent)
7. ex-Baha'i, membership revoked/expelled by UHJ (not an opponent)
8. opponent or enemy of the faith, non-Baha'i
9. opponent or enemy of the faith, ex-Baha'i
10. child or grandchild of Covenant-breaker, not practicing in Covenant-breaker organization
11. Covenant-breaker, not officially declared by UHJ but member of Covenant-breaker organization
12. Covenant-breaker, officially declared by UHJ

Groups 10-12 constitute the Baha'i version of the "untouchable caste." Groups 4-12 (the vast majority of categories) would not have the right to vote in elections for the highest governmental positions, i.e. the Baha'i Houses of Justice that would have final authority at the local, national, and international levels. How's that for unity of all people, huh? Best, Eric Stetson (Group 11 - I think ;)

What has brought the Baha'i Faith to this juncture?

This place where several Baha'i sects vie to be recognized as the one and only true Baha'i sect? Where the Haifan Baha'i sect refuses to even recognize the very existence of other Baha'i sects, claiming that because those sects have so few adherents they are insignificant and virtually non-existent. How is it that the lofty ideals and concepts that are supposedly central to Baha'i belief have been left in the dust in a blind pursuit to raise one version or another of a supposedly inviolable Baha'i covenant over the several other versions of that Baha'i covenant which are all held to be sacrosanct by those Baha'is who hold to those particular versions? Why is it that respect for the diversity of religious interpretation is missing amongst all Baha'i sects? Why? Because a respect for the diversity of religious interpretation was not held or practiced by the founders of the Baha'i religion. Although the founders of the Baha'i religion gave lip service to the principle of the oneness of religion they failed to recognize that they themselves were responsible to apply such principles in their own lives. Mirza Husayn Ali - Baha'u'llah failed to do this in regards to the Babi/Bayani faith and it's followers, Abbas Effendi - Abdu'l-Baha' failed to do this in regards to his own half brother Muhammad who chose to hold to a more unitarian interpretation of Baha'ism. When exceptions are made to the oneness of humanity it is no longer true oneness, it is the same old same old religious exclusivity that has been practiced by religionists since the beginning of organized religion. When there is no respect for a true diversity of religious interpretation religion falters, it then becomes more of a source of disunity than it is source of unity; more of a bane to humanity than a boon. The present situation amongst Baha'i sects is a case in point. Of course Haifan Baha'is will discount this reality stating that all other Baha'i sects are insignificant and unimportant. While each Baha'i will blindly cleave to their own religious interpretation all along allowing those interpretations to make a mockery of any pretense of a true belief in the oneness of humanity, the oneness of human spirituality. What is the source of this profound dysfunction? The founders of the Baha'i religion themselves. Men who had words stating that shunning had been abolished, that humanity should no longer see others as their enemies, drawing lines, that the former religious practice of dividing humanity had been removed; while all along out of the other side of their mouths came contradictory words, hypocritical words, counseling their followers to engage in the very religious practices they had supposedly left behind. What you see is the result of these contradictory and hypocritical religious teachings and religious practices. If Baha'is of all sects truly believe in the oneness of humanity, truly believe in the oneness of human spirituality, they will have to leave the immature, ignorant, and contradictory religious practices of the founders of their religion behind them. They will have to truly embrace religious diversity, as well as diversity of religious interpretation and not see such diversity as a threat to their chosen orthodoxies but as genuine and healthy expressions of human spirituality. Until this occurs the Baha'i Faith as a religion will continue to be more of a source of disunity than it is a source of unity and humanity would be better off without it. Cheers Larry Rowe

Baha'i rift : Baha'is upset with Orthodox Baha'i Faith

Mainstream group doesn't want the name Baha'i by any other group Read Complete story reported by : Chicago Tribune http://www.chicagotribune.com/news/local/chi-bahai-18-may18,0,6239589.story New link http://archives.chicagotribune.com/2009/may/18/local/chi-bahai-18-may18

Examples of Beliefs, Claims and Orders by the Twentieth Century God

Bahá's claim to godliness and divine revelation to a friend. On page 179 of Mobin, Mirza Hossein Ali tells Alinaghi: "O, AN before Naghi (Alinaghi), hear my voice from the shores of existence in the red mausoleum which is the highest place, that there is no god but I." And in his *Fatehat-ol-Ketab,* he says: "I am a god the like of which is not but I, compassionate and merciful. I am a god the like of which is not but I, the great king. I am a god who created the beings."

Man's dignity as seen by Bahá’ism:

"Aghnamollah", meaning "Gods's sheep", is one of the commonest words in Bahá’i books, signifying that the Bahá’is consider all human beings, particularly Bahá’is, as Mirza Husein Ali's sheep, that is their god's sheep.

This fact is evidenced by the name of the Bahá’is' community, where they hold their prayers and meetings, which is "Hazira" meaning "stable".

The Sanctity of number 19

Since Báb and his companions numbered 19, the Bahá’is sanctify this number, so much so that each Bahá’i year has 19 months of 19 days each. They fast 19 days of the year. Their essential inheritance is 19 sheets of paper and 19 rings. The women's marriage portion, too, is 19 mesqals (19) of gold or silver.

Urban and rural women's marriage portion

According to the verses descended by the Bahá’i god, Mirza Hossein Ali, the urban women's marriage portion shall be 19 mesqals of gold and that of the rural women 19 mesqals of silver - Bahá’u’lláh's holy book.

Burn him alive

Bahá’u’lláh's Holy Book, p. 18, line 5: "Burn alive whomever burns a house intentionally."

Nothing to women

The pertinent section on page 118 of the Holy Book reads: "We ordained that the residential house and clothes (bequeathed by the dead) shall be for male offsprings (men), and nothing (of this property) shall go to women.

Strange pronouncement on a point of religious jurisprudence

The Bahá’i holy book entitled "Bayan", chapter 16, item 6 reads:

"If someone is forced to travel, or his house is entered into without his permission, or he is evicted from his house without his consent, his wife will be forbidden to him for a period of 19 months."

According to chapter 9 of the 4th book of the Farsi version, it shall be incumbent upon all the women to stay all night with the omnipresent (the 18 special companions of Báb) in order to save God's companions from loneliness and misery.

Political pronouncements:

1. "As of the sunset on the 4th and the beginning of the eve of the 5th day of Jamadi-ul-Ula of the lunar year 1260 A.H. (26.6.1844) being the beginning of rallying of Babism, anyone who disobeys him (Báb) shall be considered a rebellious pagan, and his blood may be spilled."
2. According to Chapter 4 of the 6th book of *"Ahsan-ul-Qisas",* in the five regions of Mazandarn, Khorasan, Fars, Azarbaijan and Iraq, no one but the Bahá'is has the right to reside.

Economic Pronouncement:

"God (Báb) has ordained that men and women adulterers should pay a fine to the House of Justice, the fine comprising 9 mesqals of gold in the first instance (being progressively raised in the subsequent instances)" - p.15, Bayan.

Particulars of the Bahá'i ideology

The following issues generally make up the basic principles of the Bahá'i ideology:

1. Lack of belief in the home-land and the country where they live. This issue has provided the premise for any treachery, espionage and betrayal of the home-land by the Bahá'is.
2. Non-participation in political parties.

   This provides a cover for operations of sabotage.
3. Collaboration with oppressive, instrumental rulers. According to the holy book *"Aqdas",* page 201, no one has the right to object to, or protest against, those who rule the people.

   (This very belief explains their collaboration in the crimes committed by the Zionist regime as well as the sinister Pahlavi regime).
4. Obstinate enmity with Muslims and belief in annihilation of all Muslims throughout the world.

5. Formation of an anti-Islam government of parallel faith in occupied Palestine (Holy Land).

Q: What is the difference between the Tarbiyat Baha'i Community and other Baha'i groups?

A: The only difference between the Tarbiyat Baha'i Community and the rest of the Baha'i world relates to the spiritual leadership of the Faith. The Tarbiyat Baha'i Community believes that the institution of the hereditary Guardianship, delineated by Abdu'l-Baha in his Last Will and Testament, is necessary to preserve the long-term integrity of the Faith. The Tarbiyat Baha'i Community believes that the Guardian must come from the bloodline of Baha'u'llah, and that a Guardian from the Holy Family will arise in due time. The largest Baha'i group, with American headquarters in Wilmette and international headquarters in Haifa, Israel, believes that the institution of the Guardianship terminated when the Faith's first Guardian, Shoghi Effendi, died without children and, apparently, without appointing a successor Guardian. http://tarbiyatbahai.blogspot.com/

Was Abdul Baha's "Will and Testament". produced to the general public after His death? Or, was it known to have existed before His death?

I don't think Abdul Baha's "Will and Testament" was known to have existed before his death. If it was, then at least the part appointing Shoghi Effendi as "Guardian" was unknown, because even Shoghi himself wrote that he had no idea before Abdul-Baha died that he would be given any position in the faith except possibly the ceremonial convener of the Universal House of Justice. Bahiyyih Khanum played a big role in persuading Bahais to accept the will and its appointment of Shoghi Effendi to Guardianship. In fact, for a couple of years after Abdul-Baha died, Bahiyyih was running the faith and seen as its temporary head (at least among those who had rejected Mirza Muhammad Ali). She was the biggest champion of the appointment of Shoghi, and remained highly influential even after he returned to the Holy Land to assume the mantle of Guardianship following his years of vacationing in Switzerland after his nervous breakdown. If the will was forged, I suppose one would have to consider Bahiyyih Khanum as one of the logical suspects for who might have done the forging -- as shocking as that thought may be -- since she actually was leading the (non-Unitarian) Bahais at the time of Abdul-Baha's death and continued to do so for a long time. She had the power and thus the opportunity. Eric S.

Infallibility of UHJ

As a historian of religion, I would argue that the disenrollment of Sen McGlinn is another in a series of signs that the Baha'i Faith is becoming a churchin the Weberian sense, bound together by doctrinal considerations rather than informal enthusiasm (as was often the case in the 1960s and 1970s).The two doctrines, departing from which has resulted in sanctions, are the absolute infallibility of the Universal House of Justice and its future role atthe head of a global theocracy wherein Baha'i administrative institutions will also form the civil government. I know that Baha'i readers will object thatShoghi Effendi expressed reservations about the phrase "theocracy," but I would argue that the doctrine of theocracy now being imposed from Haifa isanyway incompatible with the plain texts of the holy figures. So I am using the word as a social science term, since social scientists would typicallyconsider the assertion that religious institutions will exercise temporal rule a form of theocracy. The doctrine of the infallibility of the Universal House of Justice has evolved radically in recent decades. Abdul-Baha called the institution ma`sum or"guarded from sin by God," but said its `ismat was derivative, which certainly makes it sound not very strong, and far from absolute. And, of course,he had also expressed the hope in The Secret of Divine Civilization that the Iranian cabinet would prove "ma`sum," or protected by God from makingbig errors. Orally, he denied his own infallibility. So he did not mean by the term anything approaching "absolute infallibility." Once a body calling itselfthe Universal House of Justice was actually elected, at a time when the original plans for the structure of the religion, found in the writings of the holyfigures, had clearly fallen through, there was a natural tendency for that body and its appointees and clients to put very strong emphasis on infallibility.It is a way of asserting leadership of a disparate community. They developed the doctrine into one of absolute infallibility. This process is a form of theiron law of bureaucracy, wherein entrenched elites inevitably have far more power over time to shape things than rank and file "citizens." The absoluteinfallibility of the Universal House of Justice is an implicit, assumed belief, and for those who uphold it, it is one of the things that define being a Baha'i.The doctrine of theocracy is mysterious in its origins, though Sen McGlinn has given many clues as to its development in the Western communities. Itcertainly directly contradicts the position of the Baha'i holy figures. Precisely because it is contrary to the scriptural texts, policing this doctrine is allthe more crucial for those who believe in it (and who have somehow managed to make believing in it a criterion for rising high in the religion).Otherwise, as a doctrine it is volatile and unstable, constantly in danger of deconstructing itself. Actually, insofar as the most great infallibility wasreserved by Baha'u'llah for the Manifestations of God, the absolute infallibility of the Universal House of Justice is likewise not scriptural. (And sinceBaha'is have to live every day with numerous errors made by that body, it is also contrary to common sense). It, too, is an unstable doctrine and somust be imposed zealously if it is to survive. The adherents of absolute infallibility and of theocracy are reluctant to promulgate these ideas as a formal orthodoxy to be affirmed, e.g., in acatechism. They certainly would like to do so. But they tend to treat the New Orthodoxy (they would deny it is new) as a goal toward which they wantto take the community, gradually and over time. In many ways, this Orthodoxy is often a secret from the rank and file, and many Baha'is onlyencounter it if they move high up in the administration. When the doctrine of theocracy was first discussed on the old This e-mail address is beingprotected from spam bots, you need JavaScript enabled to view it in the mid-1990s, many posters remarked that they had never encountered it andcertainly did not believe in it. All of the

Baha'i scholars and intellectuals who have been threatened, harassed or sanctioned by the Baha'i administration since the late 1970s havebeen guilty of publicly disputing one of these two doctrines. Since the high administrators believe that these two doctrines define Baha'i orthodoxy andlegitimate membership in the community, an open, public, and vocal challenge to them is almost always met with sanctions. The Baha'i administration iswell aware that most Baha'is probably have not yet accepted these two doctrines, but is willing to chalk this phenomenon up to the immaturity of thebelievers. They are not sanctioned because they are not writers, and have no particular influence, and are not so much opposed to the New Orthodoxyas they are just not convinced of it. The sociological mechanisms whereby Baha'i administrators and intellectuals throughout the world are inducted behind the scenes into this two-foldNew Orthodoxy are unclear and need investigation. Many of the signals given by high administrators lack explicitness. So, it is clear that the Universal House of Justice has called upon members of the National Spiritual Assemblies throughout the world (is that 1100persons or so?) to refute Sen McGlinn's book, a powerful signal that they must uphold the doctrine of theocracy. It is also clear that removal of McGlinnfrom membership in the community is a form of excommunication or takfir (takfir is simply saying that someone who considers himself or herself abeliever is not actually a believer, because of some essential deficit). And the basis for the takfir is his public refutation of the key doctrine ofTheocracy. Doctrinally-based churches, such as Roman Catholicism, always impose sanctions on believers who publicly reject key doctrines. This move isnecessary in part to protect the doctrines themselves, since sanctioning an author brands his or her work with a sort of taboo, making the work lesslikely to prove able to challenge the Orthodox doctrine within a community eager to stay on the right side of orthodoxy. The Baha'i faith has simplybecome such a doctrinally-based church. Since so many rank and file believers came in via the old "sect-like" route of popular enthusiasm, theadministrative Church above presides unevenly over the remnants of the Sect (in the technical sense) below. That is why the New Orthodoxy must remain a secret orthodoxy, but must nevertheless be policed, putting the "heretics" in the Kafkaesque positionof not knowing exactly why they have been sanctioned. The "doctrine" may not be named as such, the "heresy" may also not be named, and even thesanction, of excommunication of various sorts, may not be called that, either. Naming these things would signal to the rank and file that theiradministration had become a doctrinal church, of a sort many of them joined the Baha'i faith to get away from. cheers Juan Cole History, U of Michigan

Copper converted to gold

In Kitab-i-Iqan or the Book of Certitude, Bahaullah claims that copper, in a span of 70 years would be converted to gold. "For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state. Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touch-stone is at hand to assay it and distinguish it from copper?" [12] Certainly interesting for Alchemists who have turned into Biochemists! Regarding Bahaullah's scientific wisdom, I can only add that such ignorant and incorrect statements, presented by Bahaullah as solid and clear facts, naturally questions his credibility and mental sanity. Now let's look into some of Bahaullah's and Baha'ism's universal and superior directives. The punishment of theft In the Kitab-i-Aqdas, Bahaullah instructs his followers to punish thieves [13]. On the first offence the thief is exiled, on the second, imprisonment is prescribed and on the third offence a mark is placed on the thief's forehead. This means that if a thief is caught for the first time, he is to be exiled. In the new city he continues to steal and when caught people will not know of his past, so he will be exiled to another city and will keep on stealing. Let's though assume that a thief is recognized and caught on the third offence, will the mark on his forehead now prevent him from stealing if exile and imprisonment did not? Is the mark on the thief's forehead a license to continue his crimes? What about those caught for the fourth time? How will they be punished? **The punishment for adultery** Adultery and fornication according to Bahaullah is punishable by a fine paid to the Universal House of Justice, (UHJ). On page 15 of Kitab-i-Aqdas (The Most Holy Book), he writes, "It is a must for every adulterer and adulteress that they must pay to the Universal House of Justice and give 9 mithqals of gold. And should they repeat the act, the atonement will be doubled."[14] However if the adulterer/adulteress cannot afford it, then "the poor are the trust of God in your midst"[15] This means that the rich will easily commit adultery and the poor who can't afford the adultery penalty, will still very easily commit adultery as they are "in the protection of God"! Further, I am very curious to know why adultery and fornication have the same punishment- are both crimes considered equally destructive and injurious to the society and the individuals involved? Also what an honorable way for the men of Universal House of Justice to fill their coffers and 'fulfill their responsibilities'! (The UHJ consists only of Baha'i men since Bahai women are not allowed to participate in the law making process in their faith's supreme governing institution...Now, that's called gender equality!) Although Baha'i proponents seem to preach 'unity, peace and equality among mankind' their history, marred by violence, and their teachings, which are in fact twisted and changed Islamic laws, contradict their averred concept of world peace and gender equality. [13]

Kitab-i-Aqdas, text nr. 45 http://www.ishwar.com/bahai/holy_kitab_i_aqdas/texts03.html [14] Kitab-i-Aqdas, text nr 49 http://www.ishwar.com/bahai/holy_kitab_i_aqdas/texts03.html [15] Kitab-i-Aqdas: its place in Baha'i literature Published in The Baha'i World 1992-93 pages 105-117 Baha'i World Centre, 1993, ISBN 0-85398-996-6, Original written in English. Haifa: 1993 http://bahai-library.com/file.php5?file=aqdas_bahai_literature&language= See the part on 'Government'

Cracks in the Covenant

Bahais present their “Covenant” as something unique to their religion. They present it as an undisputable documented contract of inheritance, a will and testament, if you will, that is protected by God so that any violaters against it will be rendered impotent by it.

The Bahai Faith’s history is full of fragmentation, and the course the Bahai Faith has taken has taken quick surprise turns on a number of occasions.

Bahai Faith is itself a product of Covenant Breaking

First Covenant Breaking

The act that brought the Bahai Faith itself into existence was in defiance of such a covenant. The Bab’s successor, was actually Mirza Yahya and Not Bahaullah. Bahais produced evidence that Bahaullah was the Bab’s intended successor, but did not deny that the Báb appointed Mirza Yahya.

Second Covenant Breaking

Mirza Muhammad Ali

Bahaullah appointed his eldest son Abdul Baha as his successor and after him his younger son Mohammed Ali. After the death of Abdul Baha although Mohammed Ali was alive still many followed , Shoghi effendi the grandson of Abdul Baha. Not following Mohammed Ali was Covenant Breaking of Bahaullah’s writing.

Third Covenant Breaking

Later, the third Bahai leader, Shoghi Effendi, died childless. Having failed to produce a will, and having failed to leave any clear indication of a successor, Shoghi left the Bahai world in a precarious situation. What he did was in apparent violation of the Bahai Covenant.

The Bahais whose allegiance lies with the heterodox organisation, those loyal to the Universal House of Justice currently seated in Haifa, Israel, maintain that those who are true to the Covenant will be empowered by the Covenant.

Bahai history shows us a different picture. At many times, the Bahais who eventually prevailed were nearly vanquished. Only recently has there been such a dominant sect in the Bahai Faith, but even that denomination seems impotent and obscure, lacking the influence to even familiarize the world with the word Bahai in this information age.

Bahai history is mottled with inheritance disputes. In defense of their Covenant, Bahais regard the darker periods as divine tests, arguing that egos are often tested by opportunities for power.

Want to know how Baha'is exaggerate their numbers in India?

Read this..... A-Once a Baha'i is registered in their record (By whatever means) he becomes immortal and he never dies. So the Indian Baha'i census has all those Bahais who registered themselves since the time of Abdul Baha and Shoghi effendi. B-It is a universal phenomenon, every where that Bahais usually signed the card not knowing that it is an independent religion. After his realization he leaves the Faith and he is no more a Bahai. But the Baha'i administration believes that "Once a Baha'i Always a Baha'i". The process is irreversible. C-Bahais usually multiply their number many folds thinking that every Baha'i must be married and therefore must be having a wife and few children. D-Those paid workers in the Baha'i Faith, to justify their salaries and their effectiveness have collected a number of non existing addresses Reality of Bahai faith is assessed after , 1-removing the name of Bahais once they die. 2-removing the Cards of the Bahais once they leave the Faith. 3-checking all the addresses collected by the National Office, whether those people exist or not. It is only then that the number 11,000 is the most appropriate figure as given by Official census of Government of India. At the end I would like to quote your sentence, "For a religion to progress and propagate, sincere service is required to attract the masses and not lip service to attract the masses and then believing that they have abandoned the religion of their ancestors". Comment by S.Khare Bhopal M.P. bahaicensusindia.blogspot.com

Converting Indian in large numbers

For centuries Indians have been forcefully converted into other religions. Religious conversion has profoundly affected our cultural legacy by the after-effects of genocidal coercive religious conversion. It has left its wounding imprint on our individual psyches and our collective consciousness. Although coercive religious conversion of Hindus in India and abroad has deep historical roots, recent deceptive religious conversion techniques used by Baha'is movements pose serious political, social, ethical and psychological problems. Recently Universal House of Justice, the apex organization of the Baha'i Faith in a new encyclical has issued a call to Baha'is to go out and actively convert Indians. In this era of globalization, Baha'i administration with unlimited funds use sophisticated, deceptive techniques to lure, brainwash and convert innocent people. They forcefully converted Hindus by inducement and deception. Many poor illiterate tribal people in Gujarat and Madhya Pradesh were deceptively converted into Baha'i Faith, although anti conversion law is passed in 11 of the states in India. This will have a disastrous effect on India's political, cultural and social fabric. http://ruhibooks.blogspot.com/p/articles.html

The Role of Baha'i Administration

TThe role of the Baha'i Administration is to fully enslave the new convert, replacing the convert's social, ethical, spiritual frame of reference. The Hindu religious practices, signs, traditions, and dharma are replaced with photos of Abdul Baha and Baha'i temples. The time tested Hindu spiritual practices are supplanted with borrowed Baha'i slogans. The convert is liberated from his or her tradition, spiritual practices, ethical norms and social helping networks and is enslave with irrational, blind, dogmatic faith. The converts must then submit to the monopoly of the Baha'i Administration. Spiritual desires are suppressed and converts are forced to carry the toxic belief system and to serve the true owner, the UHJ. The Counselors and ABMs, in effect functions to consolidate the conversion activity. The Baha'i institutions are used as instruments of personal, family and social control and conditioning. The converts are forced to reject tolerance, pluralism, temple visit, Hindu religious practices and they are permitted no compromise with other divinities, except Bahaullah. The convert must abandon all past spiritual practices and must wholly belong to the new world order. They are psycho programmed to consider Hindus as non-believers or devil worshippers and faith in Bahaullah is the only way for salvation... The converts are brainwashed to consider outsiders as condemned forever. Any disobedience or questioning of the Baha'i orders either from local national or international bodies are met with administrative or spiritual sanctions. The converts become aliens in their land until delivered by death. RuhiBooks.blogspot.com

Why is Zoroastrianism under-represented on Iranian.com?

If a casual, non-Iranian observer were to stroll into this site and attempt to gauge a perspective on Iranian religions they would quickly form the mistaken impression that after Islam the only other Iranian religion being practiced amongst Iranians was Bahaism. Yet besides Islam or Bahaism Iran has a rich tapestry of various religious views and practices that are neither Islamic nor Baha'i. Zoroastrianism is where Iran and Iranians maintain their historical roots of religious views and practices. But barely is this ancient creed mentioned here. There are countless postings by Bahais promoting their product (only recently less than usual) but barely by the Zoroastrian community talking about themselves. In the interests of balance can longstanding members of the Zoroastrian community kindly step forward and share their perspective and experience. They are the only true ancient Iranian religion of present minority capacity and their views on Iran's past and future should matter more than any other of the various religious minorities here. www.iranian.com

Reform Bahai Faith

The Reform Bahai Faith has once again been born anew from tyranny and oppression, from essentially the same spiritual upheavals as that of Ruth White, Mirza Ahmad Sohrab, Julie Chanler, and the thousands of Bahais who left in protest under the imposition of an oppressive organization based on the fraudulent will and testament of Abdul-Baha throughout the 1920s, '30s, and '40s. God has, throughout the decades, preserved the historical record of events for perceptive minds and souls. Despite all fanatical, fundamentalist attempts to suppress all memory of Abdul-Baha's vision and interpretation of Baha'u'llah's Faith, to root it out, to coerce and slander, malign and expell, shun and besmirch the testimony of the Writings and the early believers, the Bahai Movement has continued to endure, quietly persist, giving testimony to the vision of God's oneness, the oneness of humanity and religion, and the human potential for peace and brotherly love. The books and publications of White, Sohrab, and Chanler have kept this vision alive, while the Baha'i upheavals and conflicts of the last three decades have led many thousands of Baha'is to experience for themselves the depth and degree to which the Faith of Baha'u'llah has been traduced and desecrated by people who seek to use and exploit it for their own worldly benefit, power, glory, and material gain. The Divine Being has created a world of impermanence, evanescence, where nothing lasts forever, and all humanity is subjected to the vicissitudes of life, the fragility of health and constitution, the limits of human existence that He alone knows and sets. With an increasing sense of mortality, I feel it is incumbent upon me to set down, in writing, my own testimony of what I believe to be the truth about the Bahai Faith, having now been a member for over thirty years and having watched or participated in many struggles and debates and studied or watched those of many other souls in their search for truth and understanding. Thinking of Martin Luther and John Wesley, I feel it especially as a duty and obligation to leave a record of my views for the Reform Bahai Convocation, which, God willing, one day, shall convene to restore and revive the moderate, spiritual religion of Baha'u'llah and Abdul-Baha and clearly set a new course away from the fanatical and fundamentalist Islamist sect of the Haifans, based on their fraudulent will and testament, propagating a manipulative creed intended only to coerce the individual believer and subject him or her to the tyranny of an illegitimate and mutilated organization. Article I "The Revelation which, from time immemorial, hath been acclaimed as the Purpose and Promise of all the Prophets of God, and the most cherished Desire of His Messengers, hath now, by virtue of the pervasive Will of the Almighty and at His irresistible bidding, been revealed unto men. The advent of such a Revelation hath been heralded in all the sacred Scriptures." – Baha'u'llah. Article II Baha'u'llah's appointed heir and Interpreter, the Center of the Covenant, is Abdul-Baha. Article III As scientifically judged by Dr. C. Ainsworth Mitchell, the purported will and testament of Abdul-Baha is a fraudulent document: "That is to say, the writing does not agree with the hypothesis that it was all written by one person." "A minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens." – Dr. C. Ainsworth Mitchell, *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha*, Library of Congress, 1930. Article IV The Baha'i organizations, based upon the fraudulent document, including the writings of Shoghi Effendi*, are inescapably defective and deficient: "There is apparent contradiction between this section of the Will and his lifelong teachings" (56). "Abdul Baha had never in speech or writing given the slightest indication that there would be a successor to himself. On the contrary, a number of addresses delivered by him on various occasions had made the opposite impression" (61). – Mirza Ahmad Sohrab. *The Will and Testament of Abdul Baha, An Analysis*. New York: Universal Publishing, 1944. Article V The results of the spurious document has reverberated down the generations and decades, as Ruth White rightly perceived: "**Whether the alleged will of Abdul Baha is authentic or spurious, the results of the administration of Shoghi Effendi and the National Spiritual Assembly of Baha'is stand as an historical indictment against them.** [Boldface in original] They no more represent the Bahai Religion than the bigots of the dark ages of Christianity" (100). – Ruth White. *Abdul Baha's Questioned Will and Testament*. Beverly Hills: White, 1946. Article VI "The Bahai Movement is not an organization. You cannot organize the Bahai Movement." – Abdul-Baha. The mystery of that paradox calls all Bahais to seek its meaning and return to the universal, liberal Teachings of Baha'u'llah and Abdul-Baha and their Writings. Article VII Far from creating a theocratic tyranny, the Founders of the Bahai Faith taught a moderate, universal, global religion, grounded in a spiritual democracy, teaching the separation of church and state, with science in its own respected domain, each a profound differentiation of social duty and responsibility, as in Abdul-Baha's "Sermon on the Art of Governance": "The religious law is like the spirit of life, the government is the locus of the force of deliverance. The religious law is the shining sun, and government is the clouds of April. These two bright stars are like twin lights in the heavens of the contingent world, they have cast their rays upon the people of the world. One has illuminated the world of the soul, the other has caused the earth to flower. One sowed pearls in the oceans of conscience, while the other has made the surface of the earth a garden of paradise." (Tr. Sen McGlinn) Article VIII With every passing year, the Writings of Baha'u'llah are being restored to humanity, from those who debased and lowered them to the level of a trademark and copyright. Article IX Reform Bahais choose to leave those who choose hatred, shunning, and interminable recrimination over the fraudulent will and testament and over stultifying legalisms, and look to the Spirit of brotherhood and love, knowledge and understanding, prayer and meditation, worship and community, service to one's country and the world of humanity. With the assurance of Abdul-Baha that humanity has entered the stage of maturity, wherein the individual can independently search for truth, Reform Bahais testify, in this universal, global age, that He reserves for Himself the "hearts of men," rendering to Caesar what is Caesar's, as Baha'u'llah taught in the *Epistle to the Son of the Wolf*, accepting and embracing His multifaceted vision, the mystery that surpasses understanding. Reform Bahais invite all Bahais, all humanity, to a Convocation of celebration, peace, love, and brotherhood, to seek humbly together His Will and service, for the good of all people and nations of this spinning globe. The Reform Bahai Faith 95 Theses - On Bahai Liberty www.ReformBahai.org october 4, 2007 * *Please note that the Reform Bahai Articles do not accept the authenticity of the purported will and testament of Abdul-Baha and, hence, the legitimacy of any guardianship. See Abdul-Baha's Covenant*. reformbahai.org

ALLBELIEFS site controlled by the BAHAI INTERNET AGENCY: BEWARE!

The following site claiming to be a neutral religions discussion forum is in fact controlled by the interests and agendas of the HAIFAN BAHAI ORGANIZATION and its Bahai Internet Agency. Neutral non-Bahai observers, beware: http://www.allbeliefs.com/index.php See also, http://bahaicultfaq.blogspot.com/ Wahid Azal **The Experience of Larry Rowe with allbeliefs.com** I was banned from All Beliefs for supposed misrepresentation. My misrepresentations? Referring to the Baha'is who have their world centre in Haifa as Haifan Baha'is. For referring to the Baha'i World Faith as Baha'ism. For putting up a link to Karen Bacquets web page and then being accused of putting up an antibahai link, lol! Anyone who knows Karen knows she is anything but antibahai, she is anti fundamentalism as it concerns the Baha'i Faith but apparently liberal Baha'i views are considered to be antibahai on All Beliefs. When I pointed out that Baha'is refer to themselves as the people of Baha' as well and that therefore Baha'ists and or Baha'ism are legitimate terms for those that refer to themselves as: the people of Baha', it was ignored. It is quite apparent that the only Baha'i point of view which is allowed to be expressed on All Beliefs is the Haifan Baha'i POV. Sad. I communicated with the site owner and he seemed like a fair minded person it is too bad though that he has allowed the Haifan Baha'i clique to take control over the supposedly 'all beliefs' agenda of his site and to force him into banning those who express views which are not approved by Haifan Baha'ism or in any way critical of Haifan Baha'ism. To be honest he needs to remove the all from all beliefs. Cheers Larry Rowe **My Experience** I started discussing about the various Baha'i sects and was Banned.

Posted by Naser Emtesali at 11:51 PM ✉ Read more

WHO CREATED THE SECTS IN THE BAHAI FAITH?

My Dear Bahá'í Friends! Some of the friends enquire as to why the Divine Cause (Bahá'í Faith) has become divided into different sects? What are the factors behind it? Who is responsible for this division? It is well understood why such questions should come to mind. But it is sad that there is no discussion on such questions nor do we investigate the answers to such questions. While 'Abdu'l-Bahá insisted that: "The shining spark of truth cometh forth only after the clash of differing opinions". (Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 87) Friends claim that: According to the sayings of Abdul Bahá, the "Guardian" should be from the lineage of Bahá'u'lláh. This is not correct in any way. Bahá'u'lláh has never placed, or written, any such condition concerning the Guardianship. In fact, He has only alluded to the Guardianship in His Writings, and it remained for 'Abdu'l-Bahá to establish the institution of the Guardianship in His Will and Testament. I request the friends whenever you quote what "Abdul Baha says", please quote His correct and exact words and do not insert the doubtful ideas of your own mind. The majorityof the friends are unaware of and lack knowledge of the truth but, on the other hand, accept whatever has been stated by the UHJ, the NSA or LSA and rely completely upon erroneous facts. They do not strive to know any thing other than those confused ideas and attribute those baseless, adverse and confused ideas and facts to Bahá'u'lláh. In the Writings and Tablets of Bahá'u'lláh and 'Abdul Bahá, preference is given to impeccability and perfection and it is emphasized that preference should be given to spiritual relationships over physical relationships. Therefore, 'Abdul Bahá explains the matter as follows: "The lineage of descendants is of two types one is from physical descendants and the other is spiritual. One is born of clay and water, and the other from the soul and heart." (Ma'idiy-i-Asmani. Vol 5, p. 161) "O dear one of 'Abdu'l-Baha! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of water and clay. A real son is such a one as hath branched from the spiritual part of man. I ask God that thou mayest be at all times confirmed and strengthened." (Selections from the Writings of Abdu'l-Baha, p. 140) The Friends should note that Assemblies do not have any right to decide or discuss "any matter" outside the powers and responsibilities fixed by Abdul Bahá and Shoghi Effendi. Then, who authorizes them to either change or falsify the intent of statements made in the "Tablets and Will and Testament" and thereby go against the explicit Holy Text? They cannot decide that the Guardianship shall continue or not continue in the Bahai Faith, because according to the Will and Testament, the Guardianship of the Cause of God will continue till the end of the Dispensation of Bahá'u'lláh. Even if all the people of the world should stand against him the truth cannot be changed by decision of the people. As for the current sects in the Bahá'í Faith, this is due to those Baha'is who, following the passing of Shoghi Effendi, stood against the Expounder and Interpreter of the Words of God-- "The Guardian of the Faith"-- and, unfortunately, the majority of the Bahá'ís blindly followed them. It was far better had they paid attention to the words of 'Abdul Baha. For He said: "Were it not for the protecting power of the Covenant to guard the impregnable fort of the Cause of God, there would arise among the Baha'is, in one day, a thousand different sects as was the case in former ages. But in this Blessed Dispensation, for the sake of the permanency of the Cause of God and the avoidance of dissension amongst the people of God, the Blessed Beauty (may my soul be a sacrifice unto Him), has through the Supreme Pen written the Covenant and the Testament; He appointed a Center, the Exponent of the Book and the annuller of disputes. Whatever is written or said by Him is conformable to the truth and under the protection of the

Blessed Beauty. He is infallible. The express purpose of this last Will and Testament is to set aside disputes from the world." (Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 357) Further, 'Abdu'l-Bahá wrote in His Will and Testament: "The Mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Centre of Sedition. (Will & Testament of Abdul Bahá page No.12) My Dear Bahá'í Friend! Do you now realize why the different sects came into existence among the Bahá'ís? Do you understand to whom Abdul Bahá has referred to as the Disputer and Creator of the Sects? It should now be clear from the terms of His "Will" that disobedience to the Guardian and rebelling against him have now caused the several sects to come into existence. The true Bahá'ís are those who are under the Shelter of the Guardian. The deviated sects are those who have turned away from the true Guardian. It is my fervent hope that soon all the friends will turn unto the living guardian of the Faith and will be submissive unto him. Written by Dr. A. Parikh, Secretary of the National (Orthodox) Bahai Council of India on 27th July 2007.

Arrogant critics of the Guardian are all too fallible

A recent comment on You Tube really makes me laugh. The You Tube video is about the identification of the remaining 5 elders (of the 24 elders) by Joel B. Marangella, the third Guardian of the Faith. The comment by a heterodox believer says: "hahaha. this is just funny and shows how little knowledge these people and their so called guardian have. Abdu'l-Baha himself named Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. "so in this letter joel or joe or whoever the so called guardian is, have managed to go aginst the very word of Abdu'l-Baha and omit Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. Good job Joe." This is so typical of the misinformed. They arrogantly correct us when they do not have their facts straight. I think the mislead commentator is confused by the wrong statement of Adib Taherzadeh in his book: The Child of the Covenant, p. 240 in which he wrote: "The Vakilu'd-Dawlih was a distinguished believer who was designated by 'Abdu'l-Bahá as one of the 'four and twenty elders which sat before God on their seats' mentioned in chapter 11 of the Revelation of St John the Divine. [Of the other 23 'elders', only 19 have been named by 'Abdu'l-Bahá i.e. the Báb and the 18 'Letters of the Living'.]" It seems that Taherzadeh has repeated the mistake of one of Persian writers who has quoted only a short section from one of Tablets of Abdu'l Baha to an individual immediately after the title "Chapter forty one - about the twenty-four elders mentioned in the Book of Revelation": (Translation): "You have questioned regarding the pentad blessed persons; one of them is Haji Mirza Muhammad-Taqi, the Afnan, four others will be explained later" and then another section from another Tablet from Abdu'l Baha in which He explains: "Regarding the four and twenty elders, they are they Bab, the 18 Letters of the Living and five others who would be known in the future." 22 years after ascension of Abdu'l Baha the first Guardian said: "So far we do not know who these five other are": "Regarding the four and twenty elders: The Master in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five other are." (Shoghi Effendi, Directives from the Guardian, p. 21) also (Baha'i News, No. 171, November 1944, p. 2) If Haji Mirza Muhammad-Taqi, the Afnan (Vakilu'd-Dawlih) was one of the "elders" probably Abdu'l Baha would have mentioned that in the "Memorials of the Faithful" when He wrote about him (page 128) and surely Shoghi Effendi would have not said "So far we do not know who these five other are" Vakilu'd-Dawlih was named one of Apostles of Baha'u'llah. Jeffrey (Thanks to Hand of the Cause of God Nosrat'u'llah Bahremand for his assistance with this article)

Writings of Shoghi Effendi concerning the Will and Testament

Before considering and discussing the text of the Will and Testament of 'Abdu'l-Bahá it is essential that we also review some of the passages in the writings of Shoghi Effendi attesting to the divine genesis, nature and character of this unique, sacred and immutable Document that he has characterized as the very **"Child of the Covenant."** In Shoghi Effendi's work **"The Dispensation of Bahá'u'lláh"** we find the following wonderful description of the genesis of this divinely-conceived and immortal **"Child":**

> **"The creative energies released by the Law of Bahá'u'lláh permeating and evolving within the mind of 'Abdu'l-Bahá have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him who communicated the generating influence of His divine Purpose [Bahá'u'lláh] and the One Who was its vehicle and chosen recipient ['Abdu'l-Bahá] . Being the Child of the Covenant – the Heir of both the Originator and the Interpreter of the Law of God – the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him who supplied the original and motivating impulse than from the One Who ultimately conceived it." "Only future generations can comprehend the value and the significance attached to this Divine Masterpiece, which the hand of the Master-builder of the World has designed for the unification and the triumph of the world-wide Faith of Bahá'u'lláh." "It would, however, be helpful and instructive to bear in mind certain basic principles with reference to the Will and Testament of 'Abdu'l-Bahá which together with the Kitáb-i-Aqdas, [the Most Holy Book] constitutes the chief depository wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith. A study of the provisions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit.** (Underlining added for emphasis.) **"For nothing short of the explicit directions of their Book, and the surprisingly emphatic language with which they have clothed the provisions of their Will could possibly safeguard the Faith for which they have both so gloriously laboured all their lives." (Underlining added for emphasis.) Nothing short of this could protect it from the heresies and calumnies with which denominations, peoples and governments have endeavored, and will, with increasing vigor, endeavor to assail it in the future." "The Administrative Order which this**

historic Document [The Will and Testament] has established, it should be noted, is by virtue of its origin and character, unique in the annals of the world's religious systems." "The last twenty-three years of the first Bahá'í century [1921-1944] may thus be regarded as the initial stage of the Formative Period of the Faith, an Age of Transition to be identified with the rise and establishment of the Administrative Order, upon which the institutions of the future Bahá'í World Commonwealth must needs be ultimately erected in the Golden Age that must witness the consummation of the Bahá'í Dispensation. The Charter which called into being, outlined the features and set in motion the processes of, this Administrative Order is none other than the Will and Testament of 'Abdu'l-Bahá, His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages which constitute the component parts of His Father's Dispensation." "The creative energies unleashed by the Originator of the Law of God in this age gave birth, through their impact upon the mind of Him Who had been chosen as its unerring Expounder, to that Instrument, the vast implications of which the present generation, even after the lapse of twenty three years [written in 1944] is still incapable of fully apprehending. This Instrument can, if we would correctly appraise it, no more be divorced from the One who provided the motivating impulse for its creation [Bahá'u'lláh] than from Him Who directly conceived it ['Abdu'l-Bahá]. The purpose of the Author of the Bahá'í Revelation had, as already observed, been so thoroughly infused into the mind of 'Abdu'l-Bahá, and His Spirit had so profoundly impregnated His being, and their aims and motives been so completely blended, that to dissociate the doctrine laid down by the former from the supreme act associated with the mission of the latter would be tantamount to a repudiation of one of the most fundamental verities of the Faith."

Baha'i divisions and sects

"In order to be effective in promoting world unity the Bahá'í Faith must itself be firmly united. Bahá'í unity has been assured by provisions in the writings of Bahá'u'lláh and `Abdu'l-Bahá that establish authoritative guidance on the intent of Bahá'u'lláh's revelation and on the administration of the affairs of the international Bahá'í community. Throughout the critical first century of the Faith's existence these provisions have protected the Bahá'í community from sectarianism, and have enabled it to adapt itself to the requirements of a rapidly evolving civilization. The institutions which embody this authority are the Guardianship and the Universal House of Justice ." My question is how is this true when there are in fact several Baha'i sects: Orthodox Baha'i Faith, Baha'is under the Provision of the Covenant, The Remey Society, Baha'is Loyal to the Fourth Guardian. When answering please do not give a history lesson (we have wikipedia for that). My only question is how is the above quote justified. Thanks From -Seeker of Truth

Baha’i Faith and Christianity

It is said that Baha’i people are committed follower of Jesus Christ, but denies what the New Testament declares as truth in the same process. Basic Baha’i faith are diametrically opposed to biblical Christianity. The Baha’i also rejects the fundamental teachings of the New Testament such as:

1. The Trinity
2. The Deity of Christ
3. Virgin Birth of Christ
4. The physical Resurrection of Christ
5. Christ’s Atonement (the doctrine concerning the reconciliation of God and humankind,)
6. Salvation by Faith In Christ Alone
7. The Holy Scripture as Final Authority
8. The Second Coming of Christ

This shows that what Baha’i faith followers follows in Jesus and embrace are only those they consider authentic teachings of Christ that are in accord with their principles. This means to say is they “pick out” the ones that agrees the teaching of Baha’u'llah. This also means that only some part of the Bible is from God but this is contrary to what the Scripture says, “All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). Baha’i in its relativistic system teaches that all religions are valid way to God. Again, this goes against to what Jesus said namely that He is, “The Way, The Truth, The Life” (Jn. 14:6). As you can clearly see, Baha’i Faith is irreconcilable with Christianity. As Dr. Walter Martin said, There is very little indeed that a true Christian can have in common with the faith of Baha’i. There is simply no common ground on which to meet…The Baha’i Faith is at its very core anti-Christian theology [The Kingdom of The Cult].

Foundations of Christianity vs. Baha'u'llah

Baha'i will argue that whoever acts completely in accordance with the teachings of Christ is a Baha'i. The purpose, they claim, is the essential meaning of Christian, not the mere word.

> *The purpose is the sun itself and not the dawning points. For though the sun is one sun, its dawning points are many. We must not adore the dawning points but worship the sun. We must adore the reality of religion and not blindly cling to the appellation Christianity. The Sun of Reality must be worshiped and followed. We must seek the fragrance of the rose from whatever bush it is blooming - whether oriental or western.*

Baha'i reject the foundation of Christianity - the essential meaning of Christian. Jesus Christ is the foundation upon which Christianity rests - not one of several manifestations as Baha'i insist.

> **Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. [John 14:6]**
>
> **As you come to him, the living Stone--rejected by men but chosen by God and precious to him - you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame." Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone," and, "A stone that causes men to stumble and a rock that makes them fall." They stumble because they disobey the message - which is also what they were destined for. [1 Peter 2:4-8]**
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> **Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved. [Acts 4:12]**

Concerning salvation, Baha'u'llah said, "Whoso keepeth the commandments of God shall attain everlasting felicity." And Abdul Baha stated that there is no sin-atoning value in Christ's sacrificial death on the cross. So inadequate was his concept of redemption that Baha'u'llah was able to say of himself: "Fix your gaze upon Him who is the Temple of God amongst men. He, in truth, hath offered up his life as a ransom for the redemption of the world." The Central conflict between Baha'u'llah's concept of salvation and the biblical revelation on the subject is best shown in where Baha'u'llah stated: "Every age has its own problem, and every soul its particular aspiration. The remedy the world needeth in its present day afflictions can never be the same as that which a subsequent age may require." In contrast to this, the Bible teaches that the one universal problem of man throughout the ages is sin, his state of moral guilt and consequent alienation from God. Thus the one remedy - the only possible remedy for mankind's dilemma - is the death of Jesus Christ for our sins, a sacrifice sufficient to save all who turn to Him for all time as God tells us in Hebrews 10:10-18.

Are Baha'i Christian?

The Biblical answer is No! But Baha'i will answer, 'yes.' They claim the foundations of Christianity and the religion of Baha'u'llah are one. The foundations of all the divine Prophets and Holy Books are one. The difference among them is one of terminology only.

The Baha'i Faith is essentially rationalistic. "We must not accept traditional dogmas that are contrary to reason, nor pretend to believe doctrines which we cannot understand. To do so is superstitious and not true religion." Because of this inclination to reject any doctrine that does not seem reasonable to them, Baha'i interpret allegorically, rather than literally, the biblical doctrines of the Holy Trinity, the bodily Resurrection of Christ, the existence of angels and evil spirits, and the doctrines of heaven and hell. Yet, despite this insistence that everything must be understood in order to be believed, they hold that God Himself is impersonal and unknowable. He can only be perceived indirectly through the reflection of his Manifestations - Jesus being ONLY ONE of these NINE, in no manner superior to the other eight. Baha'i deny that man fell through Adam from his original spiritual and moral state. They affirm that no one is "essentially" bad or evil, but merely imperfect. Sins are characteristics of the lower, baser plane of nature, and education brings deliverance from them. Baha'u'llah taught that men ought not to confess their sins to one another, for this would lead to humiliation and abasement, which he taught, are contrary to God's will.

The Baha'i Influence at the United Nations

The Baha'i faith now numbers some five million souls and the Encyclopedia Britannica lists Baha'i as the second-most widely spread independent religion in the world, after Christianity. With Haifa, Israel as the site of its international headquarters, its strong presence in the United Nations, and within other international groups, Baha'i is in a position to play a prominent role in the fulfillment of end times prophecy. In fact, they state in their literature that their goal is to do just that. They eagerly await the man who will usher in global peace (known to Christians as *Antichrist*), and hold as one of their central missions the establishment of a united global commonwealth that will control all things political, financial, and spiritual. At times, while reading from Baha'i writings, one begins to feel like you've picked up a Bible and began reading directly from the book of Revelation.

The ultimate deception of the end times will involve the worldwide worship of the Antichrist. But the Antichrist will not rise to power alone. His success will result from a worldwide spiritual deception perpetrated by his sidekick, the False Prophet. The Antichrist will not appear until after the falling away (2 Thess. 2:3), but the spirit of Antichrist is already at work perverting the gospel and corrupting the church. The False Prophet will look religious, sound religious and use religious terms, but his message will be straight from Satan (Rev. 13:11). The final phase of apostasy before the Antichrist arrives on the scene will introduce a religious system to be led by the False Prophet. It will be an ecumenical, interfaith religion much like the Baha'i faith. There are nearly 130 agencies and organizations operating within the UN system, each overseeing programs that require vast sums of money and massive bureaucracies to operate. These UN programs are all strategic parts of a plan to achieve global governance and eliminate national sovereignty from the planet. Most of these programs are never covered in the world's media and are able to operate outside of the awareness of the public they hope to govern. This giant bureaucracy is so far outside the realm of accountability that most people have no idea how it is operating or what agenda it is moving forward. Most Christians would be shocked to know how deeply involved the United Nations is in the spiritual agenda of the interfaith movement. Just as they are striving for a world government, they are also working with religious leaders and organizations to create the one world religion found in Bible prophecy - the religion that is to be an integral part of the Antichrist's rise to power. The Baha'i community has, as a duly accredited non-governmental organization, long worked closely with the United Nations, supporting many of its goals and programs, and taking a leadership role in several international gatherings. Its involvement in the United Nations dates back to the founding of the UN in 1945. In 1947, the Baha'i communities of the United States and Canada were recognized by the UN Department of Public Information (DPI), and the next year, the Baha'i International Community itself was recognized by the UN DPI as an international non-governmental organization. In May 1970, they were granted consultative status with the UN Economic and Social Council (ECOSOC), allowing for a greater degree of interaction with the Council and its subsidiary bodies. Since then they have also been granted consultative status with the United Nations Children's Fund (UNICEF), and relationships with the many UN bodies have deepened and expanded over the years. Today for example, the Baha'i organization has a working relationship with the World Health Organization (WHO), is associated with the United Nations Environment Programme, and is involved in joint activities with UNIFEM and UNICEF as well as many other religious, environmental and social programs within the UN, to include peace-building, human rights, women's affairs, education, health, and sustainable development. When you examine the beliefs and writings of the Baha'i community, it is not hard to understand the United Nations' support and confidence in this organization. Their end goal is the same. Just as the United Nations believes that a new world order is just around the corner, the Baha'i believe the human race is nearing the next stage in their spiritual evolution - a phase that brings us one rung higher on the evolutionary ladder toward world peace and utopia. In their belief statement they write that, "*The current world confusion and calamitous condition in human affairs is a natural phase in an organic process leading ultimately and irresistibly to the unification of the human race in a single social order whose boundaries are those of the planet.*" They use their voice at the United Nations to convince global leaders of the need for a spiritual element in the development of the new world order. In the Baha'i document "A Vision of World Peace", written by the Universal House of Justice, they state that "*no serious attempt to set human affairs aright, to achieve world peace, can ignore religion.*" The Baha'i "incarnation of God", Abdu'l-Bahá, said, "*religion is the greatest of all means for the establishment of order in the world.*" They refer to the organized religions of today as "stuff of history" and claim that these religions of exclusivity, intolerance, and perversions of truth are the root of all evil and the cause for all of the world's social, political, and economic ills. "A Vision of World Peace" goes on to say that "*those who have held blindly and selfishly to their particular orthodoxies, who have imposed on their votaries erroneous and conflicting interpretations of the pronouncements of the Prophets of God, bear heavy responsibility for the confusion and artificial barriers erected between faith and reason, science and religion*". They blame the resurgence of "fanatical religious fervor" occurring across the globe for what they call a "*dying convulsion that is undermining the spiritual values which are conducive to the unity of mankind*". In 2 Peter 3:3-5, the Bible warns the following: "*First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, Where is this 'coming' he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation. But they deliberately forget that long ago by God's word the heavens existed and the earth was formed out of water and by water.*" Always eager to fulfill prophecy, a Baha'i statement reads: "*The time has come when those who preach the dogmas of materialism, whether of the east or the west, whether of capitalism or socialism, must give account of the moral stewardship they have presumed to exercise. Where is the "new world" promised by these ideologies? Where is the international peace to whose ideals they proclaim their devotion?*" Of course the new world of peace will come when our Lord Jesus Christ returns to establish His kingdom on earth. I Thessalonians 1:10 "*..and wait for his Son from heaven, whom he raised from the dead--Jesus, who rescues us from the coming wrath.*" God warns us not to be deceived by those who will try to pave the way for the Antichrists false peace and deception. II Thessalonians 2:3, 6-7 "*Let no one in any way deceive you for it (the Day of the Lord) will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction. And you know what restrains him now, so that in this time he may be revealed. For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.*" The Bible teaches us that in the end times a global religion will be established. It is referred to as Mystery Babylon, the mother of all harlots, and it will ride in on the Beast that is Antichrist. We can see the beginnings of this global faith today in our increasingly ecumenical religious leaders, such organizations as the United Religions Initiative, the Parliament of World Religions, and in the United Nations. The Baha'i faith sees the United Nations as the vessel by which the unifying of the world's religions into one faith will come to fruition. Their plan for the future of our world and the role of the United Nations and a regionalized world, are an eerily complete and detailed picture of Bible prophesy. Baha'i writings state "*the oneness of humanity implies an organic change in the structure of present-day society, a change such as the world has not yet experienced…It calls for no less than the reconstruction and the demilitarization of the whole civilized world – a world organically unified in all the essential aspects of life, its political machinery, its spiritual aspiration, its trade and finance, its script and language*." They also promote a redistribution of wealth and a communist system of government that would be able to bring about this leveling of the playing field. This brings to mind the Antichrist's future financial system in which no one will be able to buy or sell without the mark of the Beast. While the Baha'i praise the United Nations as the only hope for the "world peace promised by all the major religions", they are not satisfied with its progress and are a loud voice on the international stage for stepping up the pace of our "spiritual evolution". In a statement to the World Summit on Sustainable Development in August 2002, the Baha'i Community wrote, "*despite significant achievements, the United Nations has yet to grasp fully both the constructive role that religion can play in creating a peaceful and prosperous global order, and the destructive impact that religious fanaticism can have on the stability and progress of the world*." They go on to say "*while the United Nations' human rights machinery has been used to condemn religious intolerance and persecution, UN development policies and programs have hardly begun to address religious bigotry as a major obstacle to peace and well-being*." While we do not deny that the world has seen a great deal of death and violence due to religious fanaticism (most prevalently today from Islamic fundamentalists), the Baha'i view goes further. The Baha'is won't be satisfied until Bible-believing Christians join them in believing that all paths lead to God, and all claims to truth are silenced. In response to what they call religious fanaticism, they suggest that religious leaders need to "*work untiringly to exorcise religious bigotry and superstition from within their faith traditions and renounce claims to religious exclusivity and finality*". And who decides what is superstition and what is truth? The Baha'i and the world community, of course. "Abdul'-Bahá, the Baha'i "incarnation of God", in "The Promulgation of Universal Peace", defined superstition as "*beliefs and opinions that are found contrary to the standards of science; for the antithesis of knowledge is ignorance, and the child of ignorance is superstition*." Baha'i writings also stress that force and coercion in matters of religion and belief are violations of the Divine command. This sounds reasonable. No one should be forced to accept a religion. However, Baha'i writings also consider simple proselytizing to be coercive. They believe humans should be able to investigate reality for themselves, and to present your truth to another is to violate that spiritual right. They believe all religions are equally valid and just different expressions of the same God, so there is no reason share your faith with others. The Baha'i make no distinction between the government and private citizens when condemning intolerant religious speech and expression. They support building on the "Convention Against Discrimination in Education" to include sanctions for those who, in the name of religion, would use education and media to oppress freedom of conscience and to promote division. Whether public or private, they say, there should be no tolerance for educational institutions and initiatives, or media policies and programs that promote intolerant attitudes and behaviors. Remember, as proselytizing to others, claiming an exclusive path to salvation, or condemning a lifestyle like homosexuality is deemed intolerant, this would apply to private religious schools and quite possibly churches. In a statement to the United Nations on the spiritual dimension of Sustainable Development, the Baha'i International Community wrote "*Ultimately, the creation of a peaceful and just global civilization, in which the diverse peoples of the* *world live in harmony with one another and with the natural world, will require a significant reorientation of individual and collective goals and a profound transformation in attitudes and behaviors.*" So, just how do they plan to bring about this transformation? In a statement to the World Summit on Sustainable Development, the Baha'i community presented several possible next steps for transforming the United Nations. As a first priority, they proposed holding a convention on freedom of religion and belief to be drafted and ratified as expeditiously as possible by all of the governments of the world. They suggested the foundation within the United Nations system of a permanent religious forum, patterned on the UN's recently founded Permanent Forum on Indigenous Issues. The creation of this body would be responsible for beginning the integration of religion into the UN's work of establishing a peaceful world order. Of course, to participate in this forum, religious leaders would need to meet certain criteria. Their proposal states "*only those religious leaders who make it clear to their followers that prejudice, bigotry and violence have no place in the life of a religious person should be invited to participate in the work of this body.*" You can be sure that any religious leader who actually believes that Jesus is "the way, the truth and the life, and no one comes to the Father except through Him", would be disqualified from participation. A belief in the Bible as absolute truth puts you in the category of intolerant and would make you guilty of prejudice. The statement closes by saying that *"until the religions of the world renounce fanaticism and work wholeheartedly to eliminate it from within their own ranks, peace and prosperity will prove chimerical. It is they who must raise their voices to end the hatred, exclusivity, oppression of conscience, violations of human rights, denial of equality, opposition to science, and glorification of materialism, violence and terrorism, which are perpetrated in the name of religious truth.*" How very tolerant! Oppress someone's conscience, have the nerve to believe the Bible is the only absolute truth, or claim there is only one path to God, and you will be eliminated. Once again, the Baha'i have written their script for the world's future directly from the prophecies of the Bible, and have given us a perfect example of the Spirit of Antichrist that marks all false prophets and false religions.

BAHA’I CONTROL ON THEIR ELECTORAL SYSTEM - EXPOSED

Posted by alex stewart

A. A study of Baha'i institution

Many control mechanisms relate to the electoral system and the realities of power are existing in the Baha'i community. Early Baha’is allowed nominations to be made for Baha’i office, and also allowed campaigning for Baha’i Institution. When early Baha’is asked ‘Abdu’l- Baha, how they should conduct elections for local spiritual assemblies ? He replied that they should follow the rules for elections common in their own country (‘Abdu’l-Baha 1908-1916: I,7).

Van den Hoonard points out that nominations and canvassing for Baha’i office were standard practice in North America in the time of ‘Abdu’l- Baha (van den Hoonard 1996:157-158).

Baha'i Institutions abolished the practice of nominations and campaigning for elective Baha’i office in accordance with Iranian Baha’i practice. Although ending these practices appears to have a reason, as the community grew, it became impossible for Baha’i elective institutions to have a control over the elections and to bring only those candidates whom they rely and decide.

CRITICISM OF BAHA’I INSTITUTIONS BY A BAHA’I IS CONSIDERED AN ACT OF "COVENANT BREAKING".

Criticism of Baha’i institutions by a Baha’i is considered an act of“ Covenant Breaking” and is often branded a “dishonest attack” on the Baha’i faith, punishable by shunning. After a vote has been taken, all the members of the Baha’i community must support the result, and defeated minorities may not continue to criticize. This theory of political behavior denies the need for checks and balances.

The placing of elected bodies above public criticism and the silencing of defeated minorities has had predictable effects at the national level.

BAHA'I ELECTIONS ARE IN FACT SELECTIONS

BAHA'I ELECTORAL RESULTS ARE SKEWED IN THREE WAYS.

First The National Spiritual Assembly enjoys all the advantages of controlling the image of potential NSA members in the national newspaper, The Baha’i News India (an organ of the N.S.A.), sending these incumbents to local communities, and sending members around to conferences, which enhances their visibility (all this is paid for out of the national Baha’i fund). These advantages of incumbency are especially very useful in a system where no campaigning for office by others is allowed.

Second The sitting members often promote close associates onto the body,“flying them around to conferences,” appointing them to high-powered national committees, and giving them prominence at important events . Since speaking openly about candidates is not allowed, subtle non- erbal signals have taken on extreme importance for delegates, who seem willing to be guided by the incumbents in these indirect ways.

So the future members of the NSA is made a part of an orchestra conducted by the N.S.A Formally approved by Universal House of Justice and supported by the Continental Counselor present in the Convention.

Third Some campaigns are launched by unannounced candidates who go about the country giving talks. Such informal campaigning, the National Spiritual Assembly occasionally stops by ordering the person's talks cancelled, or, if chairmanship of a national committee is becoming a platform for popularity, by firing the individual.

Baha'is call these manipulation of elections, as divinely inspired. Control Mechanisms and Sanctions.

Baha'i leaders employ a number of important control mechanisms to control the Baha'is. These include removal of voting rights, shunning, demands for sticking to traditions, accusations of "weakness in the covenant," informing and surveillance, and various forms of censorship. Many of these tools are employed basically against persons who are somehow prominent or appear to have leadership potential but do not seem easy for incumbents to control, or against intellectuals

The prohibition of nominations and campaigning leads administrators to feel a need for strict controls on Baha'i discourse, and often to the avoidance of even mentioning leaders by name in public, which would be considered as "backbiting."

The ban on campaigning leads to a situation where a great deal of suspicion falls on any active intellectual not directly controlled by the N.S.A. Great suspicion attaches to any Baha'i teacher or lecturer who is not an elected or appointed official and is thought to be "gaining a following.":

B. A study of Indian Baha'i Institution

National Convention Delegates

Till about 1986 there were about 171 delegates, courtesy Oliyai Family. These delegates were in accordance with the paper Baha'is projected by the Oliyai family which controlled the NSA elections. False statistics were given by which a large number of delegates were procured.These delegates were given free Delhi trip and free lodging and boarding and were asked to vote for particular candidates .One of the delegate reported "While all of us were coming from Gwalior in a Jeep for National Convention, one of the delegates said," Nissan Oliyai is a very good boy, vote for him."

Many of the decisions of the NSA were taken outside NSA as Oliyai family enjoyed the majority. A set of decisions were made and it was circulated amongst their friends to finally approve them in the meeting.

Once the members were of no use they were dropped from the NSA list in the next elections. Mr. Bargawa in 1972 Mr. Khare in 1986 Mr. & Mrs. Gandhi in 2000 Mr. Khemani in 2000 Mr. Shah in 2003

Later on the UHJ cut short the number of delegates from 171 to 38 to cut Oliyai family to size, but HOUSE failed miserably. Letter of Universal House of Justice dated 20th September 1988 The allocation of 38 delegated to India is a temporary measure. {11th meeting of NSA, 26th and 27th may 1993.}

Canvassing in the National Convention i. A full scale canvassing is being done during the National convention, the NSA members show deep interest in the delegates enquiring about every minor and finer points of their states, to convey to the delegates that they are very true and faithful Baha'is and always wish for the development of the Faith in his state. This concern goes down till the Ballot paper. And once the Election is over, everything is backed to original state.

ii. Some of the members although unable to pronounce clearly Allahabha use to greet every delegate with a loud welcome of ALLAHUABHA .To show that they are completely PERSIANISED.

iii. The NSA members also do not fail in giving treats to the delegates of ICE CREAMS, who under ordinary days will not even bother to glance at them.

iv. The consultation during conventions are a major platform to project the Candidates for the NSA election. All the speeches are occupied by outgoing NSA members where they leave no stone unturned to show that they are the one "Human with potentials" and deserved to become the NSA members.

v. Although Hindi is the Mother Tongue of a large number of the delegates, the NSA members will give big speeches in English, which is not even understood by a large number of delegates, but English is the effective way of proving that they are PERSONS WITH CAPACITY

vi. The NSA also decides during the year to have meetings in different states. This is just a publicity stunt and to impress the delegates who will be attending the convention.

False Voting

A teller reported that a number of Ballot papers are received by post with the same name repeated in the same order showing that the source of all these ballot papers are one

The total numbers of delegates present in the convention were 17. The total number of ballots received and counted were 33. All these is well known by the Counsellor present in the convention. It all takes place with the effective approval of the UHJ as they do not want any unapproved member on NSA .

UHJ interference in elections

Many a times the appointment of Chairman, Secretary and Treasurer came from UHJ, there was no election, only selection, but it was announced as election of the office bearers. It was clear that the House was very interested in appointment of certain member as a Treasurer.

Many a times Members of the House attended the NSA of India meeting and requested certain members to resign.

Present Scenario

The UHJ controls every bit of NSA members and their decisions, Mr. Payman Mohajir is the person responsible for India .He is indirect contact with Mrs. Farideh Vahidi who cares a damn not only to the various departments of NSA but also to her host Country.

When one of the employees of the Baha'i House, who was unjustly removed after his long years of services asked her to follow the law of the Land, She said I care a damn about your Country and its Laws.

The election of Mrs. Sorabji is actually an election of Mr. Sorabji .It should be known that a non-Baha'i Mr. Sorabji is more useful to the Faith then Mrs. Sorabji. As amount of power he yields in the Government.

Mr. Sohail Mohajir, Yes the Surname matters a lot to UHJ.

So the main decision taker is UHJ through Mr. Paymen Mohajir supported by Mrs. Vahidi, Mrs. Sorabji Mrs. Nazneen Rohani and ofcourse one can take Mr. Mohajir for granted because of his surname.

To put aside any discrepancies Mr. Satnam is appointed as the consultant showing the real position of Indian counselors.

Not to mention all other members NSA are just a show piece. Congrats to Mr. Sarwal and Dr. Ansari for their self respect.

PREPARED
BY
A FORMER MEMBER OF
NATIONAL SPIRITUAL ASSEMBLY OF INDIA.
Extracted from
bahainews9.blogspot.com

Judge: Baha'i believers can call themselves Baha'i

November 23, 2010 9:11 PM Chicago News

A federal court in Chicago has ruled a group of self-proclaimed orthodox Baha'i believers can keep calling themselves Baha'i despite a 1966 court decision that stopped an offshoot organization from using the Baha'I name. Today, the federal 7th Circuit Court of Appeals ruled that the 1966 decision does not apply to a different offshoot known as the Orthodox Baha'i Faith. Though the judges criticized the ruling from more than four decades ago as wrongfully trying to resolve a question of religious authority, they determined it was amoot point since the original defendants led a denomination that no longer exists. Tuesday's ruling sidestepped any questions about whether a religious organization can trademark its name or icons. North American Baha'is have been based in Chicago ever since believers came to the U.S. about 90 years ago. Adherents of the Orthodox Baha'i Faith--about 50 strong in the U.S.--believe the mainstream Baha'i faith -- about 5 million strong in the world -- has strayed from the religion's original teachings.

-- Manya A. Brachear

Letters of the Sans-Guardian UHJ Appraised

In their books Wellspring of Guidance and Messages from The Universal House of Justice 1968-1973, the inquirer will find that at several different times the sans-Guardian UHJ found it necessary to justify its existence without the Guardian as its "sacred head." What follows are statements from the UHJ's letters and reactive comments of an Orthodox Bahá'í.

Universal House of Justice Letter

March 9, 1965

Why were steps taken to elect Universal House of Justice with the foreknowledge that there would be no Guardian? Was the time ripe for such an action? Could not the International Bahá'í Council have carried on the work?

Commentary by an Orthodox Bahá'í

A Current Reaction

Perhaps the questions really should be "Hadn't the Hands already decided that the provisions of the Will were 'Bada'?" "Wasn't the election of a so-called UHJ without a Head actually a sham?"--and-- "Didn't you have any idea of the singular importance of the International Council in as much as Shoghi Effendi said it was 'the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá'í Dispensation'"?

Universal House of Fear

(No content)

How good are Baha'is -An Interesting Analysis

(No content)

Now Bahais cannot use the word "Allah" in Malaysia

(No content)

Babis were engaged in Opium Trade

(No content)

"There is no excommunication from Baha'i" !!?

(No content)

Baha'i Faith Conversion Manual

Teaching-Christians-More-Effectively-Handbook-by-David-YoungDownload

Baha'i Faith only wants to increase their numbers - by hook or crook !!

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Baha'u'llah

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Scandals

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Links

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- bahai.org
- orthodoxbahai.com
- https://reformbahai.org
- bahaism.blogspot.com
- dalehusband.com
- bahaiawareness.com
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Baha'i - Israel

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बहाई धर्म में ईश्वर का वादा

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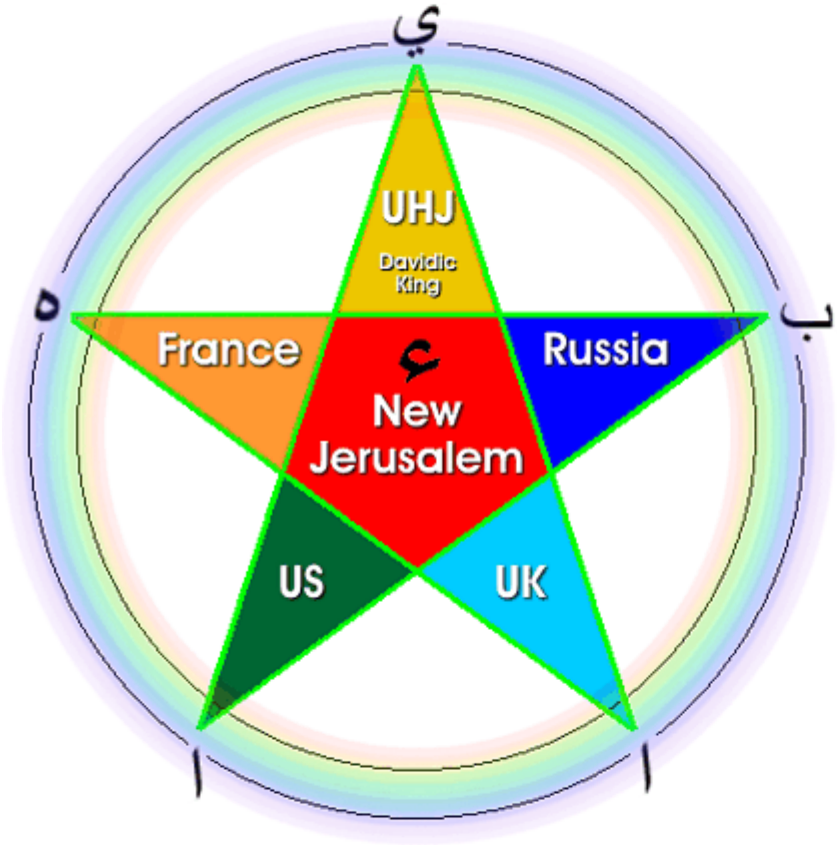
On this Date in Baha'i Faith

https://drive.google.com/file/d/1mdfW-QsNyZvaizgaojdGNFz-VogUBLua/view

Defeat of Haifan Baha'is



iranian.com *25-Nov-2010* BUPC.org

This is a victory for the Baha'i's Under the Provisions of the Covenant, and a victory for the freedom of speech, the separation of church and state and the core values of the American system as espoused and envisioned by the American founding fathers.

Now at the 390th year anniversary of the Mayflower Compact and the Pilgrims landing on Plymouth Rock both in 1620; and in precise time for both the Day of the Covenant celebration and the memorial ascension of Abdu'l-Baha commemorating the activation of the sacred Charter of the Kingdom (see World Order of Baha'u'llah, p. 144) the Will and Testament (W&T) of Abdu'l-Baha, on the 26th and 28th of November respectively; as well as coinciding with the American Thanksgiving Holiday: once again the Covenant-breakers in Wilmette and Haifa have been thwarted in their attempts to shut down the public teaching effort and close down all the websites and publications of the Baha'i's under the provisions of the Covenant. In order to get out of the 6-66 injunction Joel Marangella and the other splinter groups fearing that if Abdu'l-Baha's aghsan son, Mason Remey was bound by the 6-66 injunction, this would pass on down to his successors, stood up and publically confessed in the courts of law that in fact they were not the successors toMason Remey at al but his RIVALS!! Thus a legal confession to being a) boldfaced usurpers attacking Mason; and b) to being outside the provisions of the Covenant altogether. Thus, in order to save their own butts, so to speak, they admit they are not the successors to Baha'u'llah, Abdu'l-Baha,Shoghi Effendi and Mason Remey the son of Abdu'l-Baha!!! In the case of the BUPC, we were able to testify in open court, 1) that Dr. Jensen who left the NSA in New Mexico in 1964 was never bound by the 6-66 injunction at all. We further pointed out that the Publishers and the IBC/UHJ established by him are not the sucessorship to Mason Remey, but are the lineal sucessorship to Baha'u'llah, Abdu'l-Baha and Shoghi Effendi, and then comes the UHJ set up on January 9, 1951 by

Shoghi Effendi as that first IBC that the Hands demolished and which was then re-established on January 9, 1991 by Dr. Leland Jensen. As such, none of the entities, Dr. Jensen, the Publishers or the IBC/UHJ (www.UHJ.net) were in legal succession to Mason Remey, therefore none of them are bound by the 6-66 injunction.

THE ESSENTIALITY OF THE GUARDIANSHIP TO THE WORLD ORDER OF BAHÁ'U'LLÁH

According to the divinely-conceived sacred and immutable provisions of the Will and Testament of 'Abdu'l-Bahá, the Guardian of the Cause of God is designated as:

"The Center of the Cause of God."

"The sign of God."

"The expounder of the words of God."

The *"sacred head and the distinguished member for life"* of the Universal House of Justice.

The only one who may *"at his own discretion"* exercise the *"right to expel"* any member of the Universal House of Justice who may *"commit a sin, injurious to the common weal."*

The nominator and appointer of the Hands of the Cause.

The appointer *"in his own life-time"* of his successor.

The sole authorized recipient of *the "fixed money offering"* — the Huqúq'u'llah — *"the Right of God"* offered by the believers.

It is should be crystal clear that only a living Guardian can perform the above functions assigned by 'Abdu'l-Bahá and, for this reason, Shoghi Effendi, now in the other world, can no longer be considered the Guardian of the Faith, as falsely contended by some believers who occupy ill-gotten positions of authority in the Faith.

The following statements by Shoghi Effendi, as outlined in *The Dispensation of Bahá'u'lláh*, further stress the essentiality of the Guardianship to the World Order of Bahá'u'lláh:

"in the verses of the Kitáb i-Aqdas the implications of which clearly anticipate the institution of the Guardianship . . ."

" . . . the twin pillars that support this mighty Administrative Structure–the institutions of the Guardianship and the Universal House of Justice."

***" . . . these two fundamental organs of the Will of 'Abdu'l-*Bahá [the Guardianship and the Universal House of Justice]. . ."**

" . . . *these twin institutions of the Administrative Order of Bahá'u'lláh* [the Guardianship and the Universal House of Justice] *should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority that flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings."*

"Acting in conjunction with each other, these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions."

"Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions–instruments designed for the effective discharge of its particular responsibilities and duties."

"Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives."

"Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle" which as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God."[the Guardian-to-be inheriting his station from an appointment made 'in his own life-time' by his predecessor in office]

"Without such an institution, **[the Guardianship]** ***the integrity of the Faith would be imperilled and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long and uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn*** **[the living Guardian providing this guidance when presiding as the irreplaceable and indispensable** ***"sacred head"*** **of the Universal House of Justice].**

" . . .the Guardian of the Faith has been made the Interpreter of the Word" **of God.**

"The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice. . . "

The Guardian *"is bound to insist upon a reconsideration by them (*the Universal House of Justice) *of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterance."*

The above statements by Shoghi Effendi make it clear that the future World Order of Bahá'u'lláh can never become a reality with only a single institution — the Universal House of Justice — that has assumed both legislative and executive functions in directing the affairs of the Faith, and a body, moreover, that is obviously incomplete, deformed and fallible, without a living Guardian presiding as its *"sacred head."* For the divinely-conceived, sacred and immutable provisions of the Will and Testament bequeathed to us by 'Abdu'l-Bahá — the "*perfect Architect*" of the Administrative Order — call for twin institutions — the Guardianship and the Universal House of Justice — that are, as Shoghi Effendi has stated, *"inseparable"* neither of which "*can, nor will ever, infringe upon the sacred and prescribed domain of the other."*

Lest the believers tend to elevate the Guardian to *"a station coequal with those Whose words he is called upon to interpret"* Shoghi Effendi has stressed that *"He can exercise that right and discharge this obligation and yet remain inferior to both of Them in rank and different in nature"* and has significantly promised that: "*To the integrity of this cardinal principle of our Faith the words, the deeds of its present and FUTURE Guardians must abundantly testify,"*

It should be clear from the foregoing that those who have abandoned the Guardianship have, in so doing, not only declared the major provisions of the Will and Testament of 'Abdu'l-Bahá null and void — a Document whose sacredness and immutability Shoghi Effendi has equated with Bahá'u'lláh's Most Holy Book , the Kitáb-i-Aqdas — but repudiated, as well, the words of Shoghi Effendi quoted above. What greater violation of the Covenant of Bahá'u'lláh can there be than this?

Notes:

1. The following statement is found in the renowned and well-known Haifa Notes of May Maxwell, Disciple of 'Abdu'l-Bahá, which were actually co-authored by her and her daughter Mary Maxwell who would soon after their pilgrimage in 1937 become the wife of Shoghi Effendi, the late Rúhíyyih Khanum:

"There was a danger that the friends might misunderstand the Master's Will, and thus the 'Dispensation of Bahá'u'lláh' was written, Shoghi Effendi's spiritual testament. He has fixed in it the relation of things to each other. We cannot go beyond what he has defined. However, the second Guardian can interpret the 'Dispensation' itself. He has the same promise to be the inspired interpreter. The Guardian is the interpreter, expounder of the Cause and the protector of the Cause."

2. **Emphasis has been added throughout for obvious reasons.**

Joel Bray Marangella

Joel Bray Marangella

12 Principles of the Baha'i faith

1. The Oneness of Humanity 2. Independent, Unfettered Investigation of the Truth 3. Religion is Progressive, All having a Common Foundation 4. Religion must be the Source of Unity 5. True Science and True Religion must Correspond 6. The Equality of Men and Women 7. Removal of all Prejudice 8. Universal Peace upheld by a Spiritual World Government 9. Universal Compulsary Education 10. A Spiritual Solution to the Economic Problem 11. A Universal Auxiliary Language 12. Universal House of Justice with the Davidic King

The fatal flaw in Baha'i authority

Courtesy : https://dalehusband.com/2008/09/07/the-fatal-flaw-in-bahai-authority/ **The basic problem of authority in the Baha'i Faith, with its false claim that those authorities are infallible, really becomes obvious when you consider the issue of the Guardianship, which Shoghi Effendi held from 1921 until his death in 1957. He was appointed to that position by his grandfather, Abdu'l-Baha.** *O ye the faithful loved ones of Abdu'l-Baha! it is incumbent upon you to take the greatest care of Shoghi Effendi… For he is, after Abdu'l-Baha, the Guardian of the Cause of God… He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One… All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.* (`Abdu'l-Baha: Will and Testament, pages 25-26) **Later, Shoghi Effendi himself wrote:** *Divorced from the institution of the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as Abdu'l-Baha has written, has been invariably upheld by the Law of God. …Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.* (Shoghi Effendi: World Order of Baha'u'llah, page 148) **It stands to reason that if Shoghi Effendi must be obeyed absolutely as the representative of God's will, then he himself must obey the Baha'i commandments that came before him. If he was disobedient to Baha'i laws, then no one should obey him. Baha'ullah, the founder of the Baha'i Faith, stated in his book of laws, the Kitab-i-Aqdas, paragraph 109,** "Unto everyone hath been enjoined the writing of a will." **Likewise, Abdul-Baha, son of Baha'u'llah, in the very Will and Testament by which he appointed Shoghi Effendi to the Guardianship, stated:** "It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him." (Abd'ul-Baha. Will and Testament, p. 12.) **Shoghi Effendi did none of these things. He had no children, and in fact he expelled from the Faith as "Covenant-breakers" every other descendant of his own grandfather, thus betraying the Faith. When he died in 1957, he left no will and had appointed no successor, thus failing to obey the very Covenant he was expected to uphold. With no further guidance from the Guardian, the Hands of the Cause of God that he had appointed to assist him did the only thing they could to keep the Baha'i Faith alive: They took over the Faith and arranged for the eventual election of the Universal House of Justice in 1963. But without a Guardian to preside over that body, it would never be in accordance with the very writings that established its authority. And the**

only ones who could be Guardian were the male descendants of Baha'ullah, all of whom were excluded from the Faith by the first Guardian! Indeed, the simple fact that Shoghi Effendi disobeyed both Bahau'llah and Abd'ul-Baha by not leaving a will, by expelling all his own relatives from the Faith, and not appointing in his lifetime one of his brothers or male cousins as his sucessor to the Guardianship should be enough to demonstrate that there is NO "true" Baha'i Faith existing today. Its authority is meaningless by the testimony of its own history! And perhaps this was inevitable, since Baha'ullah himself warned his successors in the Faith not to exceed the proper bounds of their authority. Referring again to the Kitab-i-Aqdas, we find this as paragraph 37: "Whoso layeth claim to a **Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor**. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse **otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things**. Fear God, and follow not your idle fancies. Nay, rather, follow the bidding of your Lord, the Almighty, the All-Wise. Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in 'Iráq, then later while in the Land of Mystery, and now from this Resplendent Spot." (Emphasis mine) **Since any Baha'i would affirm that Abdu'l-Baha is inferior in rank to Baha'u'llah, we have to apply consistent logic to the Baha'i Writings; and when we do.....** "The sacred and youthful branch, the guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). **Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God.** May the wrath, the fierce indignation, the vengeance of God rest upon him!" (Will and Testament of Abdu'l-Baha, Page 11 [Emphasis mine]) **There is no way that passage can be reconciled with the one of Baha'u'llah denying that anyone can recieve direct revelation from God before the passage of 1000 years. And that might explain why Shoghi Effendi died without issue at the relatively young age of 60, in the midst of the Ten Year World Crusade he was leading. He was probably struck down by God himself just as Baha'u'llah would have predicted. And despite the desperate efforts made ever since to teach and proclaim the Baha'i Faith under the Universal House of Justice, it remains to this day a small, cultlike body scattered over the world, with no potential to make any real difference in the world at large. To all readers, I implore you to be fair in your judgement and search your feelings. The Baha'i Faith is a failure and you need not be bound by laws, authorities, or institutions that are not based on truth. If you belong to the mainstream Baha'i Faith that follows the Guardianship-less**

Universal House of Justice, or one of the splinter groups that rejected the authority of that body, the fact remains that you follow a spirtually dead faith and are totally wasting your time. The Baha'i Faith in its present form will never become the great religion of the world Baha'ullah and Abdu'l-Baha envisioned it to be, because Shoghi Effendi ruined it with his blind assumption of his own infallibility. His own relatives questioned his decisions and were expelled for doing that. If you cannot question authority, it can destroy you. Or, in this case, the credibility of the authority is destroyed and opposing it becomes a moral obligation. Let it be so! ------Written by Dale Husband

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Cracks in the Covenant

Bahais present their “Covenant” as something unique to their religion. They present it as an undisputable documented contract of inheritance, a will and testament, if you will, that is protected by God so that any violaters against it will be rendered impotent by it.

The Bahai Faith’s history is full of fragmentation, and the course the Bahai Faith has taken has taken quick surprise turns on a number of occasions.

Bahai Faith is itself a product of Covenant Breaking

First Covenant Breaking

The act that brought the Bahai Faith itself into existence was in defiance of such a covenant. The Bab’s successor, was actually Mirza Yahya and Not Bahaullah. Bahais produced evidence that Bahaullah was the Bab’s intended successor, but did not deny that the Báb appointed Mirza Yahya.

Second Covenant Breaking

Bahaullah appointed his eldest son Abdul Baha as his successor and after him his younger son Mohammed Ali. After the death of Abdul Baha although Mohammed Ali was alive still many followed , Shoghi effendi the grandson of Abdul Baha. Not following Mohammed Ali was Covenant Breaking of Bahaullah’s writing.

Third Covenant Breaking

Later, the third Bahai leader, Shoghi Effendi, died childless. Having failed to produce a will, and having failed to leave any clear indication of a successor, Shoghi left the Bahai world in a precarious situation. What he did was in apparent violation of the Bahai Covenant.

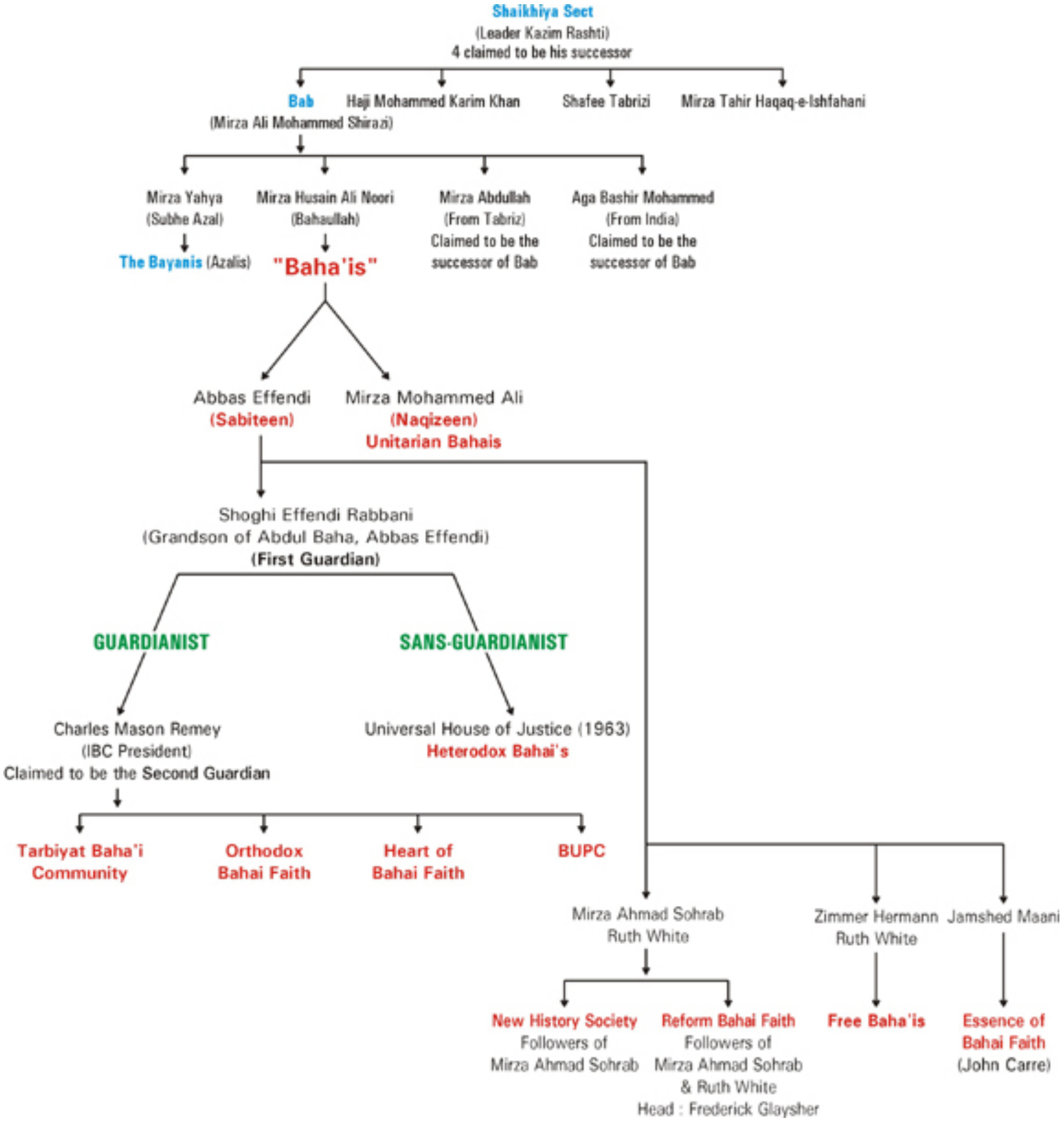
The Bahais whose allegiance lies with the heterodox organisation, those loyal to the Universal House of Justice currently seated in Haifa, Israel, maintain that those who are true to the Covenant will be empowered by the Covenant.

Bahai history shows us a different picture. At many times, the Bahais who eventually prevailed were nearly vanquished. Only recently has there been such a dominant sect in the Bahai Faith, but even that denomination seems impotent and obscure, lacking the influence to even familiarize the world with the word Bahai in this information age.

Bahai history is mottled with inheritance disputes. In defense of their Covenant, Bahais regard the darker periods as divine tests, arguing that egos are often tested by opportunities for power.

What Bahais do not acknowledge is the fact that their history is just as fragmented as other religions, with breaks occurring from its first years to the years following the death of Shoghi Effendi.

At present The Bahais are fragmented in following sects:


Shaikhiya Sect
(Leader Kazim Rashti)
4 claimed to be his successor
Bab
(Mirza Ali Mohammed Shirazi)
Haji Mohammed Karim Khan
Shafee Tabrizi
Mirza Tahir Haqaq-e-Ishfahani
Mirza Yahya
(Subhe Azal)
The Bayanis (Azalis)
Mirza Husain Ali Noori
(Bahaullah)
"Baha'is"
Mirza Abdullah
(From Tabriz)
Claimed to be the successor of Bab
Aga Bashir Mohammed
(From India)
Claimed to be the successor of Bab
Abbas Effendi
(Sabiteen)
Mirza Mohammed Ali
(Naqizeen)
Unitarian Bahais
Shoghi Effendi Rabbani
(Grandson of Abdul Baha, Abbas Effendi)
(First Guardian)
GUARDIANIST
SANS-GUARDIANIST
Charles Mason Remey
(IBC President)
Claimed to be the Second Guardian
Universal House of Justice (1963)
Heterodox Bahai's
Tarbiyat Baha'i Community
Orthodox Bahai Faith
Heart of Bahai Faith
BUPC
Mirza Ahmad Sohrab
Ruth White
Zimmer Hermann
Ruth White
Jamshed Maani
New History Society
Followers of Mirza Ahmad Sohrab
Reform Bahai Faith
Followers of Mirza Ahmad Sohrab & Ruth White
Head : Frederick Glaysher
Free Baha'is
Essence of Bahai Faith
(John Carre)

Position Paper of Tarbiyat Baha'i Community

Introduction

This paper constitutes one believer's attempt to objectively summarize the crux of the dilemma in which the Baha'i World found itself after the death of the First Guardian in 1957, and the genesis of the group of Baha'is who subsequently came together as the Tarbiyat Community. It is thoughtful and well-written, but nonetheless reflects a single individual's understanding and, for brevity's sake, cannot be comprehensive. In the spirit of independent investigation of truth, the Community plans to add other material and points of view to this web site in the future, and invites the reader who wants more information in the meantime to inquire directly by email, letter, or telephone.

Prepared by Dr. Galen Ewing
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National House of Justice of the United States and Canada
Post Office Box 1424
Las Vegas, New Mexico 87701, USA
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Background

There have been many inquiries as to the distinction between the Baha'i World Faith, centered in Haifa, Israel, and Wilmette, Illinois, on the one hand, and the Tarbiyat Baha'i Community, centered in Las Vegas, New Mexico, U.S.A., on the other. This paper is an attempt to explain this difference. First, it is necessary to emphasize that the Tarbiyat Baha'i Community and the group known as the Baha'i World Faith do not differ in their fundamental beliefs and theology; they share the same Sacred Writings, and follow the same religious practices. It is essential to set the background by summarizing briefly the history of the Faith.

All major religions have predicted that another Prophet or Manifestation of God would arise in good time, to bring mankind a further revelation of God's Word to serve as a guide for the present and future. This prophecy was fulfilled in double measure by the appearance in Iran (then Persia) of the Bab, followed shortly by Baha'u'llah, the founder of the Baha'i Faith. Baha'u'llah was persecuted by the civic and Islamic leaders of Iran, as a prominent member of the Babi Faith, which was considered to be apostate. It was while He was incarcerated in a foul dungeon in Teheran that Baha'u'llah Himself became aware of His true mission as a Manifestation of God. However, this was not announced to the Babi's, nor to the world, for several years. Eventually, after many vicissitudes and much suffering, He and His family were imprisoned in the ancient crusader's fortress in Acca, Palestine (now known as Akka, Israel). Here, and in the near vicinity, He spent the remainder of His life. His final two years were lived out under house arrest in the mansion of Bahji, a few miles north of Acca.

During His lifetime, Baha'u'llah authored a large number of writings, including many "tablets" or epistles addressed to specific individuals, and many prayers and shorter works. Baha'is believe all of these to have been divinely inspired or revealed. A great number of these writings, in English translation, have been compiled into book form, and are among the most treasured assets of the Baha'i Community.

Among the most significant works of Baha'u'llah is the Kitab-i-Aqdas (The Most Holy Book), which contains, in the flowery language of the time, a blue print for the conduct of the faithful and for the eventual civil government of mankind as well. In this and a related work called the Kitab-i-Ahd, He appointed His eldest son, Abdu'l-Baha, as the "Center of the Faith" to whom the faithful should turn after His (Baha'u'llah's) passing. It was clearly set forth that Abdu'l-Baha would not share His Father's station as a Divine Manifestation, but would rather be the "Perfect Exemplar" of the Faith, endowed with infallibility in the interpretation of His Father's teachings.

Baha'u'llah departed this life in 1892, and Abdu'l-Baha, often known as "The Master", assumed the leadership of the Faith. During His long ministry Abdu'l-Baha added many writings to those of His Father, and Baha'is consider them to have been divinely revealed. The position of Abdu'l-Baha was not unchallenged, but his opponents eventually all fell by the wayside and are not remembered.

Of greatest import for the Faith among the papers left by the Master is his Will and Testament. This remarkable document is considered to be an extension of the Kitab-i-Aqdas, in which the details of the plan for governance of the Faith and of the world are filled in. Three features in particular must be emphasized as leading to the present position of the Tarbiyat Community. These have to do with the establishment of a governing body to be known as the Universal House of Justice; with a body of persons known as the Hands of the Faith; and with the inauguration of the hereditary office of Guardian of the Cause of God. Abdu'l-Baha's grandson, Shoghi Effendi, was named as the first Guardian of the Faith. Pertinent portions of the Will and Testament can be paraphrased as follows:

After the passing away of this Wronged One (i.e., Abdu'l-Baha) it is incumbent upon the believers to turn to Shoghi Effendi, as he is the sign of God, the Guardian of the Cause of God. He is the expounder of the words of God, and after him will succeed the firstborn of his lineal descendants.

The sacred and youthful Guardian, as well as the Universal House of Justice, are both under the protection of the Abha Beauty (an often-used appellation for Baha'u'llah). Whatsoever they decide is of God; ...whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him, hath in truth deviated, separated himself, and turned aside from God...

It is incumbent upon the Guardian to appoint during his lifetime the person who is to become his successor, so that differences will not arise after his passing. "He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom, and learning." Thus, should the firstborn of the Guardian not manifest these qualities, then the Guardian must choose another branch to succeed him. (By the word branch it is generally understood that the Master intended to denote a lineal descendant of Baha'u'llah.)

The Hands of the Cause must be nominated and appointed by the Guardian. All must be under his shadow and obey his command. The body of the Hands of the Cause is under the direction of the Guardian of the Cause. The Hands must elect from their own number nine persons that shall at all times be occupied in the work of the Guardian. These nine must give their assent to the choice of the one whom the Guardian has chosen as his successor.

The Universal House of Justice must be elected by universal suffrage. By this body all difficult problems are to be resolved. The Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him... (1)

Upon the passing of Abdu'l-Baha in 1921, Shoghi Effendi assumed the Guardianship according to the dictates of the Will and Testament. Until his death in 1957 he led the Faith with indefatigable zeal. He directed the expansion of the faith into many parts of the world where it had not previously been known, and fostered its growth and consolidation in the United States and other areas where it had already gained a foothold. Under his leadership Spiritual Assemblies were created on a local and national basis around the world. These bodies, he stated, were to become Houses of Justice as they grew to maturity. He instituted an International Baha'i Council, which was the "forerunner" of the Universal House of Justice. He appointed twenty-seven prominent Baha'is to the rank of Hand of the Cause.

Events following the passing of Shoghi Effendi

The death of Shoghi Effendi occurred in London, following a very brief illness, and was a great surprise and shock to everyone. His funeral and burial were conducted immediately in London, in accordance with Baha'i law.

The Hands of the Cause assembled in conclave at the Bahji nine days following the passing. At the time the late Guardian's desk was opened and his papers searched for a will, but none was forthcoming. Hence the Hands appeared to have no direction to follow in the matter of his successor. This lack of specific guidance is the initial source of the grave difficulties to follow that eventually led to the formation of the Tarbiyat Baha'i Faith as a separate entity.

That the Hands expected to find a Will designating a successor is evidenced by an announcement in the Jerusalem Post for November 8, 1957, which said in part: "A successor to the Guardianship of the Baha'i Faith was nominated by the late Shoghi Effendi Rabbani in his will, and the name will be announced by the elders of the faith when they meet here (Haifa) within a few weeks..." However, the same paper on November 28 reports: "The 27 Hands of the Cause of the Baha'i Faith, who assembled at the world centre of the faith here, today announced that they have elected nine of their members to conduct and protect the affairs of the faith from the Centre ..." The nine hands were listed, and included Charles Mason Remey and Ruhiyyih Khanum Rabbani, the widow of Shoghi Effendi.

According to a report by Mason Remey, at the suggestion of Ruhiyyih Khanum and with no objection voiced by the other Hands in the assembly, no minutes were taken and no record kept of the deliberations at this Bahji Conclave. It would appear that three alternative scenarios are possible in the attempt to reconstruct events at and following the Conclave: 1) It is possible that Shoghi Effendi died intestate. On the evidence of his character and his strict adherence to the precepts and commands of Abdu'l-Baha and of Baha'u'llah, it seems highly improbable that Shoghi Effendi would have neglected such an important duty. 2) It is possible that Shoghi Effendi did in fact write a Will, but that it had been lost or destroyed prior to the search of his papers during the conclave. We have no evidence on this point, save to point out that he was meticulously careful about business details. 3) The only other alternative is the unpleasant one of assuming that a Will was indeed among his papers, but that it was suppressed, either secreted or intentionally destroyed, by those Hands who were conducting the search.

So the Hands of the Cause were faced with a dilemma. According to the Will and Testament, they can only exist as a body under the direction of the Guardian of the Cause of God, under his shadow and obeying his command. But there was no Guardian! By the nearly unanimous decision of the Hands present (24 out of 25), it was decided to declare the office of Guardian not only vacant, but badah. Mason Remey has explained that the Persians used the word badah to signify the failure of the promise of the Word of God as given by a Manifestation or Prophet. They say that even God changes His plan and intent at times and that we must accept this and act accordingly.

As Mason Remey has pointed out, the great danger in the doctrine of badah is that we humans, desiring to do something contrary to the Sacred Writings, may declare that the pertinent statements are badah, even though they are actually still valid. Indeed, on the face of it, badah is impossible if we accept the premise that the Word of God can only be promulgated to the world by one of God's Divine Manifestations. Hence anything contradicting the plan outlined by Baha'u'llah and filled out in detail by Abdu'l-Baha must be in error, at least until another Manifestation shall appear, which Baha'u'llah has assured us will not take place for a full thousand years.

Thus one must conclude that the institution of the Guardianship is still mandatory, and is only temporarily vacant. According to this view, the Guardianship is "in occultation", in much the same sense that Shi'ah Muslims contend that the station of Imam is in occultation.

The one Hand of the Cause present at the Bahji conclave who objected to the pronouncement of badah against the Guardianship was Charles Mason Remey. He took a vigorous stand in the matter, maintaining that the immediate duty of the Hands was to institute a search for a second Guardian, and if none were found, to serve merely as caretakers until such time as the second Guardian should make himself known and assume his station. This stand soon made him persona-non-grata among his colleagues, and he felt it necessary to leave the organization of the Hands of the Cause and go into voluntary exile.

Corruption in the Baha'i Faith

After losing his license to practice medicine in Ontario, due to several patients of his coming forward with allegations of sexual abuse, Hossain Danesh was protected by the **NSA** and given a plum job running Landegg Academy in Switzerland. That was a comfortable, out of the way posting. Especially since it allowed him to put the distance of half the world between himself and what had transpired recently. Danesh then applied his considerable executive talent to that organization.

The result?

Landegg closed its doors in 2005 declaring bankruptcy. So Danesh headed back to Canada. Now that 16 years have passed, washing away most people's memories, it seems that he is ready for his newest public incarnation. And he is being heavily promoted by the NSA.

Earlier this year Hossain Danesh started to give seminars on marriage and family life – akin to a pedophile priest giving a seminar on child rearing. Apparently the NSA is kicking things into high gear with a string of high profile seminars planned around Canada to promote Danesh even further and reintroduce him to the community as a public figure. Soon Bahai Rants will begin to give odds on when Danesh will end up back on the NSA.

Hossain Danesh's jam packed schedule includes workshops on such topics as "Unity of Faith and Reason in Action" and one targeted specifically to youth: "Shaping Our Destiny: An Open Forum for Youth and Young Adults". There is also his usual type of workshop which is being promoted under the auspices of the Baha'i Marriage and Family Life Committee. There is no question that this has the full support and backing of the NSA of Canada, the institution that Danesh served on for many years before his fall from grace in 1994.

The same institution that continues to have a healthy number of members that were his peers back then. All this makes me wonder if within a few years Franco Ceccherini will be promoted by the Italian NSA to go around that country giving workshops and talks on the fund.

Article Link : http://bahairants.com/hossain-danesh-heavily-promo... Also read : http://www.scribd.com/doc/41194053/Hossain-Danesh-... http://www.scribd.com/doc/41194063/Hossain-Danesh-...

Kyrgyzstan President signs New Religion Law Banning proselytism and deceptive conversions of children and Youths

President Kurmanbek Bakiev has signed the restrictive new Religion Law; The Law – which replaces the 1991 Religion Law - was approved by parliament on 6 November 2008. On 12 January, 2009 the presidential website reported: Provisions under this law include: a ban on children being involved in religious organizations; a ban on "aggressive action aimed at proselytism"; a ban on the distribution of religious literature, print, and audio-video religious materials; and de facto compulsory re-registration of all registered religious organizations (see F18News 5 November 2008 http://www.forum18.org/Archive.php?article_id=1213). The 12 January announcement on the presidential website trumpets the fact that 200 adult citizens permanently living in Kyrgyzstan will now be required before a religious community can apply for state registration, compared to 10 in the current Law. It says 10 registered religious organizations will be needed to form a "religious association". The announcement stresses that "attracting children into religious organizations is not allowed, and insistent actions directed at turning believers of one faith to another (proselytism) are banned". It adds that "the distribution of literature, printed, audio and video materials of a religious character in public places (on streets and roads), and going round flats, children's institutions, schools and higher educational establishments is banned". It specifies that the Law "determines [official] control on the activity of religious organizations". The announcement said the Law comes into force on its official publication. It said statutes of religious organizations must be brought into conformity with the new Law. The announcement stresses that the "leading religious confessions of the country" – which it identifies as the Muftiate and the Russian Orthodox Church – had called on President Bakiev to sign the Law. "The majority of state bodies of the country likewise supported this Law." The Baha'is who will be put under the scanner with this law and their so called moral children classes, the junior youth spiritual empowerment program,(JYSEP) and Ruhi Institute courses, the study circles which are nothing but deceptive way of propagation and conversion will come to standstill. Echoing his concern over the ban on spreading one's faith is a member of the Baha'i community, who asked not to be identified. "We're not sure how we will be treated if we speak to someone about our faith," the Baha'i told Forum 18 on 13 January. "Will this be regarded as illegal propaganda?" The Baha'i said every religious believer will have to be more careful now. "We won't be able to say what we want to say, and we won't be able to listen to what we want to listen to." P. Porsayeva

The punishment of a thief (in Baha'i writings)

The punishment of a thief: Baha writes in Aqdas, “When caught for the first time, exile and for the second time, imprisonment, is decreed for a thief. On the third offense, place a mark upon his brow so that he may be recognized by it”. This means that if a thief is caught for the first time, he is to be exiled. Then he goes to another city and steals there, it will be as if he is caught for the first time as people will not be knowing of his past. If at all a thief is caught for the third time and branded, then it is as good as a license given to him to steal. People will respect him just out of fear. Besides if he wants to repent will 'Baha' come and wipe out the mark from the thief’s forehead?

Baha'i religious FATWA on Killing (murder)

`Abdu'l-Baha began by comparing the Baha'i faith to early Christianity in its focus on spirituality rather than law. He is aware, of course, that there are more than two religious laws in the Baha'i scriptures, unlike the New Testament. That is, a Baha'i shari`ah or code of revealed law does exist. He explains, however, that such laws are actually a form of spirituality and ethics: "they are derivatives of certitude, faith, assurance and mystical insight." Moreover, these laws deal with personal status matters (marriage, inheritance, etc.) as well as with some matters of what we would call criminal law (not all such crimes were actually public in Muslim societies--murder, for instance, is considered a private affair in which the family of the victim has the option of accepting blood money or demanding that the state execute the perpetrator-- or even of killing him themselves). In this, **Baha'i law resembles that of the Qur'an.** More... http://www-personal.umich.edu/~jrcole/bahai/2001/t..

Download Books on Baha'i sects

Sects in Baha'i FaithDownload
Summary and Teachings of Orthodox Baha'i FaithDownload
Orthodox Baha'i Book Download

Victory for the different sects of Baha'is

HISTORIC VERDICT QUASHES PATENT ON USE OF WORD ‘BAHAI’

In a historic verdict that will have long standing effect, the Federal Court of the United States of America has quashed the appeal of the majority Baha’i Faith (popularly known as Heterodox Baha’i Faith – HBF) for patent on use of term Baha’i for itself. Although this is not the only time such a verdict has been passed (such verdicts have come twice earlier), this verdict comes at a time when the Baha’i Faith is gripped under sectarian claims.

Never in the past has the Baha’i Faith witnessed such sectarian challenges. It must be noted that minority sects like the Orthodox Baha’i Faith (OBF), Unitarian Bahais (UB) and Bahais Under the Provision of Covenant (BUPC), Reform Baha’i Faith have faced discrimination at hands of the majority HBF for ages. These sects have been gasping for survival and this verdict gives them a new life and sense of hope.

The minority sects have always challenged authority of the Universal House of Justice - UHJ (the centre seat of the HBF) domination and control. The minority sects claim that the appointed guardians’ position has been hijacked by the Universal House of Justice through shrewd manipulation and often intimidation about half a century ago.

Faced with discrimination the minority Baha’i sects have experienced difficulty in visiting the Holy Shrines, located predominantly in Haifa, Israel. The verdict opens a window of hope for the minority Baha’i sects in laying claim over visiting and managing the Holy Shrines. A member of the OBF says that the verdict has lifted their spirits and the OBF along with other minority Baha’i sects is actively thinking of filing a suit in the highest court in the United States as well as Israel to stake claim over managing the Holy Shrines. A spokesman of the BUPC said that the day is not far when all Baha’i sects will enjoy the freedom to visit shrines and practice and propagate their beliefs freely. The verdict has rightly distanced the legislature from matters of belief, thereby putting an end forever to the HBFs dream of having an unchallenged authority over all sects. The HBF is known for publicly claiming its non-involvement in politics but practicing it in all its dealings. The verdict also gives an opportunity for the followers of the HBF to introspect and derive their independent conclusions.

It looks like the Baha'i denominations have succeeded in mounting a significant challenge to the mainstream Haifa-based Baha'i Faith. On the other hand main stream Haifa Based Baha’is are putting more pressure on their UHJ to clarify the concept of Guardianship, rather than asking them to shun the Covenant Breakers. The recent court case victory will further internationalize the issue of Guardianship.

Mr. Joel B. Marangella, Mr. Neal Chase , Mr. Fredrick Glaysher, Mr. Jacques Soghomonian have further consolidated their position amongst the Heterodox Bahais, joining them is Mr. Eric Stetson and great grand daughter of Bahaullah Mrs. Nigar Baha’i Amsalem. It looks like the balance is tilting more towards Guardianists. **If current trends of in-fightining continue and if the concept of Guardianship is not fully explained to the Heterodox Bahais, It is quite**

possible that The Haifa based Baha'i Faith will suffer from more divisions and mainstream Baha'i Faith will be reduced to minority.

Scandal in Kalimat Press

The Scandal involving Kalimat Press. Posted by Dale Husband on November 30, 2010 Kalimat Press is a small Baha'i owned book publishing company that was recently at the center of a huge controversy, one that shocked me and apparently was the primary reason for Dann May and his wife Phyllis Bernard to leave the Baha'i Faith. http://www.kalimat.com/about.html Kalimát Press was founded in 1978 by Anthony A. Lee and Payam Afsharian, Bahá'ís in the Los Angeles area, during the Bahá'í month of Kalimát (words). It is a small, privately owned publishing company which is exclusively oriented towards the publication of books and other materials on the Bahá'í Faith. From its inception, Kalimát Press has sought to encourage the publication of new ideas and new approaches to the Bahá'í Teachings. The company has been especially interested in the publication of books for Bahá'í children, materials on Bahá'í history, translations from Persian, original Bahá'í scholarship, and essays on the relevance of Bahá'í teachings to contemporary social issues. Since 1978, Kalimát Press has published over one-hundred titles. These include the scholarly series Studies in the Bábí and Bahá'í Religions. The eighteen volumes of this series have included essays on history, theology, poetry, and other academic topics. These include essays on the Bahá'í Faith in America, in Europe, in India, and in other parts of the world. Kalimát Press now publishes only one or two books per year. Our intention is to ensure the continued production of serious Bahá'í books which will enrich and diversify the range of Bahá'í literature available in English. We are particularly interested in books on Bahá'í history, and more than half of the titles that we have produced have been directly related to this concern. We have published the Bahá'í Holy Day series in order to provide local Bahá'í communities with reference materials for important Bahá'í anniversaries. The titles include: The Ascension of Bahá'u'lláh, Days of Ridván, The Declaration of the Báb, Twin Holy Days, Naw-Rúz: New Day, The Passing of 'Abdu'l-BaháThe Martyrdom of the Báb. and A Feast for the Soul. Why does Kalimat Press publish only one or two books a year, instead of dozens like a normal book publishing company would? Because of these: http://bahairants.com/fahrenheit-245-83.html NATIONAL SPIRITUAL ASSEMBLY of the BAHÁ'ÍS OF THE UNITED STATES 536 SHERIDAN ROAD, WILMETTE, ILLINOIS 60091-2849 • (847) 733-3537• EMAIL: secretariat@usbnc.org December 29, 2005 To all Local Spiritual Assemblies Dear Bahá'í Friends, Enclosed for your information is a copy of our letter of today's date addressed to Kalimát Press. We ask you to comply with the decision we have made that all national and local Bahá'í agencies cease to distribute books and other items marketed by this publisher. However, you may continue to sell whatever you may have in stock until your inventories are depleted. Individuals are free, of course, to decide to purchase books from any publisher. Our decision was regretfully reached as a result of increasing concern in recent years that a number of titles handled by Kalimát Press, aside from those which have enriched Bahá'í literature over the years, contain matter inimical to the best interests of our Faith. It is highly inappropriate for Bahá'í institutions, which are obligated to safeguard such interests, to provide channels of distribution for publishers promoting such titles. With loving Bahá'í greetings, NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES Robert C. Henderson Secretary-General ********************** NATIONAL SPIRITUAL ASSEMBLY of the BAHÁ'ÍS OF THE UNITED STATES 536 SHERIDAN ROAD, WILMETTE, ILLINOIS 60091-2849 • (847) 733-3537• EMAIL: secretariat@usbnc.org December 29, 2005 Mr. Anthony Lee Kalimát Press 1600 Sawtelle Blvd., Suite 310 Los Angeles, CA 90025 Dear Bahá'í Friend, We write to inform you of our decision to instruct the Bahá'í Distribution Service and all other national and local Bahá'í agencies serving our community to cease to acquire and sell any titles marketed by Kalimát Press. We have been impelled to so decide out of a serious concern that your company is increasingly offering titles that are inimical to the best interests of the Bahá'í Faith. Yours in His service, Robert C. Henderson Secretary-General Followed by this: http://bahaiadmin.blogspot.com/2006_09_01_archive.html#115813307855199935 Agencies Supporting Shutdown of Publisher UK BAHA'I NEWS EMAIL SERVICE National Spiritual Assembly nsa@bahai.org.uk 23 July 2006 Dearly loved Friends The National Spiritual Assembly has taken the decision that Baha'i Books UK and its agents will cease to distribute books and other items marketed by Kalimat Press with immediate effect. The National Assembly's decision was reached as a result of increasing concern in recent years that a number of titles published by Kalimat Press, aside from those which have enriched Baha'i literature over the years, contain matter inimical to the best interests of the Faith. The National Assembly believes that it would therefore be inappropriate for it, as the institution obligated to safeguard such interests in the United Kingdom, to provide channels of distribution for such material. Baha'i Books UK and its agents may continue, however, to sell whatever Kalimat titles remain in stock until their inventories are depleted. Further, individuals are free to decide to purchase books from other suppliers. With loving Baha'i greetings National Spiritual Assembly What brought that on? Who knows? What caused Joseph Stalin during the 1930s to purge and execute many members of his own Communist Party, along with many Soviet military officers who were otherwise loyal to Communism and/or the Soviet Union, but perhaps not to Stalin personally? That had the effect of weakening the Soviet Union so that when Nazi Germany attacked it in 1941, it almost fell. Likewise, the credibility of the National Spiritual Assemblies of the United States and the United Kingdom have been destroyed by this arbitrary and ridiculous decision to denounce and attempt to shut down a small book publishing company that by all accounts and appearances is a loyal promoter of the Baha'i Faith itself, rather than the whims of the current Baha'i leadership! http://www.petitiononline.com/cgi-bin/mlk? http://bahaisonline.net/petition The Bahá'í Faith is perceived by most people — Bahá'ís and non-Bahá'ís — as a generally liberal religion, far closer to the Unitarian-Universalists than to the Southern Baptists. Yet over the last 30-40 years the governing institutions of the Bahá'í Faith have become ever more conservative in nature and in many ways are adopting strict control mechanisms on Bahá'ís to maintain a form of Bahá'í fundamentalism. Bahá'í fundamentalism is an odd development. The scriptures of the Bahá'í Faith are generally progressive — calling for cooperation and understanding among faith communities, equality of the sexes, promotion of the oneness of humanity, the harmony of science and religion, the elimination of extremes of wealth and poverty, support of the United Nations and international order. In contrast to this liberal dimension, the Bahá'í community, especially through its conservative administrative order, promotes theocracy, forbids women to serve on the highest elected offices of the religion, defines homosexuality as a psychological disorder, forbids Bahá'ís to join progressive groups like Amnesty International or the Interfaith Alliance, requires Bahá'ís to stay aloof from controversial political issues, requires mandatory pre-publication censorship of all that individual Bahá'ís seek to publish about their faith, has implemented internal spying on suspected believers, exercises administrative expulsion of Baha'is, and threatens shunning of Bahá'ís who are targeted as "internal enemies." Kalimát Press has been a leader in Bahá'í publishing since its founding in 1978. It has experienced a series of conflicts with the Bahá'í administration over its attempt to publish academic studies of the Babi and Bahá'í religions. Although Kalimát Press has faithfully followed the demand of the Bahá'í administration to submit all works by Bahá'ís to pre-publication censorship, the process of pre-publication review and censorship has created tension between Kalimát Press and the National Spiritual Assembly of the United States. The Universal House of Justice, the international head of the Bahá'í Faith based in Haifa, Israel, has been drawn into these disputes and has also expressed its dissatisfaction with Kalimát Press's agenda to foster Bahá'í studies. Besides works by Bahá'ís published under the Kalimát Press imprint, other academic books from Bahá'í and non-Bahá'í publishers are distributed by Kalimát to their main market: the American Bahá'í community. These distributed titles include books on Islam and Iran. A handful of books written by non-Bahá'ís, former Bahá'ís, or liberal Bahá'ís published by university presses or self-published has triggered the National Spiritual Assembly's call for a boycott of all Kalimát Press titles. The offending titles appear to be the following: 1. Juan Cole's Modernity and the Millennium: The Genesis of the Bahá'í Faith in the 19th-Century Middle East (Columbia University Press). 2. Abbas Amanat, Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844-1850 (Cornell University Press). 3. William Garlington, The Bahá'í Faith in America (Praeger Publisher). 4. Sen McGlinn, Church and State: A Postmodern Political Theology. Book One (self published, MA thesis, University of Leiden). All of these books have received positive reviews and are not particularly radical. Each of them does however rub against popular Bahá'í beliefs and the favorite theological views of conservative members of the Bahá'í leadership. For example, Sen McGlinn's book provides an exhaustive examination of Bahá'í texts, from Bahá'u'lláh to Shoghi Effendi, on Church-State relations and makes the case that the Bahá'í founders did not expect a Bahá'í theocracy to emerge in some distant future. Mr. McGlinn was subsequently expelled from the Bahá'í community by the Universal House of Justice for publishing his research. The Universal House of Justice complained that the author was attempting to impose his theology on the Bahá'í community. McGlinn was expelled from the Bahá'í community without a hearing or any semblance of due process. Shortly after the expulsion of Mr. McGlinn, the boycott of Kalimát Press was announced. So I have signed this petition to end the boycott of Kalimat Press and urge others to do the same: http://www.petitiononline.com/kalimat/petition.html Meanwhile, the courts in the USA are no longer taking the Haifan Baha'is as seriously as they might have in the past:

Stupidity of nineteen days months in bahai faith

19 days month in Bahai Faith is totally unscientific and absurd.

And then to make a year of 365 days they have made a stupid adjustment of 4 days- also called as **inter-calary days.** Why this adjustment is done?

If at all Bahai faith is a religion of God, then why they have deviated from 12 months calendar when all other divine religions have 12 months year. The debate is open for discussion. The only apparent reason for converting the number of month to 19 is due to the signifance of number 19 in Bahai faith(as the number of early converts were 19).

Let us review some Bahai rules about gender equality

* No women are included in the 9-member Universal House of Justice (UHJ) with the sole exception of the widow of Shoghi Affendi.

Why only this lady is included? Is she not a normal woman!

* The shroud to be given by the eldest male child. Women are disallowed.

* Dower to be given to women only.

* Polygamy is acceptable but polyandry is banned.

* If a man wishes to travel he should inform his wife of the time duration, which if exceeds nine months the lady has right to remarry. Then if the husband does not specify the time of his journey the wife should wait for him all her life. * Maintenance of women is obligatory on the man.

* Only women should attend to the household chores.

* No Hajj for women. Nor are they expected to keep the fasts lapsed during the days of menstruation. Why?

Tahera Qazvini sanctified her life for Bahaullah but her grave is not included in the Hajj.

Why was her body not brought to Akka like others?

* The house and the clothes of a deceased are the sole property of the eldest male child and nothing is there for women.

Is this not inequality?

No clergy in Bahai faith!!

The Baha'i Faith proudly states that it has no priesthood, yet Auxiliary Board Members, Counselors of Continental Boards, individual travel-teaching "stars" and other influential individuals have, to a large extent,either been given or have taken on priest-like duties. Peter an ex Bahai writes.....

> **That has always been a, (very), sore point for me. A religious organization proclaiming itself without a priesthood, yet the UHJ, NSA and various departments below hold an authority like a "Priesthood". if you reject any Law within the Faith, (openly), they threaten you with losing your voting rights, (not that it has any authoritive power outside the Faith). The worst, you are banned from the Faith as a "Covenant Breaker". At the current time and the state of its development I say, BIG DEAL. Remove my voting rights and eject me, I am not losing anything. What worries me, is what would happen if the Baha'i Faith was to gain an authoritive position in society. One of the reasons why I broke Baha'i Law was to weaken my own community, and so resigning. As I see it, (as a former member), I also observe it as a possible dangerous organization,(if it was to gain power). A few years ago I had the opportunity to see what was planned for the "New World Order" with the potential Baha'i Law. It was Islam in another guise. It was then I began to question the Faith. At the current time it remains a "Fringe" organization, (and I hope it stays that way). What I have seen, I would not want to be any part of.**
>
> He further writes...... What I have seen from "Why I left the Faith", (other discussion), there is no authority left to rule the Baha'i Faith. Thank God. Within the last twenty-four hours I have looked at other "Ex-Baha'i" websites and it appears as if everyone is reaching the same conclusion. The Baha'i Faith is nothing more than a SHAM. Its all words, (without power or authority), and only trying to impress itself. The majority of people accept, (too easily), in blind faith, something which appears to be "Squeaky Clean", but there is an underlying corruption which has not surfaced yet. Before I resigned from the Faith, I began to see many parallels between it, and the "Jehovah Witnesses". In all their publications there was endless photographs of "Happy Smiling Faces" with unending propaganda about the "Advancement of the Faith". Meanwhile, somebody was forgetting to tell the truth. The number of inactive members or those who had resigned and been expelled from the Faith. It is amazing how the number of members has more or less remained the same, although according to the UHJ and NSA there was "Rapid Growth". In effect, all "Religion" is corrupt. The only true religion is the experience of the "Inner Reality", or self-understanding. The "Inner Knowledge of Truth" that comes from within. No religion, (Baha'i Faith or otherwise), can be above self-knowledge. In effect, everyone has their own understanding of "Spiritual Truth", which is beyond religion. The moment the individual becomes a part of organized religion, he has already given up his search for "Inner Knowledge". That is the true

Spiritual Path. I am also not referring to the "Buddhic Path". That too has also become "Religionized".

Gay marriage in the City of the Covenant

Abdul Baha said : This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in both the East and the West for the triumph of its people... The American continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually." Abdu'l-Bahá in His addresses in America and elsewhere frequently expressed the hope, the prayer and the assurance that the banner of international peace would be first raised in America. At Cincinnati, Ohio, on November 5, 1912, He said:— America is a noble nation, a standard-bearer of peace throughout the world, shedding her light to all regions. Other nations are not untrammeled and free of intrigues like the United States, and are unable to bring about Universal Peace. But America, thank God, is at peace with all the world, and is worthy of raising the flag of brotherhood and International Peace. When the summons to International 243 Peace is raised by America, all the rest of the world will cry: "Yes, we accept." The nations of every clime will join in adopting the teachings of Bahá'u'lláh, revealed over fifty years ago. In His Epistles He asked the parliaments of the world to send their best and wisest men to an international world parliament that should decide all questions between the peoples and establish peace ... then we shall have the Parliament of Man of which the prophets have dreamed. (Dr. J. E. Esslemont, Baha'u'llah and the New Era, p. 242) During his visit to America in 1912, he prayed for the American elections and American nation thus : O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy Love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to thee through Thy bounty and bestowal. Abdul Baha Called New York the City of Covenant http://abdul-baha-the-mystery-of-god.blogspot.com/ Today after 100 years New York Assembly passes bill to legalize gay marriage 80-63; and Legislation now heads to Senate

Courtesy: http://bahaism.blogspot.com/

Wahid Azal's "Ridvan" Message to the Universal House of Justice

19 Terms and Conditions for the Unconditional Surrender of the Haifan Baha'i cult
Now that the Baha'i cult has been thoroughly weakened, cut to minute size and is therefore hemorrhaging to an assured and well-deserved (and long overdue) death, I am hereby making the following offer to you Haifan Baha'is to unconditionally surrender, walk away, and save whatever you have left of your personal lives. I urge you to seriously consider this offer because if you don't, whatever else shall unfold will be on your own heads personally. Now that this demand has been spelled out, here are the 19 terms for your unconditional surrender: 1) The immediate dissolution of the ITC (international teaching center), the written and unequivocal dismissal of all haifan Baha'i continental board of councilor members and their underlings (Auxiliary board members, etc), to be followed by the immediate resignation without equivocation of all 9 members of the bogus and illegal universal house of justice based in Haifa, Israel; 2) The immediate and unequivocal dissolution of the entire infrastructure of the haifan Baha'i administration and bureaucracy globally - in every capacity and function - and the dismissal/dissolution of every national spiritual assembly, regional council and local assembly tied to your specific organization on the planet; as well as the immediate and unequivocal suspension of all activities under the name and rubric of the haifan Baha'i organization; 3) The immediate and unequivocal dissolution and suspension of all Ruhi Institutes globally; 4) The immediate and unequivocal relinquishment and full disclosure in writing of all assets, chattels, investments, funds, stocks, bonds, monies and otherwise belonging to the haifan Baha'i organization in Israel, North America, the United Arab Emirates, Europe and throughout the rest of the world; whether immediately tied or tangentially; 5) The immediate and unequivocal disclosure in writing of all subsidies and all monies and perquisites received by your organization since 1910 - in any capacity whatsoever - by any individual(s), entities or groups, governments or otherwise, not immediately tied to your organization, and specifically from the state of Israel since 1948; 6) The immediate financial and documentary auditing of your entire organization on all continents, beginning with the Baha'i world centre in Haifa, Palestine; 7) The immediate and unequivocal surrender of all legal and official documentation as well as letters and correspondences of your organization from the dates of 1871 to present; 8) The immediate and unequivocal surrender of all files and archives kept in any policing or surveillance capacities by the haifan Baha'i organization whatsoever upon individuals, whether these be files regarding rank-and-file members of the haifan Baha'i cult or those put out by it as well as those not; 9) The immediate and unequivocal surrender in writing of the full names, addresses, duties and capacities of all those serving under your Internet Committee based in the United States and spread out throughout the globe as well as the full unequivocal disclosure of the date of its establishment and any/all outside aid obtained; 10) The immediate and unequivocal surrender of the entirety of the archives of all texts and source documents (as well as artefacts) of a specifically scriptural and historical nature to a panel consisting of members of the Bayani community, the Reform Baha'i movement, the Orthodox Baha'i Communities - 1) Marangella and 2) Soghomonian -, the Baha'is Under the Provisions of the Covenant, ex-Baha'i academics of a reputable nature such as Denis Maceoin as well as those such as Margrit Warburg etc, and any others determined in consensus by the Panel; 11) The immediate and unequivocal disclosure of the

facts regarding the fate of the National Spiritual Assembly of Iran circa 1979 and a complete explanation with documentation as to the reasons for the conspicuous silence of the so-called universal house of justice in world fora afterwards regarding the fate of this body; 12) The immediate and unequivocal release and publication of the Will and Testament of Shoghi Effendi to the worldwide Baha'i community; 13) The immediate and unequivocal and unhindered and unimpeded return of all documents, texts, scriptures, histories, papers and effects in your possession belonging to one Mirza Yahya Nuri Subh-i-Azal, which were illegally and fraudulently obtained by one Mirza Husayn 'Ali Nuri Baha'u'llah in Baghdad and Edirne in the 1860s, to the Bayani community; 14) The immediate and unequivocal return of all the properties of Bahji to its rightful owners, namely, the descendents of Mirza Muhammad 'Ali ibn al-Baha' and Mirza Badi'ullah ibn al-Baha'; 15) The case one Hozhabr Yazdani (NOW DEAD) to be thoroughly examined for his execution of state sanctioned and protected criminal activities on behalf of your organization in Iran from the years 1953-1979; 16) The immediate and unequivocal disclosure in full regarding the criminal hawala networks operated by members of the haifan Baha'i organization throughout Asia, the Middle East, South America, Europe, North America and elsewhere, and an explanation with documentation regarding the nature of such activities and especially the names, addresses and capacities of those persons involved with these criminal hawala networks; 17) The immediate and unequivocal disclosure of all documents and papers regarding the unexplained murder of one Dan Jordan in New York City in 1982 as well as the immediate and unequivocal disclosure of all documents and papers regarding the suspicious murder of one Hedi Ma'ani in New Zealand; 18) The immediate arrest and criminal prosecution of misters Peter Khan, Alan Waters, Stephan Hall, Manijeh Rayhani, Robert C Henderson, et al., including their various staff, helpers and agents; 19) The immediate opening of the fake and disputed shrine on Mt. Carmel to an independent team of international scientific examiners expert in forensic scientific analysis in a completely uninhibited scientific determination involving the exhumation of the body claimed to be that of Siyyid 'Ali Muhammad Shirazi, the Bab, and its free and unfettered scientific determination as to whether this body in fact be that of the person claimed; a) No individuals either haifan Baha'i or peripherally tied to the Baha'i religion (from any denomination) may serve on this team of scientific forensic experts; b) An independent and impartial team shall serve as an oversight committee to the work of the scientific team in question which shall report on a daily basis to the aforementioned panel above on the status of the work.

Manish Desai's response to the shrewd Baha'is who are using prominent Indians to serve their purposes.

The petition written by Baha'is and signed by prominent Indians can be found here http://www.bahai.in/news/national-news-of-the-bahais-of-india/petition-to-the-iranian-government-for-immediate-release-of-the-staff-and-faculty-of-the-bahai-institute-of-higher-education.html

Here is a response to it by Mr. Manish Desai It is pretty immature on the part of 86 Indians Petition to the Iranian Government for Immediate Release of the staff and faculty of the Bahá'í Institute of Higher Education.. As most of these eminent personalities are highly educated – some even authorities on law – it would have been appropriate that they should have verified the facts before making a petition. Has anyone of these personalities checked with the Government of Iran? Are petitions to be signed purely on single side of the story? On whose influence are signatures taken? Do these personalities know that the Government of India cannot support a resolution which is country specific?

This was none of the business of so called imminent citizen to issue an petition .If they were so concerned about the Release of the staff and faculty of the Bahá'í Institute of Higher Education, they would have just conveyed their concerned to the government of India and not breaking into pens or shouting from roof tops. The shrewd Baha'is have used these imminent citizens of India.

Now let us see the facts! 1. The Baha'i community has repeatedly been convicted in several sensitive countries of carrying espionage activities. The Baha'is have been under scanner for violating law of the land in several countries for carrying out religious conversions by deception. It seems the Baha'i administration is interested in having "martyrs" for its cause in different countries rather than to see their own people save their lives.

2. Baha'is involved in espionage in India Why, even in India there are cases filed against the Baha'i faith members for possessing fraudulent documents and carrying out espionage activities and for supplying classified defense documents to Iranian and Israeli spying agencies in return making huge amount of foreign currency. (Refer Hindustan Times 13th July 2006 New Delhi Edition,)

3. Baha'i Administration with all modern techniques involved in conversion of Simple Indians. Recently Universal House of Justice, the apex organization of the Baha'i Faith in a new encyclical has issued a call to Baha'is to go out and actively convert Indians. In this era of globalization, Baha'i administration with unlimited funds use sophisticated, deceptive techniques to lure, brainwash and convert innocent people.

They forcefully convert Hindus by inducement and deception. Many poor illiterate tribal people in Gujarat and Madhya Pradesh were deceptively converted into Baha'i Faith, although anti-conversion law is passed in 11 of the states in India. This will have a disastrous effect on India's political, cultural and social fabric.

For centuries Indians have been forcefully converted into other religions. Religious conversion has profoundly affected our cultural legacy by the after-effects of genocidal coercive religious conversion. It has left its wounding imprint on our individual psyches and our collective consciousness.

Although coercive religious conversion of Hindus in India and abroad has deep historical roots, recent deceptive religious conversion techniques used by Baha'i movement pose serious political, social, ethical and psychological problems. http://ruhibooks.blogspot.com/

4. Baha'i Teaching Institutes involved in deceptive conversions On 3rd March 2011, the locals of Wai district in Panchgani caught the Baha'is red handed indulging in conversion activities. The Baha'is arrived in a Mini Bus to propagate Baha'i religion to the local people in Wai. The Baha'is were taken to the police station where Baha'i officials said that "we were conducting practicals for these students". They were told that why the students can't go to different schools and get their practical training.

The students confessed that they were going to villages for conduction of Baha'i religious classes for children and youths and they were told by their teachers that their course will be completed only when they do these activities. The teacher warned them to be 'TACTFUL' while propagating the Baha'i religion.

On seeing the Baha'i books it became clear for the Police that it was a conversion class. As the 'Ruhi Book' that they were having, contained Baha'i religious material and chapters such as "UNDERSTANDING THE BAHA'I WRITINGS."

The Police officials reprimanded Baha'is of their hypocritical behavior and warned them not to teach Baha'i Faith to the students/staff of NETTC as well as locals of Wai and Panchgani.

On further inquiry it was revealed by the staff, that

There are numerous complaints against all the three institutes of Baha'is namely:

• NETTC • New Era School and Junior college • New Era Baha'i Academy

The conversion activities going on in these institutes are in the name of Children Moral Classes, Youth Classes etc. In fact some of the staff of these institutes have given a written complaint to the government authorities that these institutes demands 'Conversion' in return of confirmation and promotion in these institutes. Therefore some of the staff just to gain the facilities provided by these institutes like good salary, food, boarding and lodging have apparently accepted the Baha'i Faith, but in actuality they practice their ancestral Religion.

The heads of all the three Baha'i institutions are Iranians who have hired local Indians to go to the villages, schools, colleges and universities to teach Baha'i Training courses which are nothing but purely 'Baha'i Religious Teachings'. Some of these people are well versed in local languages so they cunningly escape the authority scanners.

The staff further gave information that sometimes they have to conduct 'Ruhi Classes' for all the students of the class. The students are least interested in these courses but the staff and students have to do it compulsorily for hours and hours together. These courses have hidden agenda of teaching of Baha'i religious passages. The students are supposed to memorize long Baha'i prayers and quotations in order to enrich themselves with Baha'i Teaching and culture.

Even the tiny tots are not spared from Baha'i teachings. They too have to undergo various Baha'i children courses designed for them, that are based on Ruhi books.

One of the senior staff who has retired from the school and now taken another assignment in one school elaborated the whole teaching process of the Baha'is. He said that Baha'i Faith has no acceptability in the society. Baha'i Faith has nothing new to offer to the society although they claim that they have solutions for all the problems, but first the people should accept Baha'i Faith. In fact Baha'i teachings have been copied from other religions. Therefore in order to spread the Baha'i teachings, the Baha'i Administration emphasizes on establishment of Schools and considers the children as best and fruitful targets.

Some of the parents have seriously objected to Baha'is proselytizing going on in these Baha'i Institutions. But then they have limitations to change the schools at this stage. http://panchgani-Bahais.blogspot.com/

BAHA'I METHODOLOGY It has been the habit of the Baha'is to have active public relations and persuade high ranking government officials and eminent personalities in every country to speak for them. Why do the Baha'is never speak of the huge injustice and oppression being meted out to fellow Indian citizens in different parts of world? Are Indian Baha'is, first Baha'is and then Indians? It is not the first time that the 86 Indian have fallen into the trap of cunning Baha'is. Earlier in 2010 there were 31 eminent Indians who were taken by the Baha'is for a ride. In the Issue of 7 Baha'i prisoners in Iran. This point to a very strong Baha'i network operating in India.

In India from Sorabjees to Mistrys, from Corporators to Member of Parliaments and from State Minister to Cabinet Ministers are being contacted to bring pressure on Iran as if the Government of India has nothing else to do except protect the Baha'is. Inspite of these efforts the Baha'is do not lack behind in claiming that we do not interfere in politics.

Unfortunately, the petition by eminent Indian citizens has served the following purpose for the Baha'is

1. Propgation of Baha'i Faith in India 2. Defamation of Iranian Government 3. Attempt to sabotage the good and cordial relation between India and Iran.

I earnestly request Indian politicians and bureaucrats not to succumb to Baha'is charming persuasion and verify facts and evaluate long term repercussions before taking-up a stand.

Manish Desai Source http://groups.google.com/group/talk.religion.bahai/browse_thread/thread/5a86f9ec58a998bd

Iran justifies it's stance on Baha'is

Connection and interaction of Bahaism with arrogant powers since its very genesis is among the important and exemplary chapters of the history of this sect whose news has been published by non-baha'i sources while its evidence and effects can also be seen and observed amidst the pages of texts and sources of the sect.

In addition to cooperation and connection with colonialists supporting and accompanying the dictatorships have been among the principles of this sect.

Bahaism was involved in the "British" coup of February 1921 which resulted in the establishment of the "corrupt and dependent" Pahlavi regime and its historical documents show that the Bahaist circle of Iran discovered Reza khan by its marked element Habibollah Einolmolk (writer of the works and overseer of Abbas Effendi in his young age and father of Abbas Hoveida the notorious prime minister of the Pahlavi regime) and introduced him to the chief spy of the British colonialists in Iran (sir Ardeshir Reporter or Ardeshir) to implement the 1921 coup .

The tie between Bahaism and the Pahlavi regime reached it peak after the coup of 19 August 1953 and the Bahaists mounted to the highest political, economic, cultural and military positions in the last two decades of the rule of Mohammad Reza Pahlavi.

Presence of the leaders of this misled sect in the important political, military and economic positions also prepared the ground for expansion of its propagation activities against the Shiites in the cradle of Shiites (Iran) from which they took the highest benefit.

SAVAK report about General Shafeghat , the Baha'i Chief of the Army Staff during the last days of the rule of the ties and cooperation of Bahaism with the Pahlavi regime against Islam and Shiite theologians.

It is noteworthy that ties to colonialists still continue in the forms of official support of the white House and the Occupier Regime of Palestine for them and the apparent cooperation against the Islamic republic of Iran.

Therefore expulsion of the leaders and activists of the misled sect and termination of their mysterious organization in Iran after the triumph of the Iranian Islamic Revolution was the least the oppressed nation of Iran could and should do about the Baha'i leaders and activists.

Caste System in Baha'i Faith

Currently, the Baha'is think of humanity as being divided into a few official groups or castes. I have organized them in a list from "best" to "worst" based on how many rights they would have in a future Baha'i world order: 1. Baha'i in good standing 2. Baha'i with administrative rights removed 3. non-Baha'i 4. Covenant-breaker If you include more subtle gradations, which may possibly acquire a greater degree of official status in the future, the list would look like this:

1. Baha'i in good standing, active
2. Baha'i in good standing, inactive
3. Baha'i with some administrative rights removed
4. Baha'i with all administrative rights removed (Feast attendance, voting, eligibility for election, contribution to Funds, contribution to Huququ'llah, plus anything I'm forgetting to mention)
5. non-Baha'i (never been a Baha'i)
6. ex-Baha'i, left voluntarily (not an opponent)
7. ex-Baha'i, membership revoked/expelled by UHJ (not an opponent)
8. opponent or enemy of the faith, non-Baha'i
9. opponent or enemy of the faith, ex-Baha'i
10. child or grandchild of Covenant-breaker, not practicing in Covenant-breaker organization
11. Covenant-breaker, not officially declared by UHJ but member of Covenant-breaker organization
12. Covenant-breaker, officially declared by UHJ

Groups 10-12 constitute the Baha'i version of the "untouchable caste." Groups 4-12 (the vast majority of categories) would not have the right to vote in elections for the highest governmental positions, i.e. the Baha'i Houses of Justice that would have final authority at the local, national, and international levels. How's that for unity of all people, huh? Best, Eric Stetson (Group 11 - I think ;)

The Status of UHJ

Here's one of the Haifan Baha'i counselors speaking about the UHJ:

"We don't want to be like those people who want to see God with their own eyes, or hear His melody with their own ears, because we have been given the gift of being able to see through the eyes of the House of Justice and listen through the ears of the House of Justice." - Baha'i Counselor Rebeque Murphy

To hear this section of her talk go to:

http://media1.bahai.us/tab/Highlights/Sunday/... ...

Note that this idolatrous statement has not be reputed by the UHJ, it is the level of enthrallment to themselves that they now expect: unquestioning obedience.

Cheers

Larry Rowe

Baha'i writings on covenant breakers

Baha'u'llah Says : "Protect yourselves with utmost vigilance, lest you be entrapped in the snare of deception and fraud." This is the advice of the Pen of Destiny."Therefore, to avoid these people will be the nearest path by which to attain the divine good pleasure; because their breath is infectious, like unto poison.""Endeavor to your utmost to protect yourselves, because Satan appears in different robes and appeals to everyone according to each person's own way, until he becomes like unto him -- then he will leave him alone." "...If you detect in any man the least perceptible breath of violation, shun him and keep away from him." Then He says: "Verily, they are manifestations of Satan." (Bahá'í World Faith, p. 431)

Abdol Baha Says :

Bahá'u'lláh, in all the Tablets and Epistles, forbade the true and firm friends from associating and meeting the violators of the Covenant of His Holiness, the Báb, saying that no one should go near them because their breath is like the poison of the snake that kills instantly. (Bahá'í World Faith, p. 430)

And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. (Bahá'í World Faith, p. 448)

My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God, cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men! (Will and Testament of Abdu'l-Bahá, p. 12)

http://www.iranian.com/main/blog/mona-tahiri/bahai-writings-covenant-breakers

Parents Be Aware of “Baha’i cup of Tea” for Your Children

Following 15-day jail terms handed down to two Baha'is in Tashkent, one of the two, Timur Chekparbayev, who was subsequently expelled from Uzbekistan. The authorities accused the two of missionary activity and proselytism, following a police raid on a meeting for teenage Children.

Chekparbayev stated that these were not conversion meetings with young children and Jr. Youth but it was just to drink a cup of tea together. In response. Akram Nematov of the Justice Ministry told Forum 18 that "They can drink tea – that's not forbidden, but they must inform the Department when they HOLD RELIGIOUS EDUCATION WITH YOUNG PEOPLE."

It is clear that Mr. Chekparbaev arrived in Uzbekistan with the aim of propagating Baha’i Faith in the country, drawing on the support of generous donations from sponsors. By the way, the headquarters of the Baha’is operate in the open in Israel. Certain elements from that country find it very useful to use the Baha’i community to shatter the unity of the Muslim ranks, since the Jews see Islam as the main opponent of Judaism. It is also interesting that in the dawn of Baha’ism, Russia offered asylum to one of the leaders of this persecuted religion. And in Ashkhabad [Turkmenistan], one of the Baha’i communities was built.

Timur Chekparbayev carried out missionary and proselytizing activity without having the consent of the Uzbekistani authorities and the consent of the parents, it was in clear violation of the Uzbekistani law, and the rules governing stays in the country.

On the 24th of July of this year, Mr. Chekparbaev was arrested and sent to the court for holding yet another “meeting” in house 36 on Bayikurganska Street in the Khamzin region of Tashkent. The regional court gave him a rather lenient sentence: 15 days in prison followed by an expulsion from the country without a right to return.

Chekparbaev couldn’t carry out his proselytizing activity because Baha’i isn’t recognized as a religion by the world community. Therefore, this ideological sabotage had very clear goals that are connected to increasing the geo-political influence of Israel, and sowing confusion in the minds of millions of Uzbekistani citizens. It seems that such a decisive step taken by Mr. Akram Nematov will defiantly stop this sort of deceptive proselytizes activity aimed at destroying the unity and moral fabrics of Uzbekistan. It will also serve as a warning to all those who wish to test their luck based on the questionable field of false prophets.

The decision taken by Uzbekistani authorities should be an eye opener for the CIS Countries to counter the moral damage inflicted on the fragile souls on young people (by the way, Mr. Chekparbaev’s so-called flock included minors!).A constant vigil at this deceptive and Zionist created false and fabricated religion is the need of the time.

This is Zionism attempt of transferring the work of false prophet Baha’u’llah from their country to Muslim countries and take vital information of CIS and Middle East countries.

Originally Posted on Iranian.com http://iranian.com/main/blog/ravian-bilani/parents-be-aware-baha-i-cup-tea-your-children

The Two Mirzas

Mirza Golam Ahmed
Mirza Hosain Ali

What do they say for each other?

This is what the Ahmadiyyas have to say regarding the Baha'is :

The following important differences between the Ahmadiyya claims and the Bahai claims :

1. One of Hazrat Mirza Ghulam Ahmad's basic aims was to teach the world the Islamic doctrine of the absolute oneness of God, which strongly rejects the concept that any human being can ever be a manifestation of God. The Bahai teachings are that there have been various manifestations of God on earth (Moses, Jesus, Muhammad, Baha-ullah). Therefore Hazrat Mirza Ghulam Ahmad was teaching the opposite of the Bahai beliefs.

2. As noted above, Hazrat Mirza Ghulam Ahmad proclaimed that the Islamic scripture, teachings and law are valid forever, and will never be abrogated or replaced. Again this is exactly the opposite of Bahai beliefs which teach that Baha-ullah's scripture and law have abrogated and replaced the Holy Quran and the Shari'ah of Islam.

3. The Prophet Muhammad taught that prophets before him had been sent by God to all nations, and he required his followers (Muslims) to believe in all of them. Moreover, he taught, as stated in

the Quran, that these prophets had prophesied to their nations of the appearance of the Prophet Muhammad and had instructed their followers to believe in that Promised Prophet when he came. So the Prophet Muhammad became the converging point of the previous prophets and religions. He addressed the whole of humanity, while the previous prophets addressed only their individual nations. He was thus the Last and Final Prophet through whom all humanity is to be united.

To preach the oneness of humanity and to seek to unite religions on fundamentals in the seventh century, as the Prophet Muhammad did, at a time when no one even knew what the whole world consisted of, is a clear proof of the Prophet Muhammad getting revelation and knowledge from God. But for someone in the nineteenth century like Bahaullah to repeat similar ideas (i.e. unity of humanity) cannot be called new revelation coming from God, particularly when he himself originally arose from within the religion of Islam.

http://www.muslim.org/intro/bah.htm

These are the ideas of Baha'is regarding Ahmadiyya Muslims :

While some of the few quotes of their (Ahmadi) writings I have read seem quite forceful and rarely seem inspired, the correlations to Baha'i scripture is quite astounding. Their founder also claims to be the Mahdi and Messiah, as well as claiming the same ties to Buddhism and Hinduism. They also promote non-violence and uphold jihad as personal struggle not the waring aspects Muslims have accepted widely.

They differ in many ways, they uphold more closely everything in the Qu'ran and much of their writings are about this book. He also claims Jesus didn't actually die on the cross, but rather journeyed to India where he died an old man of natural causes.

Obviously, I do not believe time based prophecies apply since it was founded in 1889, thus 45 years late for Jewish, Christian, Muslim, and Hindu prophecy at least. They also call their leader Caliph, which I agree with Riggs is the mark of the beast - the 666 referred to in Revelation. Still, it is interesting, could their leader have been exposed to Baha'u'llahs writings at this time? There are already 200 million members of this group apparently, so I think it would be a valuable group to target with pioneering, they already accept many things Baha'u'llah has said so presenting time based prophecies might be enough to bring them to the Baha'i Faith?

I sort of liken them to Mormonism in that they have writings that correlate to what Baha'u'llah has said - and in the case of Mormonism, accurately describes the Baha'i dispensations coming - however entirely focus on a previous dispensation rather than bringing anything new.

http://bahaiforums.com/interfaith/2906-ahmadiyya-muslims.html

What the christians have to say about both of these "Mahdi"s ? http://www.iranian.com/main/blog/covenant/bahaullah-biblical-prophecy

Who Created the sects in Bahai Faith?

Dr. A. Parikh Secretary of the National (Orthodox) Bahai Council of India

My Dear Bahá'í Friends!

Some of the friends enquire as to why the Divine Cause (Bahá'í Faith) has become divided into different sects? What are the factors behind it? Who is responsible for this division?

It is well understood why such questions should come to mind. But it is sad that there is no discussion on such questions nor do we investigate the answers to such questions. While 'Abdu'l-Bahá insisted that:

"The shining spark of truth cometh forth only after the clash of differing opinions". (Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 87)

Friends claim that:

According to the sayings of Abdul Bahá, the "Guardian" should be from the lineage of Bahá'u'lláh.

This is not correct in any way. Bahá'u'lláh has never placed, or written, any such condition concerning the Guardianship. In fact, He has only alluded to the Guardianship in His Writings, and it remained for 'Abdu'l-Bahá to establish the institution of the Guardianship in His Will and Testament.

I request the friends whenever you quote what "Abdul Baha says", please quote His correct and exact words and do not insert the doubtful ideas of your own mind.

The majorityof the friends are unaware of and lack knowledge of the truth but, on the other hand, accept whatever has been stated by the UHJ, the NSA or LSA and rely completely upon erroneous facts. They do not strive to know any thing other than those confused ideas and attribute those baseless, adverse and confused ideas and facts to Bahá'u'lláh.

In the Writings and Tablets of Bahá'u'lláh and 'Abdul Bahá, preference is given to impeccability and perfection and it is emphasized that preference should be given to spiritual relationships over physical relationships. Therefore, 'Abdul Bahá explains the matter as follows:

"The lineage of descendants is of two types one is from physical descendants and the other is spiritual. One is born of clay and water, and the other from the soul and heart." (Ma'idiy-i-Asmani. Vol 5, p. 161)

"O dear one of 'Abdu'l-Baha! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of water and clay. A real son is such a one as hath branched from the spiritual part of man. I ask God that thou mayest be at all times confirmed and strengthened." (Selections from the Writings of Abdu'l-Baha, p. 140)

The Friends should note that Assemblies do not have any right to decide or discuss "any matter" outside the powers and responsibilities fixed by Abdul Bahá and Shoghi Effendi. Then, who authorizes them to either change or falsify the intent of statements made in the "Tablets and Will and Testament" and thereby go against the explicit Holy Text?

They cannot decide that the Guardianship shall continue or not continue in the Bahai Faith, because according to the Will and Testament, the Guardianship of the Cause of God will continue till the end of the Dispensation of Bahá'u'lláh. Even if all the people of the world should stand against him the truth cannot be changed by decision of the people.

As for the current sects in the Bahá'í Faith, this is due to those Baha'is who, following the passing of Shoghi Effendi, stood against the Expounder and Interpreter of the Words of God-- "The Guardian of the Faith"-- and, unfortunately, the majority of the Bahá'ís blindly followed them. It was far better had they paid attention to the words of 'Abdul Baha. For He said:

"Were it not for the protecting power of the Covenant to guard the impregnable fort of the Cause of God, there would arise among the Baha'is, in one day, a thousand different sects as was the case in former ages. But in this Blessed Dispensation, for the sake of the permanency of the Cause of God and the avoidance of dissension amongst the people of God, the Blessed Beauty (may my soul be a sacrifice unto Him), has through the Supreme Pen written the Covenant and the Testament; He appointed a Center, the Exponent of the Book and the annuller of disputes. Whatever is written or said by Him is conformable to the truth and under the protection of the Blessed Beauty. He is infallible. The express purpose of this last Will and Testament is to set aside disputes from the world." (Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 357)

Further, 'Abdu'l-Bahá wrote in His Will and Testament:

"The Mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Centre of Sedition. (Will & Testament of Abdul Bahá page No.12)

My Dear Bahá'í Friend!

Do you now realize why the different sects came into existence among the Bahá'ís? Do you understand to whom Abdul Bahá has referred to as the Disputer and Creator of the Sects?

It should now be clear from the terms of His "Will" that disobedience to the Guardian and rebelling against him have now caused the several sects to come into existence.

The true Bahá'ís are those who are under the Shelter of the Guardian. The deviated sects are those who have turned away from the true Guardian.

It is my fervent hope that soon all the friends will turn unto the living guardian of the Faith and will be submissive unto him.

Written by Dr. A. Parikh, Secretary of the National (Orthodox) Bahai Council of India on 27th July 2007.

Huququllah- The Right of God

There is a great importance of Huququllah in the Bahai Faith.

Huququllah is an Arabic word comprised of two words. Huquq meaning “Right” and “Allah” meaning “God”. Therefore Huququllah means “Right of God”, a part of the individuals possession and income offered at the Threshold of God. Huququllah being the Right of God and bounty for the people is clear from the Bahai Holy writings of sayings of The Bab, Bahaullah and Abdul Baha.

Writings of The Bab

O people of the world, whatever ye have offered up in the way of the one true God, ye shall indeed find preserved by God, The Preserver, and Intact at Gods Holy Gate.

Thus the embryo of the sacred law of Huququllah was established by the Bab in the Persian Bayan, His book of Laws. Bahaullah brought some modifications in its content and fashioned it as one of the worlds shaping ordinances of His stupendous Revelation.

Writings of Bahaullah:

Bahaullah affirms “....the payment to the Right of God is conducive to prosperity, to blessing and to honour and divine protection” "As to Huququllah, this is the source of blessing and the mainspring of God’s loving kindness and tender love vouchsafed unto men”.

In Kitab-i Aqdas verse 97, it has been revealed by Bahaullah:

Should anyone acquire one hundred mithqals of gold, nineteen mithqals thereof are Gods and to be rendered unto him, the fashioner of the earth and heaven. Take heed o people, lest you deprive yourselves of such a great bounty. This we have commanded you, though though we are well able to dispense with you and with all those who are in the heavens and on earth, in it there are benefits and wisdoms beyond the ken of anyone but God, The Omniscient, the All-informed Say, By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed, He in truth is the Beneficent The Gracious, The Merciful .O people deal not faithlessly with the Right of God , Nor without His leave , make free with its disposal .Thus hath his commandments been established in the holy tablets and in this Exalted book .He who dealeth faithlessly with God shall in justice meet with faithlessness himself , He , however , who acteth in accordance with Gods bidding shall receive a blessing from the heaven of the bounty of His lord , the Gracious , the Bestower , the Generous , the Ancient of Days.He verily hath willed for you that which is yet beyond your knowledge , but shall be know to you when , after this fleeting life , your souls shall soar heaven wards and the trappings of your earthly joys are folded up.Thus admonished you He in Whose possession is the Guarded Tablet.

Writings of Abdul Baha: -

O friends of Abdul Baha The Lord as a sign of his infinite bounties hath graciously favoured His servants by providing for a fixed money offering (Huqooq) to be dutifully presented unto Him, through He m, the true One and His servants have been at all times independent of all created things, and God verily is the all-possessing, exalted above the need of any gift from His creatures. This fixed money offering however causeth people to become firm and steadfast and draweth Divine increase upon them. (Will and Testament of Abdul Baha)

Abdul Baha commenting on the manifold powers latent in the Law of Huququllah writes"

"...In accordance with His inscrutable wisdom and in order to apply a unique test to distinguish the friend from the stranger, He hath enjoined the Huqooq upon His servants and made it obligatory."

From all the above quotations it is amply clear that the source of energy for upholding the law of huqullah is the individuals love and loyalty to the covenant.

As Abdul Baha, Himself says that it distinguishes the friend from the stranger; this is nothing more or less than a test of ones firmness in the covenant.

How many Bahais are in India?

The recent monthly circulation of Baha'is, The BAHÁ'Í NEWS INDIA ISSUE VII JULY 2010 has revealed shocking facts through an article titled "Preparations of Government of India Census 2011".

These are summarized as under:

1. There have been rigorous conversion activities over the past fifty years by the Baha'i Faith.

2. These conversions were accelerated with the construction of the Lotus Temple at Delhi and with the visits of Hands of the Cause Dr. Rahmatulláh Muhájir, and Amatu'l- Bahá Ruhiyyih Khánum.

3. Though the Baha'i records of the data on Baha'i population shows that one time it had crossed two millions yet the Census of India reports of 1971, 1981, 1991 and 2001 show only a fraction of the total number Baha'is throughout the country. This means that the census department of India fumbled four times to give accurate number of Baha'is. Just to cite an example, Baha'i census figures in 1991 was 5575 and in 2001 it was 11,324 against 2.2 millions claimed by the Baha'i administration.

4. Through the article we understand this is largely due to illiteracy and lack of distinct identifying characteristics of rural Indians. Does it not mean that conversions were done deceptively without an individual ever knowing that he has accepted the Baha'i Faith? Does it also not indicate that the Baha'is have been targeting rural Indians (mostly in Madhya Pradesh and Uttar Pradesh) for the past so many years?

5. The article suggests that Baha'i Faith members display Baha'i Faith identification stickers in their houses so that the official GOI census official can enter the religious identity accurately. This is a very big accusation against both the individual being interviewed and the GOI census official! Are both these so gullible that one will forget to declare his allegiance to the Baha'i Faith and the other will record it based on stickers/posters on the wall! Is it not some sort of racist discrimination practiced by the Baha'i Faith governing body, many of them being of Iranian origin. Should we tolerate such an assessment of our fellow countrymen!

6. The article suggests that the Baha'i Faith machinery will attempt to contact government officials from highest level down to panchayat level. Is this not some sort of influencing the government officials in performance of their duty? Should not serious action be taken against the Baha'i Faith for this?

7. Lastly, the article silently threatens the readers that giving wrong information to the census department is punishable!. Do we need to learn this from scoundrels who have always used deception to inflate numbers, perform conversion activities and get government concessions? In fact the action should be taken against the Baha'i administration for misguiding the world since last so many years.

AT THE END, CAN BAHAI ADMINISTRATION EXPLAIN WHY THE NUMBER OF LOCAL SPIRITUAL ASSEMBLIES MENTIONED IN BAHAI WORLD [VOLUME XVIII

(1979-1983)] IN INDIA WAS MORE THAN 10,000 WHILE THE PRESENT NUMBER OF ASSEMBLIES IS ONLY 600 – WHICH IS JUST 6%. WHO IS RESPONSIBLE FOR THIS GROSS EXAGGERATION – THE CENSUS DEPARTMENT OF GOVERNMENT OF INDIA OR THE BAHA'I ADMINISTRATION THEMSELVES?

Dear readers, I have worked for Baha'is for many years. Never even in their exaggerated record the Baha'i population reached even the figure of 20,000. Everybody at the top is absolutely convinced that there is gross exaggeration in the Baha'i population in India and elsewhere in the world, but nobody wants to accept publicly because of fear of sanctions from the Universal House of Justice. Moreover the Baha'is claims that 40% of Baha'i population resides in India, which is just 11324. Is it not easy now to assess world Baha'i population? Let someone also open the can of worms on authentic world Baha'i population!

Ravi Kumar

Persecution of Bahais – Sign of Truth?

Visit any Bahai website and you will find a mention of “Persecution of Bahais”. While I condemn any kind of persecution, I believe we should not accept any claim at its face value. Moreso, if it comes from the Bahais. (Please read: Advancing the Status of Women and other articles).

Before we delve further, it would be very important to note, this discussion has very little to do with the Bahai Faith. This discussion is more for social interest than religious significance. Simply because being persecuted or not is not a proof for establishing the truthfulness of the claimant or the veracity of the claim.

To explain this further, if being persecuted was a characteristic of a Prophet, every executed traitor would become a Manifestation of God. This would become an established methodology of recognising a Prophet.

In fact, the Ghulam Ahmed Qadian, a contemporary of Bahaullah, was in a more formidable position to be a Prophet instead of Bahaullah, as the Qadianis are seeing more difficult times than the Bahais. On the other hand, the Bahais would then be required to deny the Prophethood of king and Prophet David (the one from whose progeny would be the Manifestation of God (read Bahaullah) as claimed by the Bahais). In short, being persecuted or not is not a sign of being a divine religion.

Let me touch upon an important aspect of this discussion. Past prophets have been harassed and persecuted – Prophet Mohammed (pbuh) is the best example. He was troubled by the Quraish, the polytheists, the Christians and the Jews. Please note, he was troubled by all those whose beliefs he abrogated. By ALL, and not by the followers of the previous Prophet only. Bahais, as they claim, are persecuted in Muslim countries, only give a new dimension to our discussion. Why is it that the Bahais are persecuted in Muslim countries and supported by non-Muslim countries? Is Bahaullah not a Prophet for the Jews, as well? Are Israeli Jews not eligible for salvation by accepting the Bahai Faith? Then why the arrangement between the Bahais and the Jews of Israel that the Faith would not be sold to them? Why are Jews supporting the Bahai Faith (as long as they do not preach the Jews)? Why is the West (primarily Christian countries) supporting the Bahais? Is this the continuation of persecuting the Muslims, now ideologically? So is it the Bahais who are being persecuted or is it the Muslims?

So, if persecution establishes the veracity of a religion, then we can simply close the discussion and submit to Islam. Muslims are not only being persecuted politically, but ideologically as well.

I am sure the Bahais would now insist that being persecuted is no proof for truthfulness.

Biography of Neal Chase

Neal Chase is the great grandson of ‘Abdu’l-Baha, third President of the Universal House of Justice of Baha’u’llah (www.UHJ.net) and current Guardian of the Baha’i Faith seated upon the throne of King David which is to last for ever (Psalms 89; Will and Testament of ‘Abdu’l-Baha, page 15).

Background and Education

Neal Chase was born on Candlemas Sunday, January 30, 1966 in Bridgeport Connecticut, home of the Charter Oak. As a child he attended Live Oaks elementary School. Later his family moved to Oak Park, Michigan, where they lived in Stratford Court near 8 Mile Road on the limit of the city of Detroit. He received his secondary education at Cranbrook School in Bloomfield Hills, Michigan, was elected to student government without campaigning, and graduated as President of his class. He attended college for two years at Michigan State University, in East Lansing Michigan, located near the home of Malcolm X (El-Hajj Malik El-Shabazz), where he first came into contact with the Baha’i religious faith in 1985.

In 1987, on March 21, he moved to Madison, Wisconsin, where he helped to establish the Mid-Western Baha’i Center of the United States, giving public talks at the University of Wisconsin, on diverse subjects such as the Harmonic Convergence, the Prophecy of Great Pyramid of Giza, the Book of Revelation as well as holding Baha’i Firesides in his home, and continuing his research and educational work.

After moving to Montana in August of 1990, he lived in the city of Deer Lodge, Montana, continuing research on prophecy fulfillment and publishing his book “Ezekiel’s Temple in Montana”. He later re-entered school in 1995 at the University of Montana, receiving his Bachelors Degree in Psychology on 22 December, 2000 AD, with a minor in History, and a specialization in symbolic systems in Mathematics, of which he also received the Mac Johnson Family Scholarship award for Mathematical Analysis in 1997. He currently holds a Master’s Degree, Master of Science in Psychology, and is working on his doctoral program toward completion of his Ph.D. Thesis.

Religion and Spirituality

As a young boy in Connecticut, Neal Chase, began to be aware of religious and spirituality experiences occurring in every day life. In a recent interview he explained that though he was not able to articulate it then due to his extreme youth, it came in general the form of a supernatural, yet invisible, persistent Presence. This Presence had a definite mind, will and purpose, and though its effects were noticed and observed by all those present during these occasions, the other people would come up with excuses to deny its existence, or to explain away it effects as mundane coincidences. He explains, “This Presence or Entity, was attempting to communicate, not just to myself, but apparently to everyone – it had a definite message to communicate to all the world of humanity, and was continually and persistently trying to make itself known. However, these attempts would wax and wane, like the Moon and the Tides, depending upon the amount of love or light in the room. It would appear to withdraw during episodes of negativity, and in its absence calamity, accidents and catastrophes would occur to greater and lesser degrees.

“The people I was surrounded by at that time were scientific, but avowed atheists, of a purely materialistic foundation. Ethnically my background of my family of origin is Jewish on both my father and my mother’s side. Jewish means descended from the tribe of Judah. That is the tribe of King David. But as atheists, secular Jews, I was, therefore brought up with no religious indoctrination or belief system of any type, which was a great blessing for myself on this plane, for it provided me with no preconceived ideas whatsoever.

“At any rate, directly experiencing and observing the effects of this phenomenon we have mentioned, helped to create in myself a life-long dedication and desire to both love to know and to come into constant direct contract with this Presence. Later, as I got older, I found that others had reported such events within their own life-times, or had pursued the evocation and invocation of such experiences – and that many of these people came from my own hereditary background as Hebrews from the family and lineage of Abraham, who himself had these types of natural, yet metaphysical, lifelong experiences. For example, Jesus, a descendant of Abraham through King David through his father Joseph (Rom. 1:3, 4 KJV) had similar experiences as this, until finally, un-submerging from the Jordan River – Jordan means the descender – he went up onto the Mountain for 40 days and 40 nights, and met with the Devil and Satan.

“Moses likewise went up onto a mountain where it is said he conversed with God while in the presence of bush that burned but which was not consumed. This is actually a species of plant from that area called the gas pant that Moses happened to be standing in front of upon Sinai when he had his experience. These plant secretes an oil from its leaves, which when very hot become gaseous and ignite on fire, thus the leaves give off a gas that burns with a flame of fire from every individual leaf, yet the species of bush is not consumed at all. It is all very scientific. Likewise Buddha under the bow tree in India, Krishna in the war chariot of Arjuna, Adam in the Garden of Qadman, Muhammad in the Cave of Hira, Zoroaster (of the Magi) at the setting sun, the Bab in a dream, and Baha’u’llah in the Siyah-Chal (the dungeon of the Black Pit), Who describes this presence as the appearance of a Beautiful Maiden, as well as all the other believers such as Galileo, Bruno, Newton, John Dee, Einstein, MLK (Dr. Martin Luther King, Jr.), the Hebrew prophets, Nostradamus, Joseph Smith, Wavoka, Black Elk, etc., all relate similar experiences to greater and lesser degrees.”

Born Again Baha’i

After having reached the age of maturity in his teens, Neal Chase, had a born again experience which resulted in his accepting Jesus and the scriptures of the Bible as authentic, though it obviously contained many mysteries that were unexplained. These would later be explained to him through the methodology of his mentor Dr. Leland Jensen, the last remaining Knight of Baha’u’llah. He explains that though he now recognized and accepted Jesus he was unable to join any Christian church or organized religion. Later he found out about Christianity, like Judaism and Islam, and the other world religions including Baha’i had been hijacked and turned into money making schemes by usurpers called “clergy” for their own aggrandizement and empowerment. In fact when all the promised ones and messengers from God appeared they were one and all opposed by this same “clergy class” of every day and age. The Jewish clergy such as Caiaphas was opposed to Jesus, the Christian clergy was against Muhammad, the Islamic clergy against that of the Bab, the followers of the Bab, like the followers of John the Baptist that were opposed to Jesus, were against

Baha'u'llah, the "Baha'is" were against 'Abdu'l-Baha and killed his grandson Shoghi Effendi, the first Guardian, and so the ball of corruption continues to roll down throughout the ages.

At the age of 19 while attending Michigan State University, he first learned of the Baha'i Covenant preserved in the School of Dr. Leland Jensen, the last remaining Knight of Baha'u'llah. After a thorough interview he was matriculated into the college, where he received an education in religion, free of price.

He explains that all throughout his life, experiences and education, where God is the Real Teacher, he has always remained on one steady course. That he never actually converted to any other religion or Truth other than that which he had always held and experienced from the beginning – instead it has been a continual process in deepening into the Reality, never being separated from it. That through these many experiences though he has grown and matured spiritually as an individual, he has always remained the same personality and same individual since birth. He explains that this is not always the case for other people. For example take the famous cases of Paul or Nebuchadnezzar. These people belong to a religion or hold certain views that are different from that which is grounded in the Reality. Therefore when they come into contact with this Light and shines penetrating deeply into the core of their being, they undergo a conversionary experience which changes their personality and identity. Thus Saul became Paul. And Nebuchadnezzar lost his mind and ate grass like a cow, it says in Daniel, for 7 years, until his mind returned to him and was restored to the Kingdom under a different identity and different name re-created as wholly different person.

"Now this is different from the regular path of growth and transformation that is predestined for all in stages of maturation from the cradle to the grave, until in the final transformation the spiritual being is released from the mortal coil, as the caterpillar is released from the cocoon as a butterfly. The work in Greek for butterfly is psyche which literally means Soul. The Egyptians wrapped their dead in windings like a cocoon for the symbology of this reason. Thus the ancients had concept of the immortality of the soul as well, living transformed like the winged butterfly in the spirit world which is our real home of magic, love and light, where the Presence of God is absolute. Jesus called this true home the Kingdom of God. Now Baha'u'llah – The Revelation of the Most Great Name – has brought this Kingdom on earth as it is in heaven. Thus this is heaven on earth. The purpose the Davidic Kingship seated upon the throne of King David is so that we can recognize the true Universal House of Justice of Baha'u'llah from fakes frauds and imitations. This is so we can all live inside the shelter of this Spiritual City while our bodies are gathered together here on earth and our hearts dwell within this Kingdom. Those outside of this Kingdom, like those deprived of food and shelter in this world, suffer, are in darkness, and feel the sorrows of remoteness and are sad. Therefore as the door of this Kingdom are continually open, we call to them and invite them to the Supper of God. However, in that state outside the Kingdom, wars over oil and false religion occur on a daily bases. Rape, murder, injustice, ignorance, poverty, disease and all forms of depravity and illness are inflicted against the people almost on a daily basis. Therefore the people pray to God for relief. And God, being the Source of loving kindness IMMEDIATELY comes to their aid and answers their prayer. He sends them Baha'u'llah, the Prince of Peace and His everlasting Covenant of the Davidic Kingship to Comfort the people and establish this peace on earth from this time forth and for ever more.

“Thus the people pray for peace on earth and God immediately sends them the Prince of Peace, Baha’u’llah with His Covenant of peace. But the people don’t want Baha’u’llah and don’t want His Covenant. So the wars go on and the world remains in this state. This is prophesied to continue until the unimaginable point of unbearability. Then the people will think again and turn unto God. This will only occur after greater and greater levels of escalating catastrophes. Thus World War II was worse than World War I. Vietnam was worse than World War II. This current War which really started with the 9-11 is worse than all the other wars put together, and is getting worse and worse every day. As it is based upon violence it is unwinnable. Only establishing the Covenant of peace will remove these difficulties. This will not be accomplished through war, but through education and understanding. This is the true foundation of this Kingdom. This is why God has sent us the love of ‘Abdu’l-Baha and the wisdom and guidance of Baha’u’llah. So that we could us the document of the Will and Testament of ‘Abdu’l-Baha to frame our own constitution for the Kingdom of God upon the earth. Everything is possible in this Kingdom. Nothing is possible outside of it. This is why it is written, “Behold I make all things new”.

“As long as we form that Council with the Davidic Kingship as a working loyal, loving and equal co-member of the family of man, we remain under the provisions of the covenant. If we reject this living person and deprive or deny him his personal rights, freedoms and inheritance, then we have rejected denied and robbed everyone of their individual rights, freedoms and inheritances as well. His inheritance is not he greatest inheritance it is only the most public the most visible. Thus it is a “sign from God” (W&T, p. 11). A sign that as he is deprived all shall be deprived; As he has received all shall receive. Now for me personally, I have not one worldly desire or aim. My whole life demonstrates this for all who know me. Thus I have achieved my goals and received my inheritance of both this world and the next. Can we say that Jesus was deprived and cast out by God because he hung on the cross? Absolutely not! Can we say that Baha’u’llah was deprived of God’s love, Presence and grace, because he was imprisoned and in exile for 40 years? Heavens no! Thus like ‘Abdu’l-Baha, and all the other servants of this Kingdom, I am firm in secure in my inheritance, and as I have received this to shall all the true believers under the provisions of this everlasting covenant receive and in greater bounty and shares than that which I myself have been so generously given in both this world and the next.”

Exilarch

Neal Chase says that the best way to understand his position in society is that of an Exilarch. The Exilarchs are the exiled monarchs of king David. The word Exilarch literally means EXILed monARCH.

The first Exilarch is King Jehoiachin who was the last King to sit on the throne of King David in Jerusalem and the first King to be seated upon the throne of King David in exile, in Babylon. It states in the Bible that Nebuchadnezzar brought the Davidic King and the throne of King David is exile into Babylon with him. Later that one of Nebuchadnezzar’s successors took Jehoiachin out of prison and set him back upon the throne of David and exalted the throne of King David above the throne of the other kings in captivity. From that time foreword the throne-line of King David has continued in exile down to the present day.

The most famous of all the historical Exilarchs of the past is the Exilarch Bostanai. Baha'u'llah and 'Abdu'l-Baha are direct male sperm descendants of King David through Solomon and Exilarch Bostanai through his Persian wife Dara of the throne-line. Neal Chase is also a direct-male sperm descendant of the Exilarch Bostanai through his Persian wife Dara, but from the cadet branch of the family of Baha'u'llah and 'Abdu'l-Baha that moved North into Russia out of the country of Persia which is modern day Iran.

Shiloh Prophecy

The Shiloh Prophecy of Genesis 49:10 sates that the scepter shall depart between the feet and legs of Judah when Shiloh comes (KJV) and when it comes to whom it belongs (RSV). Between the feet and legs of Judah are the reproductive organs. The Shiloh prophecy is therefore the well known prophecy that when the second coming of Christ comes in the Potency of the Everlasting Father seated upon the throne of King David (Is. 9:6-7) He – The Ancient Root – will have physical son – the BRANCH – of which Baha'u'llah had 'Abdu'l-Baha the Most Great Branch, and then after this Root and Branch, the throne-line shall pass out from between the feet and legs of Judah in fulfillment of this Shiloh Prophecy and thus be continued by adoption – the Grafted Branch (Heb. Tsemach). Thus 'Abdu'l-Baha writes:

"Consider! The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it a branch from another tree. He both separates and unites. This is that which His Holiness Christ says: that from all the world they come and enter the Kingdom, and the children of the Kingdom shall be cast out." ('Abdu'l-Baha, Master's Last Tablet to America, cf. Baha'i World Faith, p. 438)

This is what is meant when it states that the Gentiles will inherit the Kingdom. This is through adoption of the throne line. The prophecy further states (see Paul Romans 11 for more) that a natural branch shall then be grafted back in to inherit, when it comes "to whom it belongs". This Shiloh Prophecy therefore is fulfilled in the throne-line succession directly following Baha'u'llah's son 'Abdu'l-Baha.

In fulfillment of Biblical prophecy 'Abdu'l-Baha adopted an American from the prophesied family of Masons. This American is Charles Mason Remey Aghsan. His father's family is that of Rear Admiral Remey of which an American battleship is named, and his mother, of the female line, is from the promised family Mason. Thus his middle name is actually the family name of the female line, and he was known to his friends as Mason Remey.

AGHSAN means BRANCH

As 'Abdu'l-Baha adopted Mason Remey to be his son, Mason Remey not only inherited the throne of King David after his father 'Abdu'l-Baha, but also the family sur-name of Baha'u'llah and 'Abdu'l-Baha entitled "Aghsan". Aghsan literally means "branches" Ghusn being the singular in Arabic and Persian for one branch. Baha'u'llah referred to all his sons and male descendants as Aghsan – branches. Thus 'Abdu'l-Baha was called the Most Great Branch. Therefore Mason Remey AGHSAN, is the direct male line successor to 'Abdu'l-Baha upon the throne of King David. An adopted son has all the rights and privileges of a natural son including the kingship. Mason in turn adopted his son Pepe, to succeed him as the only remaining aghsan in all the world. In 1991, Pepe adopted Neal Chase, a natural branch from the same family as that of Baha'u'llah and 'Abdu'l-Baha back into the throne-line succession to inherit as his only son both the name of AGHSAN and the legal succession to the throne of King David after him. In the year 2001 AD, on the day of September 21, the Autumnal or Fall Equinox, God fulfilled His promise and brought forth his "servant the BRANCH [Aghsan]" (Zech. 3:8 KJV) and this was the projection of the identity of Neal Chase in this role as the modern day Exilarch seated upon David's throne into the media, the internet and the court system.

As this kingship is not recognized by the majority of the people who are still unaware of this, the actual implementation of government for the material affairs of all mankind remains impeded; and thus this kingship and the current guardian remains in exile. Also as the mainstream "Baha'is" led by Ruhiyyih Khanum and the "Hands" have violated the Covenant of Baha'u'llah and broken every single provision of the sacred Will and Testament of 'Abdu'l-Baha which is the Charter of the Kingdom, this kingship remains in exile from the historical Baha'i World Center properties of the Heroic and Formative Age in Haifa Israel as well. Thus it is in exile as an Exilarch.

However, in the place of its exile, the snow-white spot where 'Abdu'l-Baha designated its Rest in the Rocky Mountains of the United States during his visit in 1912, this fulfills the visions of the Book of Revelation for the New Jerusalem prophecies in the Rocky Mountains. This prophecy has been fully explained in the Book "Ezekiel's Temple in Montana" by Neal Chase and is depicted upon the map here http://www.bupc.org/new-jerusalem.html at www.BUPC.org.

Thus everything is how it should be!

Prophecies, Predications and Press Releases

Though the author of many books, letters, papers and articles of many subjects, Neal Chase has received the most public notoriety for his press release in which he accurately predicted the many future events now all come to pass, pertaining especially to the siege of the city of New York (the 9-11) and the War on Terror with al-Qaeda, and the invasion of Iraq and the killing of Saddam Hussein. These are fully explained at www.BUPC.org. What is unusual about this controversial subject, is the confirmation of many witnesses to this that themselves are of the mainstream or material perspective, as this article from the Missoula Newspaper demonstrates:

"In an editorial in The Missoulian, editor Mark Matthews, who had conducted several personal interviews with Neal Chase in his home in Missoula years earlier writes in 'A Time to Weep', written only days after the 9/11 attacks: "How could this have happened [the 9-11 attacks]? Some will say it's the beginning of the Biblical End Times. For a number of years, members of… Baha'is Under the Provisions of the Covenant have predicted that the World Trade Center Towers would be bombed by terrorists." (The Missoulian, Editorial, September 20, 2001) A year after the 9/11 attacks The Missoulian newspaper also published a statement from Victor Woods, that Neal Chase had accurately predicted the date of the attacks. (Missoulian article September 16, 2002). The accuracy of this prediction is well known to everyone in Montana that saw or watched Neal Chase on MCAT (Missoula Community Access Television, on his program Baha'i Phone-live that aired from 1992 until 2001" (Michaud, J. Understanding Prophecy Fulfillment)

Thus Mark Matthews a Journal independent of the Baha'i faith documents that for many years Neal Chase, along with Dr. Jensen had predicted the current state of world affairs of the now so-called “War on Terror”, which Neal Chase described as a “World Civil War” as well as the triggering event, the destruction of the Trade Towers. Still yet come is the expectation of the nuclear attack on the UN Building, and the escalating entanglement with Israel and Iran. Neal Chase accurately predicted over a half a dozen events in what he published as a prophetic time-line, as well as giving the exact dates from the scriptures for the execution of Saddam Hussein, stating that the final attack on the UN Building is to occur after the assassination of Saddam which was fulfilled on Eid al-Adha, several years ago. This prediction can be viewed on YouTube, http://www.youtube.com/watch?v=un1q-03RrPU and the Prophecies Press Release and Predictions can be studied here http://www.bupc.org/bupc-press-releases.html at www.BUPC.org.

Court Cases: Montana and Colorado

After September 21, 2001, Neal Chase has been continually attacked by the Covenant-breaking Baha’is in variety of court cases and venues. Of the collateral damage in these cases is the loss of his two children and the dissolution of his first marriage.

The Covenant-breakers first tried to hijack the second IBC/UHJ that Dr. Leland Jensen had established on January 9, 1991, exactly 40 years after Shoghi Effendi had established the first one in January 9, 1951. Exactly as the Hands and the liaison officer of the first Council Ruhiyyih Khanum had one and all rejected Mason Remey AGHSAN and attempted to hijack away the first IBC/UHJ and set up a headless Monster “UHJ” in its place, remarkably enough, the newly appointed members of the second IBC/UHJ including the second Liaison Officer, also attempting to dissolve the second IBC/UHJ. Neal Chase along with the other loyal members of the Council, active and firm in the Covenant were able to prevent this, and the council remains established since 1991.

Having found themselves removed from the Council by their own nefarious activities, outside the provisions of the sacred Will and Testament of ‘Abdu’l-Baha, and unsuccessful in their attempt to imitate Ruhiyyih Khanum and the “hands” – their coalition coup fell apart each going their own separate ways and making different claims. This resulted in the formation of more than one minority factions, none of which in and of itself amounted to either a quorum or majority of the Council.

One notorious faction led by the former Treasurer of the Council, allied itself with another faction led by the former wife of Neal Chase, who had taken away his two children via the American family court system, using religion and his role as the Guardian as pretext, all the while telling the children that their father had been expelled from the Baha’i Faith as Covenant-breaker (that is by her group allied with the group of the Treasurer) and therefore they should shun him and have no contact with him on these religious grounds whatsoever. This joint scheme was first run through the Courts system of the local Colorado Baha’i Council and then up through to the second IBC/UHJ. When it failed there, that is it divided the IBC/UHJ members, these two factions then took the case to the State Courts of both Montana and Colorado: to Montana to destroy the IBC/UHJ and in Colorado, to separate the children from their father.

However in the interim, these two factions separated themselves from the rest of the community, declared Neal Chase and those with him to be Covenant-breakers, and began to indoctrinate and alienate his own children into this way of thinking as well. It was Mason Remey all over again. Families were destroyed, homes wrecked, by these usurpers who – with no authority from the Will and Testament and text of the Covenant – aggrandized to themselves the switcheroo to declare those who remained firm in the Covenant as violators.

This choice of tactic by his former wife, though reported to the Colorado court as definite "parental alienation" by the Court appointed special advocate was upheld and enforced against him and two minor children by the Colorado Family courts. Not knowing what else he could do, not wishing to further disrupt the lives of his children who received threats and alienation tactics by the other parties after his visits with him, and after a very long and protracted attempt to be able to preserve visitation and relationships with his children, and after going into debt into the amount of tens of thousands of dollars, when asked about this, he said, "These types of things happen to many people – therefore why should I be spared from these things, when my mission to is to help the people. Jesus was not the only person crucified thousands of years of ago, this was a common occurrence that happened to many people. Another famous example is Spartacus. Examples such as these lead to the fall of the Roman Empire. America must transform or fall as well. The choice rests its leadership in government, in education, in the media, etc. The Baha'i faith brings justice for all, not justice for one. Therefore Baha'u'llah suffered 40 years of injustice, 'Abdu'l-Baha 40 years, Dr. Jensen suffered this type of injustice as well, and so shall I. This is because this faith, the true Baha'i Faith, establishes something the world has never seen before, Justice. Therefore those that promotes this learn a lesson in justice through these type of glaring injustices. Many of the people have lost their families and loved ones in these types of violations of the Covenant. Having survived these things many of these people – have seen through the lies, slander and calumny of the enemy and have seen and felt the real love and light and kindness and perseverance of those true ones under the provisions of the Covenant and have now come back from the many other groups (who masqueraded as "Baha'i") and have found refuge, haven and reunion with their families and loved here under the provisions of the Covenant in the true Kingdom, in association and communion with the living Davidic King, an aghsan, the great grandson of 'Abdu'l-Baha, in exile. It is the love of 'Abdu'l-Baha and his scared Will and Testament that has drawn them all back, and re-grown the beautiful leaves, flowers and fruit on this blessed tree of the international community of the Covenant.

"This is what 'Abdu'l-Baha himself has said in his Last Tablet to America, "Behold from all over the world they come and enter the Kingdom, and the children of the Kingdom are cast out!" The real thing is to live the life, this means not hating anybody or anyone form any reason. Jesus said we must love on another. Thus you must love you neighbor, but you don't have to love the bad things he does to you. I have fullest confidence of God's wisdom in all things. In the end al the people will come back under the Covenant. They will do this in this life or the next. What choice have they? There is no where else to go, but into the Light. Surely they can hide from this from a few short years here, but in the end, as we live on his earth, and breath his air, and eat his food, there is no where else to go, no other place, haven or refuge. The problem for the people, is the type of adjustments they may need to make based upon what they have done. Therefore ours is not top judge or condemn, but to leave them over to God for He is the prayer hearing prayer answering Lord! For example is the prayer or sacred verse "There but for the grace of God go I!" Therefore in cases such as these we must be every cautious to not only remain firm in the Covenant according to the letter, but to the spirit as well. When my other children are mature and are grown into their own, I will see them again, soon enough. This is predestined, if they share these same qualities and attributes we have spoken of here today."

The attempted to destroy the IBC/UHJ in the Montana Courts bore no fruit for the violators either. In the end, they disbanded and went their own separate ways. All that remains, is the evidence, proofs, bona fides and legal credentials within the court system, for lawyers to see how the succession of the throne-line of King David continues legally from Baha'u'llah, to 'Abdu'l-Baha, to Mason, Pepe and then to Neal Chase.

Court Cases: United Nations and United States Federal

http://www.bupc.org/wipo/wipo-press-release.html

Begun a little while after, but continued con-currently with the Colorado and Montana cases, began the assault against the UHJ (www.UHJ.net) by the original group or ex-IBC members and their successors the ones that attacked Mason Remey AGHSAN back in 1957-1960. Thus while the ex-menders of the second IBC set up by Dr. Jensen were attacking the Guardian, the ex-members of the first IBC set up by Shoghi Effendi attacked him as well. They first attacked him in the United Nations through World Intellectual and Property Organization, whose international courts are based in Geneva Switzerland. Having no formal background in law whatsoever, he single handedly wrote the legal response to their caviling and claims citing the Will and testament of 'Abdu'l-Baha and showing that they were the ones outside the legal provisions of the CHARTER (the sacred Will and Testament of 'Abdu'l-Baha, see Shoghi Effendi, World Order of Baha'u'llah, page 144 for more) and therefore could not be the actual Universal House of Justice that Baha'u'llah revealed, 'Abdu'l-Baha delineated and Shoghi Effendi constituted on January 9, 1951 that continues on to this day at www.UHJ.net. They lost the case. Thus Goliath fell to one small stone flung by a descendant of King David. The Guardian therefore won the right for all the Baha'is of the world to teach the faith under the provisions of the Covenant internationally at the United Nations venue. Is it any wonder that the teaching effort has exploded on the scene internationally since that time? Now the majority of people are becoming educated to the meaning and provisions of very single verse of the sacred Will and Testament of 'Abdu'l-Baha.

Not satisfied with this sudden and devastating defeat, the Covenant-breakers then dragged the dead carcass of their defeat into United States Federal Court in the city of Chicago – forcing the Guardian to come down off the mountain with the other members of the UHJ to be deposed as well as to testify in open court. They lost again.

This episode has been chronicled by the station chief of the United States Mid-West Baha'i Center who attended the proceedings as witness to these historic events. The Covenant-breakers appealed the decision. So this Cause progresses through opposition as it is written: "What man pans for evil God plans for Good so that many people shall be saved".

Select Works

Television and Radio. Every Friday night from 1992-2001, Neal Chase, hosted a weekly live call-in talk show on MCAT (Missoula Cable Access Television) called Bahá'í Phone-in Live. The format allowed callers to discuss issues ranging from religion, world events, politics, and special interests. Neal Chase was also invited to be a guest on the Art Bell radio show Coast to Coast AM on March 25, 1993, soon after the first World Trade Center Bombing which he accurately predicted. Neal Chase also appeared on Michael Moore's TV Nation Episode Five where Dr. Leland Jensen was featured.

Neal Chase has also appeared in many other publications, reviews and literature, some of which focused upon the scientific study of the Baha'i Faith.

"One of the most significant events in the history of the [Baha'i Faith] BUPC was the recruitment of Neal Chase, a spiritual seeker from Wisconsin who proved to be brilliant at synthesizing Jensen's teachings [establishing Baha'u'llah] with other prophetic beliefs... By 1990, Jensen, then seventy-six, had turned much of the responsibility for interpreting the scriptures over to Chase." (Stone, J. R. Expecting Armageddon, p. 271, 272).

Personal Life

Neal Chase is re-married and currently lives in the United States of America in the Rocky mountains with his wife and their two children.

Publications. Aside from the large body of his published and unpublished letters, writings, press releases and research materials, some of his most notable publications include:

Ezekiel's Temple in Montana.

Lazarus the Sick World.

Higher Dimensional Geometry in Mathematical Modeling.

Religion and Spirituality in the Psychology of Personality.

Universal Cycles of Time: 2012 and the Celestial Magi.

Links

www.UHJ.net www.BUPC.org

Blood thicker than water?

This is a short account of Bahaullah and his brother Mirza Yahya Noori, their lives together and the animosity between them. The objective of this article is simply to bring to the fore that fact that Bahaullah did not practice what he preached.

Let us see how.

Mirza Yahya "Subh-e-Azal" was 13 years younger than Bahaullah. He became a Babi at the age of 14. According to Nuqtatul Qaaf, when Mirza Yahya went in the presence of Qurratul Ayn at Barfarosh, "She truly nourished him with her milk until he became strong in manners and ethics under her training and guidance."

Since Mirza Yahya was a great favorite of Quddoos and Qurratul Ayn, all the other Babis also humored him. Consequently, he became everybody's 'darling'. Even the Bab himself sent him prized personal possessions like his ink pot, papers, writings, dresses and rings to Mirza Yahya. Moreover in his will he clearly nominated Mirza Yahya as his successor.

The Emperor of Iran had executed the Bab. Naturally, the Babis bore a lot of animosity against him. A feeling of revenge had crept into them. All this resulted in an unsuccessful attempt by the Babis to assassinate the Emperor. This attempt having failed, the Emperor now knowing of the intention of the Babis was furious at them. He imprisoned all those involved in the assassination attempt. In this connection, Bahaullah was imprisoned, whereas, Mirza Yahya escaped to Baghdad posing as a Sufi. After spending 9 months in prison, Bahaullah was released after the intervention of the Russian Embassy. After his release, Bahaullah went to Baghdad.

For the next 10 years the two brothers lived in Baghdad. During this period, since Bab appointed Mirza Yahya as the successor, Bahaullah too surrendered to his orders and executed his commands as his agent. This becomes clear from his writings during this period, which are full of expression and devotion to Mirza Yahya and announce his obedience to him.

(Ref: Book of Iqan, by Bahaullah, Page 195)

This continued until a dispute arose between the brothers over the leadership of the followers. It is from here that the power struggle between them becomes apparent. Bahaullah abandoned obedience to Yahya's orders and represented himself as the envoy of God and the leader of the Bahais. This claim which was in contradiction with the beliefs and the sayings of the Babis caused disunion and in this manner a conflict arose between Yahya and Bahaullah and consequently among their followers.

In this conflict, all human manners like 'politeness', etiquette', were conveniently forgotten. Bahaullah called his brother as 'lamb' **(Ref: Asrar al Athar-e-Khususi, Vol 4 page 197)**, 'Satan' **(Ref: Asrar al Athar-e-Khususi. Vol 4, page 101 and Vol 5, page 346)** and entitled him as a 'bull' **(Bahaullah, the Book Badi, page 772)**. He abused him as a 'deceptive snake' **(Asrar al Athar-e-Khususi, vol 4 page 34)** and called his followers as 'dogs'. **(Ref: Asrar al Athar-e-Khususi, Vol 5 page 177)** He considered their sayings as the calls of the 'wolf' and the 'pig' **(Ref: Asrar al Athar-e-Khususi, Vol 5 page 177)**. At this time the brothers started divulging their hidden secrets. Consequently many of the concealed sins and unspeakable sins and defects hidden from the sight of the public were disclosed.

The disunion and conflict between the brothers and the followers did not cease with the name-calling and mud slinging, and after a while the followers of Bahaullah began to massacre the adherents of Yahya at his command. They trapped the opponents through foul lots and swooped down upon then and murdered them in cold blood

(Ref: Ishraq Khavari, Abd-al-Hamid, Tarikh-e-Amr. page 245).

Bahaullah had a sister by the name of Madame Iziyah, who wrote a book entitled "Awakening the Sleepy." She points out to the inhuman massacres of the Babis in various parts of the book and names many people who had been killed through cutting off their necks or ripping off their bellies, or suffocating them in the river or shooting them, because of not believing in Bahaullah. (Ref: Iziya-e-Khanum, Tanbih-al-Na'imin, page 15-16)

This article is not about the inhuman acts of the group. The aim of the investigation has not been to prepare a report of their crimes, because only a list of them will form a voluminous book. We wanted to see only how this ideology which claims to be divine, has met the needs of men for unity and solidarity.

We saw that the foundation of this religion was essentially built on opposition to unity and correlation. We know that the family is the smallest and the most correlative organ of society and the cornerstone of the high mansion of "Oneness of Mankind."

Now if someone does not want to and is unable to establish unity in this small unit and on the contrary induces an abusive and bloody conflict in its place, he will never be able to think of "Oneness of Mankind", and will make no effort to create it. Rather he will make an attempt to destroy it as far as he can.

The above article and the references make it clear that **Bahaullah was unable to maintain a united relationship with his brother.** While he adhered to him in lesser times, he conveniently abandoned him at the first available opportunity. Truly, this reflects on the personality of Bahaullah and opens our eyes to their deception.

The Reform Bahai Faith

http://www.reformbahai.org/about.html

The Reform Bahai Faith affirms the universal spiritual and moral principles taught in all of the great religious traditions. Similar to Mahayana Buddhism, Reform Bahais believe the Example set by Abdul-Baha during his travels to Europe and the United States in the early 20th century, an Example of universal love and brotherhood, was perhaps his greatest teaching.

As Abdul-Baha often suggested, far from having the exclusive truth and the fanaticism to which that notion has so often led, Reform Bahais look to what is universal and non-creedal in the world's religious experience, and include prayers and meditations from other religions in their private and community worship, listen to and learn from God's other religions all of which is to say the Reform Bahai Faith has moved on from its historical and cultural roots, as all living religions have and do, and is now a global, universal faith.

Abdul-Baha taught that the Bahai Movement was a way for people of all religious persuasions to come together in neutral territory and worship the Divine Being in a mutually respectful atmosphere of peace and harmony. Speaking in England, he said, "You can be a Bahai-Christian, a Bahai-Freemason, a Bahai-Jew, a Bahai-Muhammadan."

Reform Bahais believe Abdul-Baha's Interpretation for the modern world of his Father Baha u llah s Teachings is much more profound than the prevailing conception of religion.

Speaking in Europe and North America from 1911 to 1913, Abdul-Baha stated on a number of occasions that he was a man just like anyone else and that the Bahai Faith could not be organized, yet often spoke paradoxically of the growth of the Bahai community throughout the world, grounded in democratic pluralism. Known during Abdul-Baha's time as the Bahai Movement or Cause, the Reform Bahai Faith is not an organization, but a way of life.

More "Protestant" along the lines, in some ways, of Unitarian Universalism or other similarly liberal denominations, Reform Bahais believe it's largely the responsibility of the individual to read the Bahai Writings and prayerfully decide, prayerfully discern, how to follow the spiritual message of Baha'u'llah, Founder of the Bahai Faith, and those of Abdul-Baha, the Interpreter of Baha'u'llah's Covenant, striving for spiritual development and service to humankind.

God has created the individual soul to develop in the integrity and freedom of his or her own search for spiritual maturity and conscience, through prayer and meditation, transforming the community and the world one soul at a time, achieving the timeless goal of self-sacrificing love, compassion, and service to humanity.

In practice, there are individual Reform Bahais who follow all or many commonly shared Bahai forms and teachings observed by other Baha'i denominations because they themselves believe they should or want to; not because they're pressured into them. There are other Reform Bahais who don't feel comfortable with one thing or another, believing perhaps the time is not right for themselves and others, or the particular teaching may be more culturally bound to the past than the more universal principles of Baha'u'llah. Reform Bahais follow Abdul-Baha's 1912 Authentic Covenant, which he delivered publicly in New York City, a broad, open, loving vision of God's relation to humanity.

While emphasizing what is universal in humanity s religious experience, Baha u llah taught the changing, evolutionary, and progressive nature of religious truth, demonstrating it by his own example and teaching which evolved away from much of the teaching of his forerunner the Bab. Similarly, Abdul-Baha demonstrated essentially a re-Interpretation of Baha u llah s teachings for the modern world. Reform Bahais do not regard the Bahai message as a rigid set of unchanging and inflexible doctrines and formulas. Nor is the universality of the Bahai vision frozen in a form subordinate to the exclusivism of the Judeo-Christian or Islamic and Sufi cultural heritage of the Bahai Faith. The universal, global Teachings of Baha'u'llah transcend the limitations of all past Dispensations, inspire and envision a new spiritual worldview and civilization.

Baha u llah and Abdul-Baha taught that it is the Spirit that is important, not form, doctrine, or organization.

Accordingly, God is interested in the human heart, sincere worship, communion, and prayer, the individual cultivating the virtues of the spirit in selfless service to humanity, in practice and deed, not merely doctrine and theory, in every walk of life, respecting the unique cultures of the earth, even while revering what s universal or held in common by humankind.

Abdul-Baha envisioned the Bahai House of Worship as open to the faithful of all religions and traditions, as a place of universal prayer and meditation, not exclusively Bahai. Consequently, Reform Bahais honor the spirit wherever it is found and expressed in the writings and oral traditions of wisdom and belief.

Following Abdul-Baha, Reform Bahais elect Spiritual Assemblies, with nine members, for community consultation and guidance. Largely "congregational" in structure, local communities are independent grass-root associations, though they will ultimately elect national and an international unit with non-binding advisory and coordinating duties and responsibilities. While Abdul-Baha stated he had not "appointed" anyone to succeed him, he did not mean that the local, democratically elected assembly could not appoint people to serve in any position necessary, "to engage in service of the Kingdom." At every level of Bahai consultation, the independence and integrity of the individual is preserved.

Reform Bahais believe Baha'u'llah taught that the separation of church and state is the Will of God and distance themselves from any interpretation of an eventual Bahai theocracy, following Abdul-Baha's vision of a global spiritual democracy, enriched by pluralism.

Reform Bahais are free to express, write, and publish, without any type of "review" or censorship. The Reform Bahai Faith does not teach or practice shunning, nor any form of excommunication, following Abdul-Baha s teaching that "The conscience of man is sacred and to be respected."

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Yahoo Group - ReformBahai http://groups.yahoo.com/group/ReformBahai

Baha'is in Israel

The Baha'i administration claims there is no resident Baha'i population in Israel. The 650-700 Baha'is who can be found here at any given time are all volunteers who have come from some 85 countries to do service for periods ranging from a few months to a few years. The Baha'is who live here as tourists or temporary residents do not engage in any form of missionary activity. Some people erroneously believe that this is in accordance with the country's anti-missionary laws, but in fact it is a self-imposed Baha'i prohibition against seeking or accepting new believers into the Baha'i faith in the Holy Land that dates back to the time when the country was still under Ottoman rule.

No one knows why. It is one of several inexplicable Baha'i regulations.

It is a well known fact that according to a letter of Universal House of Justice1 the Baha'i s are not suppose to teach and convert the Jew population in Israel. Infact if a Jew outside Israel wants to accept Baha'i Faith and settle in Israel, then his declaration card is not to be accepted.

But The world Christian encyclopedia (WCE)2 has something else to offer.

In the year 1990, the number of Baha'is residing in Israel were 9500.

The source of the information was Barrett, David B., World Christian Encyclopedia (2001), Data transcribed by Simeon Kohlman Rabbani

In the year 2000, the Baha'i population in Israel was 13734 which constituted 0.22% of the total population of Israel, again the source of this information was David B., World Christian Encyclopedia (2001),

Data transcribed by Simeon Kohlman Rabbani

If the WCE information is true than it is clear that the Baha'i Administration at Haifa is misusing the Hospitality offered so generously by the State of Israel, This is indeed a deceit to the Host country which has so generously offered all its help and hospitality to the Baha'is and the Baha'i Administration. Their hypocrisy has been exposed by WCE; the other facts which are inexpiable are following facts:

- For years the Haifan Baha'i leadership have been telling visiting pilgrims that they envisioned a day when the Baha'i establishment would become the government of Israel and that the Israeli population would convert en masse to Baha'i Faith. • One of a very senior Baha'i official Mr. Ali Akbar Forutan said that a day will come when the Universal House of Justice will rule over the Israel.

- The present Persian counselors say in private that, we have to launch Intensive program of growth in Jerusalem and Tel Aviv. Most of the Persian counselors have two passports one Israeli and other Persian. • As far as I am concerned, the unchecked presence of Haifan Baha'is in Israel is as big and long-term existential threat to Israel itself.

When you have an organization openly fantasizing about becoming the governing authority over all of Israel-Palestine and giving false information about the presence of Baha'is in Israel then it is certain that it is more a threat to the State of Israel then blessing...

(1)For your information, the people in Israel have access to factual information about the Faith, its history and general principles. Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens.

However, in keeping with a policy that has been strictly followed since the days of Bahá'u'lláh, Bahá'ís do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest.

(2) World Christian Database (WCD) – Updated and maintained by the Center for the Study of Global Christianity, the World Christian Database is based on information provided by the World Christian Encyclopedia and World Christian Trends. Both of these books serve as standards for international religious statistics, and provide comprehensive estimates of religious affiliation around the world.

Until the late 1990s the UHJ was telling its visiting pilgrims that one day all the residents of Israel would become Bahais and that the UHJ would emerge as the government of Israel. This was stated point blank to a group of Bahai pilgrims in 1982 as well as 1986. Don't know whether they are saying these things anymore as brazenly as they once did, but if it is still the case, one could make the argument that the UHJ Haifan organization is ultimately a national security threat to the state of Israel itself.

WHO REALLY ARE THE BAHA'IS?

Many of the concepts and approaches of the Baha'is are admirable human qualities. But there are also some major problems and inconsistencies in the Baha'i Faith.

World control and domination

A wide variety of approaches and activities are used by Baha'is to promote their Cause (religion) and make it more acceptable to the general community - including active involvement in, and initiation of, community programmes on issues such as: peace, unity, the environment.

The Baha'i Community has a deliberate agenda of using education/educational situations/ educational programmes to promote their activities and their faith (see books such as: Each One Teach One - A Call to the Individual Believer[e.g. pp.10-11], Baha'i Education,Education - A Baha'i Perspective, The Individual and Teaching - Raising the Divine Call, Teaching the Baha'i Faith).

The Baha'is also have a deliberate policy of targeting prominent people, including teachers and other educationalists - as well as indigenous people (e.g. see chapters 5 & 6 Teaching the Baha'i Faith). They often join with, or collaborate with, other groups when community issues or concerns can be mutually raised or addressed. But Baha'is are reminded of the real purpose of all such ventures: 'In their collaborations with such associations they would extend any moral and material assistance they can afford, after having fulfilled their share of support to those institutions that affect directly the interests of the Cause. They should always bear in mind, however, the dominating purpose of such a collaboration which is to secure in time the recognition by those with whom they are associated of the paramount necessity and the true significance of the Baha'i Revelation in this day' (p.125-126 Baha'i Administration, see also pp. 348-369 [chapter 15] in the 3rd edition, 1996, Local Spiritual Assembly Handbook).

The ultimate goal and hope for all Baha'is is the ushering in of a Golden Age where the world will be unified under the Baha'i Faith and the complete rule of its ultimate authoritative body, the Universal House of Justice. This New World Order, which ALL Baha'is are hoping and praying for, and working towards, 'must in no wise be regarded as purely democratic in character' (The Dispensation of Baha'u'llah p.61).

This coming centralised, autocratic and anti-democratic Baha'i World Government will enact legislation in order to introduce and enforce the obligatory laws of Baha'u'llah (which will include total submission to the 'Will of God' - as interpreted by Baha'u'llah, the 'Guardians' who followed him, and the Universal House of justice; obligatory daily prayers; keeping special Holy Days; fasting; and more). (ibid. p.61-62)

These Baha'i laws will be introduced world-wide by 'a world executive, backed by an international Force.' A uniform and universal language, monetary system, literature, communication system, religion, science, and more, will be introduced throughout the world. It will be 'a system in which Force is made the servant of Justice' - that is the justice of the Baha'i Universal House of Justice! (e.g. see The World Order of Baha'u'llah pp.201-205).

Local Baha'i Assemblies will become the local representatives for the rule and world government of the Universal House of Justice.

Unequal equality

The Baha'is often refer enthusiastically to their stated belief and practice of the equality of men and women. There is no clergy class, and women, as well as men, are involved in local leadership.

However, the absolute and supreme ruling authority in the Baha'i Faith is the Universal House of Justice, **'membership is confined to men' (9 men and NO women)** - there are clear indications that it is not envisaged for any women to be part of that authoritative body in this era. The statement: 'As women are the educators of the next generation, the education of girls takes precedence over that of boys' must also raise some questions about the much promoted total equality (e.g. see pp.76 & 231 A Basic Baha'i Dictionary).

Lack of Acceptance

Baha'is pride themselves, publicly, for their loving openness and acceptance of everyone, including those of other religious faiths. In theory they can make it sound very good, and very convincing. In reality, they are no different to many other religious groups who are intolerant of those whose religious viewpoints disagree with theirs, and especially of those who dare to leave the Baha'i Faith.

The Baha'is promote and practice 'SHUNNING' - as much as Jehovah's Witnesses, Exclusive Brethren, or similar groups.

The message is that Baha'is are 'to shun entirely all Covenant breakers as they are afflicted with what we might try and define as a contagious spiritual disease...most of them don't want to repent' (p.17, Directives from the Guardian). Those who leave the Baha'i Faith and are considered Covenant Breakers and regarded as a cancer to be cut out of the body.

The much promoted Baha'i concept of Unity is a 'Unity amongst friends'that includes 'the absolute shunning of whomsoever we feel to be an "enemy of the Cause'" (- see p. 16, Baha'i Administration).

Covenant Breakers are those who have been Baha'is but who then dare to contradict or 'attack', especially publicly, any aspects of the Baha'i Faith or any of its leaders, including the Universal House of Justice.

The message is currently reinforced with statements such as: 'Baha'is must shun Covenant-breakers entirely in order to preserve the unity of the Faith.' Such an attitude, behaviour and action is regarded as 'One of the greatest and most fundamental principles of the Cause' (see p.346 in the 3rd edition, 1996, Local Spiritual Assembly Handbook. See also Directives from the Guardian, Will and Testament).

The reading of material by Covenant Breakers (often referred to as Apostates in other cultic groups) is discouraged with warnings such as: 'The friends are warned in the strongest terms against reading such literature because Covenant-breaking is a Spiritual poison and the calumnities and distortions of the truth which the Covenant-breakers give out are such that they can undermine the faith of the believer and plant the seeds of doubt unless he is fore-armed with an unshakeable belief in Baha'u'llah and His Covenant and a knowledge of the true facts' (p.347 in the 3rd edition, 1996, Local Spiritual Assembly Handbook).

FORGOTTEN FACTS & DISUNITY

Like most cultic groups there are some true facts of which the Baha'i leaders would prefer the followers NOT to have any knowledge or awareness. These include some aspects of Baha'i history and the continuing disunity amongst the Baha'is themselves.

Baha'u'llah (Mirza Husayn Ali - who gave himself the title, 'Baha'u'llah' - 'Splendour/Glory of God') was supposedly a close follower of the Bab (the followers were known as the Babis), who later discovered that he was the special manifestation of God referred to by the Bab as 'He-Whom-God-Will-Manifest.' What is rarely acknowledged is that the Bab declared that he was a special manifestation of God and that the next manifestation would not come before 1511 years, but not later than 2001 years, after the Bab, which would disqualify Husayn Ali - Baha'u'llah!

Also omitted from official Baha'i writings are references to the fact that the Bab actually appointed Husayn Ali's younger step-brother, Mirza Yahya Subh-i-Azal, as his official successor. After some years Husayn Ali rejected his younger step-brother's authority and position, claimed a greater one for himself, and gathered followers. Followers of Husayn Ali/ Baha'u'llah (Baha'is) killed many of the followers of the official successor to the Bab, the step-brother, Subh-i-Azal (Azalis). And at least one of the brothers tried to poison and kill the other. The Turkish government separated the two warring factions in 1868, with Subh-i-Azal and the Azalis being sent to Cyprus, and Husayn Ali/Baha'u'llah and the Baha'is sent to Akka (Acre) in Turkish ruled Palestine. In Akka Baha'u'llah and his followers did not use his full title, kept much of their Baha'i activity secret and pretended to be Sunni Muslim. They were so successful in this deception that, after their deaths, Sunni Muslim clergy conducted the funerals of both Baha'u'llah and his son and successor, Abbas Effendi.

The Baha'is under the authority of the Universal House of Justice, and the general public, are not informed of another schism that occurred after the First Guardian of the Faith, Shoghi Effendi, died in 1957. For several years affairs were led by a small group known as the Hands of the Cause, and then in April 1963 the Universal House of Justice was established. It has been claimed, by the mainstream Baha'i movement, that there was no appointed successor to the First Guardian of the Faith. However, this is disputed by a group of Baha'is lead by The Mother Baha'i Council of the United States, in Roswell, New Mexico. This group of Baha'is claims that Shoghi Effendi DID appoint a successor, the president of the original Universal House of Justice - which they say Shoghi Effendi proclaimed in embryonic form in 1951. This president, Charles Mason Remey, proclaimed his accession to the Guardianship in 1960. In 1961 he appointed Joel Bray Marangella as his future successor, and in 1966 publicly handed the authority of the Guardianship over to Joel Marangella. The Third Guardian, Joel Bray Marangella, has been living in Western Australia and first notified the Australian public about the existence of the ('True') Orthodox Baha'i Faith in AN OPEN LETTER TO THE HETERODOX BAHA'IS published in the West Australian newspaper in April 1982. Members of the 'Orthodox' Baha'i Faith seem fearfully reluctant to confirm the current (December 1996) whereabouts of the Third Guardian of the Faith, Joel Bray Marangella. Many of the mainstream (‘Heterodox’) Baha’is seemingly have either not heard of the Third Guardian, or don’t want to hear of him.

So much for all the talk of peace and unity.

The more one examines Baha’i primary sources, and other historical information, the more disturbing the picture becomes. Exaggerated stories of mass persecutions are used to emotionally cloud issues (we acknowledge that there havebeen persecutions of Baha’is - which are wrong and unacceptable - but evidence also suggests that some claims have been exaggerated). Documentary evidence shows that the image of peace loving, open and tolerant people, firmly united throughout the past as well as in the present, is a false image. The Baha’is were described, not many decades ago, as a ‘small obscure Islamic sect’ - they have worked hard to change their image and to become acceptable in a naïve and ill-informed Western Society. They have misused the Bible and distorted both theology and history to conceal their true nature and promote an image of being a respectable major world religion with a message of love, peace and unity. Be aware of the Baha’is - their true cultic nature and ultimate agenda.

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Universal House of Injustice

BAHA’I CONTROL ON THEIR ELECTORAL SYSTEM (IT IS SELECTION NOT ELECTION)

From UHJ to NSA to SBC/RBC down to LSAs all are selections in the name of elections

A- UHJ Elections

1-Every member of the present UHJ is from International Teaching Centre (ITC).It is clear indication that a Baha’i is first appointed on board of counselor, then he is promoted to ITC and finally he is elevated as UHJ member.

2-Mr. Razavi and Correa when promoted to ITC, they were given a world tour (Made a part of the Orchestra) to justify their programmed predetermined election.

3-Mr. Omid Seioshanseian in India and Mr. Jabbar Eidhelkhani in Bangladesh are sending false reports to UHJ with the intention of getting appointed on ITC.

4. India has the highest population of Baha’is of more than 2.2 million, but never even a single Indian has been elected as member of the UHJ. This speaks of the STAGE MANAGED, UHJ election.

5-There are National Spiritual assemblies in almost 200 countries but four members out of nine (45%) on UHJ are Persians.

All with approval of UHJ.

B- Nexus between UHJ and NSA

1-UHJ sees that no undesired member is elected on the NSA. This is done with collaboration of the UHJ member responsible for that country and the continental counselors.

2-Members of NSA also use fraudulent means of getting himself and his group elected every year.

3-When there are so many active local Indian Baha’is and more than half the delegates are Indian then how come the members elected are Persians.

4-Some of those members of the NSA, who are being elected year after year, do not possess an impressive record of services to the Faith.

5-The circle is so vicious and so tightly bound that there doesn’t appear to be any way out of it for sincere active Indian Baha’is.

6-A Baha’i delegate purposely made his ballot invalid by writing 10 names but the report of the chief teller said there was no invalid votes.

7-Those members who get elected to the NSA by fraudulent means, also manage to manipulate the election/appointments to the State Baha’i Councils and Regional Baha’i Councils of their States, besides taking improper action on other matters.

8-There is a close nexus between these people. This has been going on.

All with approval of UHJ.

C- Counting process

The counting process of the Baha'i election is Stage managed, because, it is at this stage that the names mentioned in the votes are not read out correctly to the tellers that is why, year after year, the same men manage to get themselves on the National Assembly. Can appropriate handling of Funds be expected from such cheats!

D- Meetings of NSA

1-Whenever one or two 'prominent' members (Persian members) are not able to attend a meeting, the meeting is either cancelled or postponed.

2 Decisions are taken on phone. Although Baha'i administration do not allow for consensus decisions over the phone.

3 Decisions taken in this manner are improper and cannot be acted upon.

4-Mrs. Sorabjee after being removed as counselor tried very desperately to become NSA member despite her advanced age. She use to attend National Conventions and did thorough canvassing for her. With the approval of UHJ (Payman Mohajir) she was declared elected.

5-Certain members like Mr.Anil Sarwal, Dr. Mogbelpur and Dr. Ansari were made to resign to clear the way for Mrs. Sorabjee, Mrs. Farideh Vahedi and Ms. Nazneen Rohani. The love for women is not only the specialty of Dr. Payman but it is of entire Mohajir clan.

6-The undesired member Dr. Ansari was reelected but was again asked to resign after a month to clear the way for Dr. Sohail Mohajir.

7-Days are numbered for Dr. Telli, Mr. Ramsevak and Mr. Ali Merchant.

8. The decision by these women is taken in consultation with Mr. Mohajir and conveyed to the other respected members and they are left with no option but to accept it or else the door is open. Hats off to Mr.Ansari for maintaining his self esteem.

9. When no women member is allowed on the UHJ, then how come on the NSA we have a majority of decisions making by women and the others are made to look like show pieces just to fill in the seats.

All with approval of UHJ

PREPARED BY

FORMER MEMBERS OF NATIONAL SPIRITUAL ASSEMBLY OF INDIA.

Infallibility of UHJ demands that there should be no election of UHJ.

The Baha'is believe that their administration is divine and the House of Justice is infalliable. The Baha'is should submit themselves to the UHJ and let them decide what is good for them, as the Supreme Body is considered 'Infallible'. This means that only the First Election of UHJ in 1963 was required as it was for the first time that the infallible body was formed. After that all the subsequent elections and bye elections were absolutely unwanted for because the UHJ is itself Infallible. The retiring member should have put this agenda in front of the UHJ that due to his advanced age he wants to retire and let UHJ decide a new member in his place. Obviously this decision would have been free of error and the most eligible member's name would have emerged out.

Similarly, after the end of every five years the UHJ should have a special meeting for appointment of members of UHJ for the next five years, and because the UHJ is free from errors, the most appropriate members will be on the list. It would have been better that The Infallible UHJ itself appoints the members for the infallible body rather than fallible Baha'is appointing an Infallible Body. Or let the NSA of different countries nominate a pool of names for the appointment of Members of UHJ and then the present UHJ selects the names of the most suitable members for the next UHJ body. I mean, somewhere or the other the role of UHJ as an infallible body, should emerge. If this is accepted than all the efforts to hold International convention every five years and any bye elections caused by retirement or death of any member will not be required. Thus the Baha'is will also get rid from the accusation that the Elections of UHJ is not actually 'Election' but 'Selection'. The selection will hence be official. This would be in true spirit of what Mr. Peter Khan has said:

"This is the challenge we face and it's inherent in the Ridván 2009 Message. The solution is childish simple; the solution is so simple, it hardly worth mentioning. The solution is no more and no less than unreserved acceptance of whatever the central authority of the Cause, in this case the Universal House of Justice decrees.

If we would hold to that, if we would contemplate it deeply, if we would absorb the implications and meaning of unreserved acceptance and implementation of whatever the Central Authority in the Cause decrees we are safe. Nothing can trouble us, we are in an impregnable stronghold, and we would become part of this massive movement of humanity to rescue the world from the perilous disorder, the intense suffering of the declining process and to usher in the ordained new world civilization in the Golden Age of the Cause"

The Baha'is should not hesitate from correcting the situation and accepting mistakes of past. Be logical and adhere to the true spirit of the Faith. The position of Baha'is today is greatly weakened by accepting and following blindly without independent investigation and thoughtful conclusions.

Baha'i Faith is Hypocrisy Personified

The Baha’i faith as it stands today faces a challenge of becoming irrelevant to the sayings of Baha’u’llah and Abdul Baha. Having failed to attract converts and not getting acceptance from the world society, the Baha’i Faith today is trying to serve itself as a religion in terms of writing OPEN LETTERS (as against Holy writings!!) that have no bearing whatsoever on the targeted people.

Very recently we heard about a petition made by 31 Imminent Indians to the Government of Iran, on another occasion we heard that Baha’is wrote an irrelevant letter to the people of Egypt.

There was again an ‘Open letter’ in the Wall Street Journal republished Dr. Kishan Manocha, Director of the Office of External Affairs of the Bahá’í community of the UK. The document, dated 7th December and addressed to Ayatollah Mohammad Sadeq Larijani, stating the injustices meted out to Iranian Baha’is. Many more open letters must be in the pipe line.

These open letters afford Baha’is opportunity to be in touch with Media, non-governmental organizations, various government officials and prominent individuals.

Although The Guardian of the Baha’i Faith has forbidden Baha’is to take part in any such campaign, which is political in character, the present Baha’is have resorted to this as a last measure. Extract of the Guardians advice is indicated below:

“The Baháís should refrain from signing petitions designed to bring pressure on the Government which may have any political character whatsoever. There are so many other people who can carry on progressive types of activity, but only the Baháís can do the work of Baháulláh”… (Shoghi Effendi, dated March 19, 1946, in The Unfolding Destiny of the British Baháí Community, p. 44)

The Baha’is know it very well that these reactions will harm the Baha’is in Iran but the fact is that the UHJ wants MARTYRS IN IRAN so that they can shout BLOOD, BLOOD, BLOOD, Money, Money, Money.

The Baha’is of World have done nothing to help their fellow Baha’is inside or outside of the Iran. They have been content to benefit economically and extract cheap propaganda for themselves. The Baha’is are an inward-looking community which can sacrifice its own people for monetary gains.

We see so much injustice and oppression prevailing in the world, and thousands are dying, but the only thing that comes to the mind of Baha’is is perceived threat, violence to themselves. No mention is made of the fact that Jews, Christians and Muslims have been threatened or attacked. The Baha’is seem to judge the justice of a regime according to how well it treats the Baha’is. An unjust regime treating the Baha’is well is tolerated or even extolled, while a popular regime which deprives Baha’is of certain freedom (perhaps along with other religious groups) is regarded as evil.

When UHJ was approached to give a statement on ‘Iraq invasion’ it said that we follow the policy of non-involvement in politics. This ‘non involvement’ tag on Baha’is are ‘get-out passes’ from just about everything.

Needless to say, the Baha'is are gradually gaining a reputation for hypocrisy and self-interestedness.

The world of Internet has exposed the Baha'i Community that has a deliberate agenda of using education / educational institutions / educational programmes to promote their activities and their faith.

The Baha'is also have a deliberate policy of targeting prominent people, including teachers and other educationalists – all influential strata of society. Issues of common concerns are used to attract these strata but without making apparent it is the Baha'i Faith propagation that gets priority. Crowds are drawn in the names of these prominent personalities but intentions are different.

Look at how events are twisted to know the true character of the Baha'is. Baha'is were caught teaching Baha'i Faith to the children in IRAN, which is an illegal activity in Iran. Instead of humbly accepting their mistake, the Baha'is said they were teaching the underprivileged children (knowing Baha'i nature this can only be far from truth!!!). Baha'is indulge in such 'social' activities (read 'anti-social') for influencing the children of other community not only related to Iran but in many countries where such activities are not seen appropriate. A question arises in ones mind – is need of education in Baha'i community totally established that they have to educate only other communities?

In Uzbekistan, during a police raid, the Baha'is were caught proselytizing the children as young as 10 years about Baha'i Faith. On being questioned, if they had the consent of the parents, they said, "we were having Tea together and for having a cup of tea neither the consent of parents nor any authority is required". Have you heard ten year olds having tea with matured men? Needless to say the Baha'is were immediately deported out of Uzbekistan.

Refer http://uzbekbahai.blogspot.com/ for details.

In India they said, "We are creating Promoters of the Community Well being". When the Baha'is were taken to the police station, Baha'i officials said that "we were conducting practicals for these students". They were told that schools were better places for the students to get their practical training. On further questioning, the students confessed that they were going to villages for conduction of Baha'i religious classes for children and youths and they were told by their teachers that their course will be completed only when they do these activities. The teacher had also warned them to be 'TACTFUL' while propagating the Baha'i religion. On seeing the Baha'i books it became clear for the Police that it was a conversion class. As the 'Ruhi Book' that they were having, contained Baha'i religious material and chapters such as

"UNDERSTANDING THE BAHA'I WRITINGS." (Refer http://panchgani-bahais.blogspot.com/ for details)

In Indonesia the Bahá'ís were arrested and prosecuted under the Law of Child Protection (23-2002) trying to convert children of other faith as young as 9 to 10 years. The Police found that there is very compelling evidence for the crime and violation of law of land. The Indonesian Government requires that Religious groups and social organizations must obtain permits to hold religious concerts or other public events. Permits usually are granted in an unbiased manner; unless there is concern that the activity could anger members of another faith who live in the area. Baha'is had once again violated the code of conduct (refer http://agamabahai.blogspot.com/ for details)

In 2008 in Yemen four Baha'is, Mr. Zia'u'llah Pourahmari, Mr. Keyvan Qadari, Mr. Behrooz Rohani. and Mr. Sayfi Ibrahim Sayfi, were arrested and deported on charges of "proselytizing" in a manner against Yemeni law.

Reports are also there that the Christian priests have warned the Baha'is, in no uncertain terms, that they should conduct the Ruhi book courses only with Baha'i children and not with non Baha'i children.

With such frustrating experiences the Faith has no option but to gain sympathy from world by writing 'Open Letters'. The world has now seen the true face of Baha'is and can no longer be deceived. History has never seen such deception ever. The Baha'is should spend rest of the time left for the Faith and reflect on validity of their Faith and the hoax care-takers of the Faith (the Universal House of Justice).

Reality will not be hidden then. In the interest of humanity this is a MUST.

Open Questions to Tavakoli and UHJ

The purpose of the conference in Toronto which was held under chairmanship of Mr. Tavakoli and under the Guidance of Universal House of Justice failed to achieve any of its aim because the conference failed to reflect on very important issues prevailing in the Baha'i organization. For example, The Baha'i NSA of the US recently lost a case in which it attempted to sue rival, schismatic Baha'i groups for trademark infringement of the name Baha'i. The daily increase in the numerous harassment that Baha'is have been subjected to. The existence of a Baha'i Internet Agency one of whose roles is to spy and isolate online critics. Trying to find out their IP addresses then their home addresses and then bullying them to submission. Forcing Google to disband their blogs/sites.

After all, thinking is our freedom to investigate the truth and follow it. If one is truly liberal then his approaches will not suffocate the human mind to certain ideals only. The conference failed to encourage the audience to seek out the truth in their investigation. It failed in encouraging audience to apply truth to their investigation. Mr. Tavakoli and his Haifan Baha'i friends should note that staying in glass houses one should not through stones at others. In future never use Academic Institute like Toronto University as your implementing agenda forum.

Can Mr. Tavakoli and his Haifan organization answer?

The Haifan Baha'is always preaches tolerance and peace then why do they not extend the same tolerance and peace to their own while demanding it from other religious leaders? is this not hypocrisy?

Why excommunicate Academician and University professor like Prof Firouz Anarki the former member of NSA of Thailand just because he believed that to become a good teacher for Children classes one need not do Ruhi book 3.

Why excommunicate Mr. Jamshed Fozdar who so sincerely worked for Haifan Baha'is as a counselor for a number of years. His only fault was his assertions that the content of the books of the Ruhi Institute are unjustified, and that the only valid way to teach the Cause to the peoples of the world is through the use of the scriptures of their respective religions

Why send Counselors to threaten professors of history and Middle East studies of 'making statements contrary to the covenant' in the Spring of 1996 and bully them out of the religion?

Why the crackdown on the talis...@indiana.edu list and its participants? Why bully individuals to retract statements of fact, but when they do under duress, they are Sanctioned?

Why bully the editors of dialogue magazine to close it down and accuse them of negative campaigning and lying for an article entitled *A Modest Proposal* which had gone through the process of pre-publication review by the NSA itself and then accuse these editors of being covenant breakers for following the NSA's own rules and guidelines on the floor of National Convention in 1988?

Why threaten people believing in freedom of conscience and freedom to express one's opinion?

Why expel Michael McKenney for merely believing that women should serve on the UHJ?

Why expel Alison Marshall for believing that the UHJ is not infallible?

Why sanction those Iranian Baha'is for leaving Iran via Mehrabad airport because they were required to fill out a form stating their religion?

Why spy on individuals and violate their fundamental right to privacy a year after they had formally left the religion?

Why write libelous and slanderous letters about people and then denounce them as enemies in their national publications?

Why attempt to have people shunned and split up their families because they believe differently from the official line? And so on and so forth, ad nauseum!

Given the current UHJ's own track record with its own dissidents, it is the last one who can preach about peace and tolerance towards others! They ought to start with themselves first before telling others what to do?

Why didn't Shoghi Effendi repudiate this RACIST article in the Baha'i World?

Dr. August Forel, an Swiss scientist and member of the Monist League (an association of scientific racists in Europe), wrote an article for "Star of the West" magazine in 1928, and it was also published in "Baha'i World" magazine. In this article Forel writes:

Moreover, one makes a pretext that there are differences in races; but if one excepts those races, altogether inferior, with a lighter cerebrum (according to Wedda about eight hundred or eight hundred and fifty grams instead of one thousand) it is a fundamental error. All Europeans, Chinese, Japanese, Hindus, Semites, Americans, and so forth, are equal as races. It is necessary, therefore, to seek for other real causes for the hatreds and the wars than the differences of languages and of race." ("The World Vision of a Savant" Baha'i World III, 1928-1930, p. 284)

If you read that paragraph closely, Forel is saying that the European, East Indian, Semtic, and "American" (he no doubt means white American) races are "equal" but other races "altogether inferior" (because of brain size) he omits--such as the African and Australian and Melanesian races.

What are the chances that Shoghi Effendi did not read or was not aware of this article?

Why did not Shoghi Effendi immediately write an article repudiating this?

Forel goes on to write:

"But while some declare Him [God] personal, we Monists look upon Him as representing the Force (metaphysical) of the Universe, unknowalge to human beings." (ibid.)

Forel still considered himself a Monist, even while being a Baha'i. Do YOU know what the Monists taught? They taught that Negroes were closer to the ape than all other races and "inferior" to the "advanced races".

Forel was a member and leader of the "Monist League".

Shoghi Effendi had the opportunity to REFUTE the article by Forel, and politely correct his errors. He did not. He let the article stand!

Were the Monists right? Does brain capacity have anything to do with intelligence? Thousands of scientific papers said they did. Not "one" scientific paper says it does not. Scientists are forbidden even to bring up the subject today for study. If they do, they will be fired or face other sanctions.

Questions for Baha'is:

1) Where in the Holy Texts or letters of Shoghi Effendi does it say that the races are equal in intelligence?

2) Why did not Shoghi Effendi repudiate or refute this article by Forel which was read by all Baha'is in the English speaking world?

3) Why would the "Star of the West" and "Baha'i World" publish a RACIST article?

4) Could it be that Forel and the Monists were correct that brain capacity is tied to intelligence (if not, the chimp has the same intelligence as humans)?

Guardian Problem in Bahai Faith

To summarize the Guardian problem:

1. The station of Guardian was decreed by the Last Will and Testament of Abdul Baha, a document which some have alleged to be a forgery.

2. If the LW&T is not a forgery, then the Guardian's failure to obey his self-described duties are contrary to what a divinely appointed authority would be expected to do.

3. These self-described duties include the critical task of appointing a successor guardian, who would take over after the death or incapacitation of the preceding guardian. The successor was to have been appointed in a manner that would leave no room for doubt as to the validity of the successor's appointment.

4. There is no credible evidence that any successor guardian was ever appointed in such an unambiguous manner, although there were claimants.

5. No provision had ever been made concerning the contingency of a guardian dying without having appointed a successor. Indeed, such a possibility had never even been mentioned by Shoghi. That is why his death intestate led to the crisis it did.

6. The combination of these facts decisively refutes the notion that the Guardianship was ever a divine institution. It also demonstrates that Shoghi himself never believed that it was. He never made any attempt, neither to ensure a clear line of succession, nor to anticipate the lack of a succession.

7. Upon Shoghi's unexpected death, the Hands of the Cause took it upon themselves to resolve the matter by declaring that henceforth, the Baha'i Faith would have no living guardian. But they had no authority to make that declaration.

8. Shoghi's death created an unresolvable discrepancy, a contradiction, that pits the alleged divine authorship of the station against the physical facts. One cannot have it both ways. For the station to be of divine authorship, there must be a succession of guardians, or absent that, some provision to account for a lack of succession.

9. While the Hands made the best they could of a bad situation, their best was not enough. Nor could it be. It should become apparent that such an irregularity could not be explained in terms of a divinely appointed station. Shoghi Effendi had been inexcusably, and inexplicably, derelict in his duties, duties which he himself had repeatedly affirmed in the most emphatic manner.

10. Claimants to the succession of guardianship make such a weak and flimsy case for their divine authority that their claims make no improvement regarding the failure of Shoghi Effendi to be clear and unambiguous in the appointment of a successor.

11. Attempts by the UHJ to uphold the actions of the Hands are equally flimsy and unjustifiable. Even their most contorted explanations do not suffice to resolve the contradictions.

12. In all likelihood, the LW&T was a forgery by those who sought power in what they thought would become a powerful world religion. Even if it was not a forgery, it certainly had no divine authorship, as demonstrated by its abject failure to bear the fruit which it had promised.

Baha'is One World Government

The Baha'i Faith envisions a one-world government, complete with a universal language, worldwide currency, and a unified religion.

The problem with this is that prophecy foretells two consecutive world governments. The second one will be ruled by Jesus. But the first one will be ruled by Satan, and its consequence will be, for a time, a hell-on-earth torment.

However, at first it will not seem that way. At first, it will seem that a utopian society has been established. Peace will reign, prosperity will abound, and all the major problems that beset the world today will seem to have been resolved.

Only a very few will warn that this is a disguise, an outwardly mighty oak, but full of inner rot. After a brief period, that inner rot will cause the entire house of cards to collapse. And then the wrath of Satan will descend on all the world.

The trap into which Baha'is are falling is a deadly one. The trend toward a world government is already very clear, and many Baha'is see this trend as a fulfillment of their religious beliefs. They celebrate the coming to fruition of all the foretellings and guidance of their prophet.

Worse yet, Baha'is may be instrumental in bringing about this one- world government. Even though Baha'is are supposed to remain aloof from secular politics, they are not. They are actively promoting, under various guises, the authority of the United Nations, which itself has no real authority to command any nation, but is only a gathering place where nations can sort out problems among themselves.

In this way, Baha'is are themselves becoming part of the problem.

In the United States, government is not predicated on the divine right to rule, which underlay the tradition of European monarchies. The US model is that the rulers are the people.

The Euro model is that if the people obey the government, the king will take care of the needs of the people.

The American model is that if the government obeys the people, the people will take care of their own needs, and will restrain the government to the confines of its limited and enumerated duties.

Sadly, the Euro model has infiltrated North America, and has savagely undermined the practice of the Constitution, until legislators feel free to pass into law, bills which they have not so much as even read.

So yes, the socialist model is in full ascendancy, and will eventually place everyone under its heel. For a time, this will seem to have been the best course--- at least according to people who trade freedom for free things.

But eventually, the velvet glove will come off, and the iron fist will prevail until Jesus Himself defeats it.

Factions and Fractures in the Baha'i Religion

While I find the claim of Mason Remey to be weak and poorly supported,it does highlight the weaknesses of the mainstream Baha'is' claim to administrative authority by the UHJ.

For one, the concept of Guardianship was not a minor point in the Baha'i religion prior to the death of Shoghi Effendi. Indeed, it was no less important to Baha'is than the patriarchies of the Orthodox Christian and Roman Catholic religions.

I would go so far as to say that it is more important, since the Guardianship was far more emphasized in Baha'i writings than was the papacy or patriarchies.

.... the administration of the church was far less--- far less emphasized in the Bible than was the case of the Guardianship among Baha'is. Given this critical emphasis upon the Guardianship, its abandonment clearly undermines the claims of the Baha'i religion to divine inspiration.

This is especially true since the transmission of Guardian authority would have been such an easy matter to arrange. At the least, Shoghi could have put in writing (in multiple copies for security) the name of his successor, and if he wished to keep the matter a secret until the right moment, could have sealed the appointment and deposited it for safekeeping in any of a number of secure repositories.

He didn't.

Why? That's a huge inconsistency, just absolutely huge.

In order for majority-faction Baha'is to explain this, they have to abandon large chunks of the basic foundations of their religion. For example, they could no longer claim superiority of writings. Their writings (scripture) could no longer be regarded as definitive compared to translated copies of the Bible, for example. Everything suddenly had to be "interpreted."

Publications had to be subject to censorship. The Guardianship had to be de-emphasized, indeed,scuttled, as if it had never really been important (when in fact it had been crucial). Suddenly, with the passing of Shoghi Effendi, the claims of divine revelation had been revealed to be the works not of God, but of man.

The point I made was to contrast the stated crucial importance of the guardianship during Shoghi's life, and afterward. While he was alive, there was enormous emphasis on a continuing, inherited or appointed, guardianship. But upon Shoghi's death, with no heir apparent, all that crucial importance became discarded as if it had never been written about. This is an enormous discrepancy, and I have never seen a reasonable reconciliation of the two teachings on the guardianship.

Bob

Baha'i rift: Baha'is upset with Orthodox Baha'i Faith

Mainstream group doesn't want the name Baha'i by any other **group** May 18, 2009

|By Manya A. Brachear, Tribune reporter

Every religion has been riven by struggles over authority and authenticity.

Buddhism began when a maverick Hindu prince inspired disciples to embrace asceticism. Judaism has sprouted branches from ultra-orthodox to ultra-liberal, even Jews for Jesus. Christianity went through numerous profound splits, including the Protestant Reformation sparked in the 16th Century by Martin Luther in Germany and the 19th Century Mormon movement led by Joseph Smith in the U.S.

Now the Baha'i Faith, the organization representing the most recent sect to spring from Islam, is struggling to defend its identity in federal court in Chicago, where North American Baha'is have been based ever since believers came to the U.S. about 90 years ago. They contend that a tiny band of believers known as the Orthodox Baha'i Faith can't call themselves Baha'i or use one of its key symbols without violating trademark law or a previous court ruling more than 40 years ago.

In the hands of the federal 7th Circuit Court of Appeals, the case could set a precedent for settling religious schisms, doctrinal disputes and claims to truth.

"The word Baha'i carries with it implications for a certain sets of beliefs -- and we have to protect that," said Robert Stockman, a practicing Baha'i and religious studies instructor at DePaul University.

Adherents of the Orthodox Baha'i Faith believe the international community has strayed from the religion's original teachings. That deviation, they say, threatens to interfere with God's plan for the world.

Baha'u'llah, who founded the faith in Iran in the mid-19th Century, is regarded by Baha'is as the most recent messenger of God in a long line including Abraham, Buddha, Krishna, Jesus and Muhammad. Baha'is believe Baha'u'llah revealed God's plan by which humanity one day would unite to become a single race.

On a Web site called www.truebahai.com, the orthodox group faults the mainstream denomination for corrupting that plan.

The mainstream Baha'is have responded with a lawsuit that tries to bar the orthodox from calling themselves Baha'i and sharing the "The Greatest Name," a sacred and trademarked symbol. Baha'is believe they are not only safeguarding their identity. They are defending the truth with a capital T.

The Orthodox say that is not a matter for the courts to decide.

"We're the true faith. That's what we would say," said Jeffrey Goldberg, a member of the Orthodox Baha'i Faith who left Chicago to be closer to an Orthodox community in New Mexico. "That has to be decided in the hearts and minds of the Baha'i, not by a secular court order."

The Baha'is first took breakaway believers to court in 1966 after a tumultuous time for their community. Nine years earlier, Shoghi Effendi, guardian of the faith and direct descendant of the founding prophet, had died unexpectedly and allegedly without naming a successor.

Leaders decided a Universal House of Justice envisioned by Effendi would oversee the faith. But shortly after the leaders announced their solution, one of them declared that Effendi actually had intended for him to serve as the next guardian.

Charles Mason Remey, then in his 90s, said Effendi had addressed him in letters as his son or spiritual descendant.

The National Assembly of France and about 100 others followed Remey. But the rest of the Baha'i community declared Remey a covenant breaker, expelled him from the faith and successfully sued his followers, barring them from calling themselves Baha'i and using the sacred symbol. Remey's group disbanded, but orthodox believers reorganized and continued to maintain the guardianship.

Thirty years later, Goldberg, an active Baha'i in Barrington, came upon the splinter group while surfing the Internet. He became convinced that he had been duped.

With no explanation, Goldberg quietly resigned from the community because he knew the consequences. When Bahai's are declared covenant breakers, they are shunned or ostracized with the exception of business relations.

But Janice Franco wouldn't let Goldberg go that easily. She insisted on knowing why he left and, when he told her, went on a quest to prove him wrong. After plunging herself into Baha'i literature, Franco discovered Goldberg might have a point.

Indeed, both Goldberg and Franco were declared covenant breakers and shunned. Goldberg's wife was encouraged to divorce her husband. Franco's home-schooled children lost a number of friends. To this day, they are wary of organized religion.

"It was devastating news to find out the larger group had strayed," Franco said. "I want to follow the truth. I don't want to support a mistake. The consequence is I don't have a community."

Then in 2006, the mainstream Baha'is filed a lawsuit, accusing the orthodox believers of violating the court order issued 40 years earlier.

The Orthodox Baha'is insist they aren't the same group. They also say a religious denomination can't trademark truth. The term Baha'i refers to a follower of Baha'u'llah. That applies to him and other Orthodox Baha'i, he said.

"From our point of view, if you believe in Christ you can use the word Christ in your name," Goldberg said. "It's a little bit like asking you to recant your faith. It's unacceptable to us."

But Stockman said it is the religion's responsibility to protect the Baha'i name.

"Baha'is are told again and again to try to exercise discipline on what they say about their faith and don't confuse the public. ... We have our own community to build," he said.

There are 5 million Baha'is in the world -- 150,000 in the U.S., including 2,000 in the Chicago area. Why the mainstream denomination waited four decades to enforce the court ruling is a mystery. Baha'i leaders declined interview requests.

Barring the Orthodox believers from using the name "Baha'i" prevents them from popping up in Google when users type in that term.

Stockman said the Web is a tricky place to have conversations about spiritual truth.

"It's not our desire to convert people. It's our desire to put our material out there for people to know what the truth is and decide themselves."

http://articles.chicagotribune.com/2009-05-18/news/0905170216_1_ortho...

The Quarrel over the succession in Baha'i Religion

Baha Ullah died at Acca in May, 1892, in his seventy-fifth year. The death of the father was the signal for a bitter quarrel among his sons.

The occasion was the succession to the leadership. The cause, no doubt, lay partly in that jealousy which results from a polygamous household. This polygamy was the occasion of misfortune even at the time, for the Persian consul at Bagdad, named Mirza Buzurk Khan Kasvini, had desired to wed one of the women and vented his disappointment on the Bahai community by making accusation against them before the Persian and Turkish Governments. Baha Ullah had twelve children.

The four sons who grew to manhood received "great swelling" titles. Abbas was entitled "The Greatest (Azam) Branch of God" and regarded as the "return" of Jesus; Mohammed Ali, "The Mightiest (Akbar) Branch of God" and the "return" of Mohammed; Ziah Ullah, "The Purest Branch and as Abraham" (died 1898); Badi Ullah, "The Most Luminous Branch and as Moses."

Abbas Effendi was the son of Aseyeh.

The other three were sons of Ayesha or Madh Ulya. Abbas Effendi claimed the succession, basing his right and title on the Will of Baha, called the Kitab-il-Ahd and on previous declarations. His right was disputed by the other brothers.

I have a manuscript by a lifelong Bahai which gives the following account: "Nine days after the 'ascension' of Baha, Abbas Effendi desired nine of the chief men to come to the house of Mohammed Ali Effendi. He opened the will. It was in Baha's own handwriting and two pages long. The nine men saw it. On the second page, over a part of the writing, Abbas had put a blue paper that it might not be read, and he refused to have it read. On the same day, the whole congregation (men) gathered to the palace of Baha. Mirza Majd-i-Din (Abbas' sister's son) rose and read the will up to the blue paper. Later the women were called to the Kasr Bahja and the will was again read, but the concealed portion was not made known.

It was evident that it was for his own selfish purposes that Abbas concealed it, because the future authority did not pertain to him.

From Persia and India many wrote, saying: 'Show the last portion; it is the writing of His Holiness.' He refused. To this day it is concealed."

Abbas assumed authority as the Supreme Ruler of the new dispensation, the Centre of the Covenant, and the Infallible Interpreter of its teachings.

His claim is clearly set forth in a Tablet wherein, speaking in the third person, he declares: "All Bahais must obey the Centre of the Covenant and must not deviate one hair's breadth from obedience to Him." "He should be looked upon as authority by all." "Obedience and submission must be shown Him and the face turned to Him completely." He was given such titles as "His Holiness the Master," "Our Lord," "The Centre of the Cause of God," "Dawning Place of the Divine Light," "Dayspring of the Light of the Covenant." Indeed his first Apostles to Persia bore the message, "I am the Manifestation of God. My paps are full of the milk of Godhead. Whosoever will, let him come and suck freely." His claims to headship were strenuously opposed by his brothers and some of the nearest disciples.

A bitter quarrel began as a consequence and has raged to the present time. Letters were sent by each party to the Persian Bahais, involving them in the quarrel.

Mohammed Ali composed a book, called the "Ityan-i-Dallil," presenting proofs of the invalidity of Abbas' claims, from the writings of Baha.

They charge Abbas with concealing and annulling Baha's will, perverting his teachings, changing the writings of Baha, publishing expurgated and interpolated editions of them, and attempting to suppress the authorized Bombay editions. Specifically they accuse him of publishing a Lawh-i-Beirut, a Tablet in which Abbas is greatly exalted, and attributing it to Baha, though it is spurious; that he has inserted verses into letters written in the hand of Baha's amanuensis and published them as genuine; has omitted verses from the "Tablet of Command"; made up the "Treasure Tablet" from parts of several others; appropriated to himself Tablets pertaining to Mirza Mohammed Ali; and commanded to destroy all Tablets of Baha which have not his (Abbas') seal upon them. Per contra the party of Abbas accused his brothers of intemperance and profligacy and of heresy, covenant-breaking and fraud. Mr. Hadad reported M Mohammed Ali and Badi Ullah as "being profligate and wanton, frequenting wine shops and being spendthrifts."

Mr. Getsinger said he had seen Badi Ullah in the street intoxicated and being helped home by two servants, that he and his brother had taken and pawned the effects of Baha, rugs, hand-bags, etc., and a pearl rosary belonging to Baha which was valued at $10,000 (!) and had squandered the money."

Abbas said to Mrs. Grundy, "Mohammed Ali has appropriated many papers and tablets written by the Blessed Perfection (Baha). It is possible for these writings to be altered, as the meanings in Persian are greatly changed by a single dot here and there. Before His Ascension, the Blessed Perfection said to me, 'I have given you all the papers.' He put them in two satchels and sent them to me. After His Ascension, Mohammed Ali said, 'You had better give me the two satchels to take care of.' He took them away and never returned them."

He said that Mohammed Ali deceives, "for the Will was also written by Mohammed Ali's own hand from dictation of the Blessed Perfection. By violating the Covenant (Will) he has become a fallen branch. All the beautiful blossoms upon the Tree of Life were destroyed by Mohammed Ali."

Abbas proceeded to the use of boycott and anathema. He ordered that no one of the Acca community should send any letters anywhere without first showing them to him, and commanded the Bahais in Persia not to receive any letters that were not sealed by him, but to send them back to him, and that in writing to Acca they should send their letters open.

These restrictions on freedom gave great offense. Abbas also prohibited his followers from associating with his brothers and their followers, strictly ordering them "not to sit, meet, speak or correspond with them, not even to trade or associate with them in any profession."

Khadim reports that "once in his own house, Abbas rose up and furiously attacked" his stepmother, who, in return, reviled him and fled from the house, wailing. "At the sacred tomb he used cruelly to treat the brothers and sisters."

"On one occasion he repeatedly struck his youngest (half) sister in the presence of her little ones and many believers," scolding her "with a loud voice, uttering many harsh words." On another occasion he "insulted and beat Khadim (Mirza Aga Jan, Baha's amanuensis) at the sacred place" and afterwards "ordered his followers to imprison and cruelly beat him, which they did."

He sent adrift Abdul Gaffar Ispahani, called Abdullah, one of the first believers on Baha, in such destitute condition that he died of hunger and was buried in a potter's field at Damascus. "Alas! Alas!" exclaims Mirza Aga Jan, "Abbas Effendi has caused his followers to display such vehemence of hatred and rancour, the like of which has never been shown by barbarous nations, and even by the most ignorant tribes." Of Abbas, Mrs. Templeton writes: "His pride, alas, is great.... He seems to be blinded.... With regard to business matters Abbas Effendi has not been just to his brothers, who have suffered a good deal in consequence."

Abbas Effendi cut off the living of his stepmothers, brothers and their dependents.

Baha Ullah and his household had a stipend from the Turkish Government, as Azal and the Babis in Cyprus had, and it was not an ungenerous allowance. **"The family had an income from the Government, as well as a revenue from three villages."**

"These funds Abbas Effendi appropriated and with these made his charitable gifts (?) leaving the forty dependents of the younger brothers to live as best they could." This excluding the protesters from their share of the income and offerings embittered the strife, at the same time weakening their ability to propagate their contention. Bitterness and enmity increased; recriminations and accusations inflamed the passions of both sides. Mirza Abul Fazl, the philosopher of the movement, gives, as a partisan of Abbas Effendi, an account of these times in his "Bahai Proofs."

He describes the "ruinous discords and divisions," "the world-consuming flame of jealousy and hatred of the people of error," "the hard hearts of the men of hostility," "the animosity and groundless pride," "the senseless hatred, degradation and shame of the violators of the covenant." He gives the opprobrious title of Nakhazeen to Mohammed Ali's party.

He continues, "The evil intrigues, calumnies, false pamphlets and accusations, evil tongues and cursings of the Nakhazeen divided the community and filled it with foul odours." Several outside parties tried to act as mediators and bring about a reconciliation. Among these were the British Consul at Haifa and Mrs. Templeton. The younger brothers agreed to the terms. Abbas Effendi was formally requested to show the Will before impartial witnesses and all were to abide by its word. "This he resolutely refused to do and he must stand condemned for this before all impartial men."

After the failure of these efforts at reconciliation, the anger and bitterness waxed hotter. To quote Abul Fazl again: "The Nakhazeen cursed and insulted the visitors to the tomb of the Blessed Perfection," so that there was danger of its desecration. "Consequently Abbas Effendi asked the local (Turkish) Government to supply a guard to accompany and protect" his party. Abbas also went to Tiberias and made complaint to the Government there.

As a result of all these conditions, "The people of hostility and violation," says Abul Fazl, "availed themselves of political machinations," in other words, Mohammed Ali's party, "those dwellers in hellfire," appealed to the "fanatical men of those lands," i.e., those same Turkish Authorities. Mohammed Ali formally complained to the Governor of Damascus, Nazim Pasha, sending Mirza Majd-ud-Din as his special messenger.

They accused Abbas of retaining their stipends, of confiscating their patrimony, including the father's gold watch which had been donated to Mohammed Ali. Above all, according to the interesting narrative of Abbas' sister, Bahiah Khanum, they made accusation that the shrine which was being erected on Mount Carmel "was intended as a fort, in which Abbas and his followers would intrench themselves, defy the Government, and endeavour to gain possession of this part of Syria."

To use the words of Abbas, they said that "he had hoisted the banner of independence; upon that he had inscribed 'Ya Baha-ul Abha': that he had summoned all to assemble that he might found a new monarchy." Therefore "an inquisitorial body (a Commission) was appointed by the Government.

To them the copartners of my brothers confirmed them (the reports) and added to them." After the report of the Commission and in consequence of these charges and counter-charges of the "Greatest Branch of God" and the "Mightiest Branch of God," a telegram was received from the Sultan to the Governor "issuing a firman, decreeing the original order, by which Baha's family were confined within the walls of Acca."

After nine years of quarrelling (nine being the sacred number of Bahais) this order was put in force, 1901 A.D. They were still confined to Acca in 1906 when I visited Haifa. I saw the shrine and the fine residence of Baha at Haifa, just beside the English Mission. It deserves to be emphasized that the cause of the Bahai leaders being restricted to Acca was not religious persecution by Moslems but their own quarrellings.

Samuel Graham Wilson

For more detail refer: Bahaism and its Claim by Samuel Wilson

The divorce law of Baha'i Faith

The regulation of divorce is another matter that vitally affects the relation of man and woman. The divorce law of Baha, as prescribed in the "Kitab-ul-Akdas," is a loose one.

I again quote from Professor Browne's translation.**356** It will be noticed that the conditions of the law are set forth from the standpoint of the man. "If quarrels arise between a man and his wife, he may put her away. He may not give her absolute divorce at once, but must wait a year that perhaps he may become reconciled to her. At the end of this period, if he still wishes to put her away, he is at liberty to do so. Even after this he[166] may take her back at the end of any month so long as she has not become the wife of another man." "The practice of requiring a divorced woman to cohabit with another man before her former husband can take her back is prohibited." (This abolishes one of the vile laws of Mohammedanism.)

"If a man is travelling with his wife and they quarrel, he must give her a sufficient sum of money to take her back to the place they started from and send her with a trustworthy escort." From these quotations it is evident that the wife is dependent on the good pleasure and whim**357** of the man. He may put away; he may take back. The law says nothing of her right to divorce him. It does not appear that she has the right to divorce her husband even in case he is guilty of adultery.

The penalty for adultery is slight. A fine of nineteen miscals of gold, equal to fifty to sixty dollars, is imposed for the first offense and this is doubled for the second offense. The fines are to be paid to the "House of Justice."

According to the "Bayan" of the Bab the husband must pay the divorced wife a dowry of ninety-five miscals of gold ($300) if they are city folks, and ninety-five miscals of silver ($10) if they are villagers. These are paltry sums even on the basis of Persian poverty. I may say, in passing, that the Laws of Inheritance give to the father a greater portion than to a mother, to a brother greater[167] than to a sister, and gives the family residence to a male heir.

Freedom from the marriage bond is made easy by desertion. "Married men who travel must fix a definite time for their return and endeavour to return at that time. If their wives have no news from them for nine months, after the fixed period, they can go to another husband. But if they are patient it is better, since God loves those who are patient."

How the husband who is away from his wife can act, we may judge by the example of a celebrated Bahai,358 Maskin Kalam, who was agent for Baha to watch over and spy upon Azal and the Azalis in Cyprus. His wife was in Persia; he simply took another in Cyprus.

The ease with which desertion may be practiced under Bahai law is seen in the conduct of Doctor Kheiralla, one of the first apostles of Bahaism to America, and founder of the Chicago Assembly. Dr. H. H. Jessup wrote: "A cousin of Doctor Kheiralla, who is clerk in the American Press in Beirut, gave me the following statement: 'Doctor Kheiralla, after the death of his first wife in Egypt, in 1882, married first a Coptic widow in El Fayum, whom he abandoned, and then married a Greek girl, whom he also abandoned, and who was still living in 1897 in Cairo. He then married an English wife, who abandoned him when his matrimonial relations became known to her.'" **359**

According to the claims of Bahais these loose and imperfect divorce and marriage laws are to be accepted and administered universally under the future kingdom of Baha in its world-wide triumph!

It may be remarked in passing that Bahaism encourages the mixture of races by marriage. Already several American Bahais have married Persian women, and Persian men American women. One American Bahai woman has married a Japanese.

Abdul Baha illustrates the relation of the races by a reference to animals. "Consider the kingdom of the animals. A pigeon of white plumage would not shun one of black or brown." In a tablet sent to America, he directs: "Gather together these two races, black and white, into one assembly and put such love into their hearts that they shall even intermarry."**360**

Again he says:**361** "The coloured people must attend all the unity meetings. There must be no distinctions. All are equal. If you have any influence to get the races to intermarry, it will be very valuable. Such unions will beget very strong and beautiful children." Mr. Gregory, an American negro, followed this advice by marrying an English woman, Miss L. A. M. Mathew

References:

356 Jour. Roy. As. Soc., 1892.

357 "The wife is still in a helpless state; her fate remains entirely in the power of her husband's caprice "(Vatralsky in Amer. Jour. of Theology, 1902, p. 72).

358 "Trav.'s Narr.," pp. 378-379.

359 Outlook, of New York, quoted in The Missionary Review, October, 1901, p. 773.

360 "A Heavenly Vista," by L. G. Gregory, p. 31.

361 Page 15

What is Baha'i Faith?

As an introduction to a discussion of Bahaism and its claims, I will sketch briefly and simply its origin and history. Bahaism is derived from Babism. Babism has its roots in Shiahism, a soil impregnated with the doctrines of the Imamate and Mahdiism. The atmosphere is filled with millennial hopes and dreamy mysticism, with Sufi philosophies and allegorical fancies of its poets. This soil has been fruitful of many sects. The Shiahism of Persia is called the "Religion of the Twelve" because its fundamental doctrine is that the twelve Imams, the lineal descendants of Ali and Fatima, the daughter of Mohammed, were the rightful Caliphs of Islam, in succession to Mohammed. In the tenth century (329 A. H. or 940 A. D.) the Twelfth Imam disappeared into a well, and still lives in Jabulka or Jabulsa whence he is expected to reappear as the Mahdi or Kaim. After his concealment, four persons in succession were channels of communication between him and the faithful. The title given to these was Bab or the Gate. Among the sects which sprang up among the Shiahs or were related to them were the Ismielis, Carmathians, Druses, Hurufis, Ali-Allahis or Nusairiyeh, Assassins, Batinis and many others. A group of these were called Ghulat, because they rendered excessive honour to the Imams, believing them to be incarnations of the attributes or essence of God. Those holding this view anticipated that the Imam Mahdi would be a divine Manifestation.2 At the beginning of the nineteenth century, a sect arose in Persia, called Sheikhis. It received its name from its founder, Sheikh Ahmad of Ahsa, 1752-1827. He taught that there was always in the world a "perfect Shiah," who held communication with the absent Imam and revealed his will. Sheikh Ahmad was that "perfect one." He was favoured by the Kajar Shahs and had a considerable following. His successor, Haji Kazim of Resht, near the time of his death, announced to his disciples at Kerbela that the Manifestation was at hand. One of his disciples was Mirza Ali Mohammed of Shiraz. When twenty-four years of age in 1844, he laid claim to be the "promised one." He took the title of "Bab," the Gate or Door of communication of the knowledge of God. His followers were called Babis. He soon advanced his station and claimed to be the Kaim or Mahdi. Still advancing he took the title of Nukta or Point of Divine Unity and announced his "Revelation" or "Bayan" as the abrogation of Islam and the Koran. From Shiraz he went to Mecca and proclaimed his manifestation. On his return he was imprisoned. Many of the Sheikhis became his zealous followers and by their active propaganda caused great agitation throughout Persia. The Bab was transferred to the extreme northwest of Persia and confined in prison at Maku and Chirik. His sectaries, oppressed and persecuted, rose in arms against Mohammed Shah, anticipating victory through divine interposition. The Bab was executed at Tabriz in 1850. The insurrections were put down and many of the brave captives were treacherously slaughtered. A few Babis, seeking revenge, attempted to assassinate the new Shah, Nasr-ud-Din. This led to cruel reprisals. Four score Babis were executed at Teheran. Others fled into exile, especially to Bagdad. Among these was Mirza Yahya whom the Bab had appointed his successor. His title was Subh-i-Azal, the Dawn of the Eternal, or His Holiness the Eternal. A special point of the Bab's teaching was the announcement of the coming of "Him whom God should manifest." **After his death a number of the Babis claimed to be the promised incarnation. There was a "chaos of divine manifestations," including Hazret Zahib, Janab-i-Azim, Nabil and others. Among these claimants was Mirza Husain Ali, a son of Mirza Abbas, surnamed Buzurk, and his concubine.** The father was steward or "vizier" of the household of Imam Werdi Mirza, Governor of Teheran. He was half brother to Mirza Yahya and thirteen years his senior. His title was Baha ullah, the splendour or glory of God. For many years Baha acted in Bagdad (1852-67) as factotum for Azal, and acknowledged him as supreme. Then he announced that he himself was "He whom God should manifest," and took active measures to supplant Azal. About this time the Turkish Government transferred them to Adrianople. Here developed bitter jealousies, quarrels and foul play. The Sultan intervened and sent Subh-i-Azal to Famagusta, Cyprus, and Baha Ullah to Acca (Acre), Syria, August 1868. Both were granted pensions and kept under police surveillance as parties dangerous to religion and the state. Azal continued to be the head of the Babis, called henceforth also Azalis. Baha attracted most of the Babis to himself, and they became known as Bahais. Baha relegated the Bab to the position of a forerunner, and declared the "Bayan" and other books of the Bab to be superseded by his own "Revelations." He changed in a measure the doctrines and laws of Babism, liberalizing its provisions. He put himself forward as the Lord of a new dispensation, the founder of a new religion. During the next quarter of a century Bahaism made little stir in Persia. Its advancement was by no means as rapid as during the earlier years of the Bab. The zeal and devotion of the followers sensibly slackened. Tagiya (dissimulation regarding one's religion) was allowed and practiced. The fierce warriors turned to professing the doctrines of expediency, condemning as unwise zealots the fighting Babis of the previous generation. During these years they escaped bloody persecutions except in rare instances. They tried to make their peace with the Shah, constantly emphasizing their loyalty, expurgating their books to suppress condemnation of the dynasty, and inducing the Sadr-Azam, the Prime Minister of Nasr-i-Din Shah, to tolerate and befriend them. In Acca, too, Baha soon acquired considerable freedom, built a palace, called Bahja, in a delightful garden and freely received the pilgrims. He sent out many tablets, composed his Books of Revelation and had them published in Bombay. He died at Acca in May, 1892, in his seventy-fifth year. His temple tomb is near the Bahji. Baha's haram consisted of two wives and a concubine. After his death, the sons of the different wives quarrelled regarding the succession. Abbas Effendi, the only son of the oldest wife, proclaimed himself the successor, the Interpreter, the Centre of the Covenant, the Source of Authority. **Mohammed Ali and his brothers strenuously opposed Abbas and intense animosity was engendered which divided the followers in Acca and Persia. Abbas drew the greater number with him. He assumed the title of Abdul Baha (Servant of Baha). He has the ambition to make the faith a world religion and has inaugurated a propaganda in the West.** After the proclamation of constitutional liberty in Turkey, he resided in Egypt. Later he made several journeys to Europe and one to North America. His visit to the Occident brought him into the limelight. He was given good opportunity to present his cause. The addresses of this "Infallible Interpreter" of the cult did not reveal clearly the real doctrines and aim of the movement. Abdul Baha confined himself mainly to the utterance of popular platitudes such as are stock-in-trade for a multitude of social and religious reformers, and most of which are original and accepted principles and precepts of Christianity. The real claims of Bahaism are set forth in the Books and Tablets (Epistles) of Baha Ullah and Abdul Baha, and in a considerable literature by Persian and American Bahais. Abdul Baha is an intelligent, well informed man, of fair sagacity. He was educated at home after the custom of Persia. He says of himself, "I have studied Arabic profoundly and know the Arabic better than the Arabians themselves. I have studied the Persian and Turkish in my native land, besides other languages of the East. But when I visit the West I need an interpreter." He said to Doctor Jessup, "Yes, I know your Beirut Press and your books." His references to ancient and modern philosophers, to historical events and to European writers, quoting from the same, show some familiarity with literature. He repudiates the claims of some of his disciples that he has no literary culture, as that of Abul Fazl or of M. A. Lucas who says: "He has had no access to books, yet his knowledge is unbounded." On this point Professor Cheyne remarks: "His public addresses prove that through this and that channel he has imbibed something of humanistic and even scientific culture. He must have had some one to guide him in the tracks of modern inquiry. I venture to hope that his expounding may not, in the future, extend to philosophic, philological, scientific, and exegetical details. Abdul Baha may fall into error on secular problems, among which it is obvious to include Biblical and Koranic exegesis." "I am bound to say that Baha Ullah has made mistakes and the almost equally venerated Abdul Baha has made many slips." A word should be said about the number of Bahais. I have many data on this point, but can here give only a summary. Regarding their numbers, the Bahais have indulged in gross exaggeration. "Millions" is the usual figure used by American Bahais. Thus Phelps speaks of "the millions of Bahais in Persia." MacNutt, in "Unity through Love," declares that "His followers number millions from all the religious systems of the world." Kheiralla says: "Abdul Karim, 1896, assured me that the believers in Baha were fifty millions. I wrote to Syria to ask. Sayid Mohammed, secretary of Abbas Effendi, said that the number was fifty-five million souls." Kheiralla afterwards denounces it as a gross deceit. As to Persia, they place the proportion at one-third or one-half. Dreyfus writes,12 "Probably half the population of Persia is Bahai." Some judicious non-Bahai writers allow them half a million or less in Persia on a basis of ten millions of population. American missionaries, as Jordan at Teheran, Frame at Resht and Shedd at Urumia, calculate that the number in Persia does not exceed 100,000 to 200,000. After careful inquiry I agree with this estimate.

As to other races and countries, let us see. Abul Fazl claims13 that "Jews, Zoroastrians, and Nusaireyah by thousands" are Bahais. M. Haidar Ali says: "The majority of Zoroastrians are recognized as Bahais in all sincerity." On the contrary Professor Browne writes: "I had been informed that Zoroastrians were accepting Bahaism. However after much intercourse with the Zoroastrians of Yezd and Kerman for the space of three and a half months, I came to the conclusion that few, if any, had adopted the Bahai creed." In India the proportion of Parsee-Bahais is very small. As to Jews:—Remey says: "In Hamadan there is a large Israelitish following of Baha." A census made by a European Jew showed exactly 59 parents and with their children 194 persons out of a population of 6,000 Jews. As to the United States, I give some particulars in the closing chapter. The census of 1906 reported 1,280 Bahais, which may have increased to two or three thousand.

In the Turkish empire they are few, for Sunni Moslems are utterly indifferent to Bahaism. The Egyptian Gazette says of Egypt where Abdul Baha resided for two years, "The new religion has made little perceptible progress; Islam remained indifferent, and the Christian community was ignorant of his presence." Of Syria, Mr. Phelps wrote: "All the Bahais in Acca are Persians. No other nationalities are among them." The inference is plain that no native of Acca had become Bahai through forty years of contact with Baha and his seventy followers. Bahais outside of Persia are probably all told not more than 15,000 and one-third of these are Persians in Russia. Abdul Baha gave the impression that many of the Christians of Persia are converts to Baha. Dr. J. H. Shedd wrote, 1894, "I have heard of no case of a Christian conversion to Bahaism." Dr. G. W. Holmes wrote, 1903, "I do not know of a single Christian in Persia, who has been converted to Bahaism. Some Bahais who made a profession of Christianity turned back to Baha." Rev. J. W. Hawkes declares that in his observation none of the members of the Syrian (Nestorian) or Armenian churches in Persia have become Bahais. I have known of one Armenian family in Resht and two men in Maraga, one of whom was a notorious ne'er-do-well, who kept up his opium using as before.

The General claims of Baha'i Faith

The conception on which Bahaism bases its claim is false. Truth does not grow old, nor is it possible to change the religion with the growth of the race. A universal religion must present truth in a form that will reach men in every stage of civilization, for the reason that in every period of the world since the dawn of history there have been simultaneously men in every stage of intellectual development.—W. A. Shedd in "Miss. Review of the World."

It (Bahaism) has not enough assurance of personal immortality to satisfy such Western minds as are repelled by the barren and jejune ethical systems of agnostics, positivists, and humanitarians who would give us rules to regulate a life which they have rendered meaningless.—Professor Browne in Phelps' "Life of Abbas Effendi," p. xviii.

The essence of being a Bahai is a boundless devotion to the person of the Manifestation and a profound belief that he is divine and of a different order from all other beings.—Professor Browne, Art. "Bab" in Ency. of Religion and Ethics.

THE claims of Bahaism are many and varied. They cover a wide range. I will first consider its general claims and of these the most significant.

I. First of all, Bahais claim that a new religion is needed. All the great religions, they say, were true in their day; not only Moses, Christ, and Mohammed, but Zoroaster, Confucius, and Buddha were Divine Manifestations, and revealed God's truth. But now the old religions are dead. Abdul Baha says: "The Spirit has passed away from the bodies of the old religions. While the forms of their doctrines remain, the Spirit has fled." "The principles of the religion of Christ have been forgotten. It is then clear and evident that in the passage of time religions become entirely changed. Therefore they are renewed." "There is to-day nothing more than traditions to feed upon.... The world of humanity is in the dark." One chapter in Thornton Chase's "The Bahai Revelation" is headed "The Bahai Revelation is needed." This he argues, stating that Christianity is condemned because after 1900 years it has not been accepted by all people; because it refuses to reject miracles and the blood atonement and will not confine itself to the "principles of Jesus," as the Brahma Samaj; because it tends to separate peoples, holding itself to be the only religion authorized by God; because people are dwelling in bondage and are no longer satisfied. Tares are many and Baha Ullah must come and uproot them. "The old order of things is passing away," says Sprague; "people are being tossed about with every wind of doctrine." "True religion is forgotten," says Phelps, "or has become a hollow name; faith has waned, men are wandering in the dark." This decay, they teach, is inevitable and in accord with divine arrangement. They deny the belief of Christians that Christianity is the permanent religion of humanity; and that of Moslems, that Mohammed was the "seal of the prophets," and hold that Christianity was succeeded by Islam, Islam by Babism, and Babism by Bahaism. Abdul Baha says: "Time changes all things. Transmutation and change are requirements of life. All religions of God are subject to the same law. They are founded in order to blossom out and develop and fulfill their mission. They reach their zenith and then decline and come to an end." "A new cycle must begin, for the world needs a new luminary."

It is not necessary to refute the fundamental fallacy of this first claim, for it is patent that Christianity is alive and growing. Its manifold spiritual activities, its varied and progressive efforts for righteousness and peace among men, for social and moral reforms, its zeal for Missions and their marvellous success, show that Christianity is neither stagnant nor dead. It has a forward triumphant movement. The Church renews its strength from its divine Head; He, alive forevermore, is its Light and its Life.

II. **Bahaism claims to be the divine Revelation in this new cycle—a new Dispensation or Covenant. It** disclaims being a new religion, affirming rather that it is a renewal of religion or religion renewed. One writes: "The Revelation is not a new religion, but the very essence of God's word as taught by Christ (and Moses and Mohammed), but not perceived by Christians at large" (nor by Jews nor Mohammedans). Baha ullah says: "Of the utterances of the prophets of the past we have taken the essence, and in the garment of brevity clothed it." Abdul Baha says: "The same basis, which was laid by Christ and later on forgotten, has been renewed by Baha Ullah." "All that is true in all religions will stand; by the new Dispensation, new spirit is infused into these teachings." Phelps says: "The body of doctrine which Bahaism teaches is not put forward in any sense or particular as new, but as a unification and synthesis of all other religions." Of its system of morals the same is true. It is a restatement in unsystematic form of common ethics. It reiterates the second table of the Mosaic Law, and the New Testament principles of brotherly love and unity. Yet in some of his addresses Abdul Baha names certain principles as new in the Bahai faith, such as universal peace, the unity of humanity, arbitration, compulsory education of both sexes, the harmony of science and religion, the evil of prejudice and fanaticism, need of investigating the truth, etc. Not one of these is new; not one owes its position in the world of thought or activity to the Bahai propaganda. But whether Bahaism claims to be new in its principles or disclaims it, in fact it is a new religion. The disavowals are, no doubt, made for the sake of obtaining easier access to the followers of the old religions, and are only a temporary expediency. In this they are simply following the example of Mohammed, who proclaimed his message to the people of Arabia as the religion of Abraham, and as the same as that of the Law and the Gospels. But it is evident that Bahaism is inconsistent with Christianity, as indeed with Islam. Bahais' claims, if admitted, would lead to the superseding of Christianity. This will appear when I state its doctrines.

The present attitude of Bahais in maintaining connection with Christian Churches and at the same time worshipping Baha and propagating Bahaism is one of intellectual stultification or of moral blindness. In the same way, in Moslem lands, Bahais conform to the externals of Islam. In the case of the latter the cause of this is often moral obliquity or fear; with deceived Christian brethren it is probably ignorance; by the Bahai propagandist it is allowed from astute policy. It is an intellectual impossibility for one to accept the teachings of Baha Ullah and to be his disciple and at the same time to be an intelligent disciple of our Lord Jesus Christ. The one excludes the other.

Bahaism is a distinct religion. It is not even a sect of Islam. It abrogates and annuls it. Professor Browne says: "As Christianity is a different religion from Judaism, and as Islam is distinct from Christianity, so Bahaism is a separate religion, distinct from Christianity or Islam." It even superseded and abrogated Babism. The Bab has been relegated to the background, and put into the position of a John the Baptist. His book, the "Bayan," is long ago neglected to such an extent that Professor Browne had difficulty in obtaining a copy in Persia. Remey says: "Babism fulfilled its purpose, and when this was accomplished in the appearance of Bahaullah, it, as such, ceased to exist." Mirza Abul Fazl says: Babism "is not the same religion or creed as Bahaism."

"Who gave the right to Britain to grant Palestine to the Jews?"

[youtube http://www.youtube.com/watch?v=xD650BsTJsM?feature=player_embedded&w=640&h=360] And Abdul Baha was awarded the title 'SIR' by the Britishers for his valuable services. Reference : The handbook of Palestine EDITED BY : HARRY CHARLES LUKE, B.Lr1r., M.A. ASSISTANT GOVERNOR OF JERUSALEM AND EDWARD KEITH-ROACH ASSISTANT CHIEF SECRETARY TO THE GOVERNMENT OF PALESTINE WITH AN INTRODUCTION BY The Right Hon. SIR HERBERT SAMUEL, P.C., G.B.E. HIGH COMMISSIONER FOR PALESTINE Issued under the Authority of the Government of Palestine MACMILLAN AND CO., LIMITED ST. MARTIN'S STREET, LONDON 1922

Quote "...Sir 'Abbas Effendi 'Abdu'l Baha had travelled extensively in Europe and America to expound his doctrines, and on the 4th December, 1919, was created by King George V. a K.B.E. for valuable services rendered to the British Government in the early days of the Occupation....."

Bahai Faith is a copy and paste religion

Baha'is Long Obligatory prayer is similar to Muslim's prayer

The Kitáb-i-Aqdas Long Obligatory Prayer

TO BE RECITED ONCE IN TWENTY-FOUR HOURS

Whoso wisheth to recite this prayer, let him stand up and turn unto God, and, as he standeth in his place, let him gaze to the right and to the left, as if awaiting the mercy of his Lord, the Most Merciful, the Compassionate. Then let him say:

O Thou Who art the Lord of all names and the Maker of the heavens! I beseech Thee by them Who are the Daysprings of Thine invisible Essence, the Most Exalted, the All-Glorious, to make of my prayer a fire that will burn away the veils which have shut me out from Thy beauty, and a light that will lead me unto the ocean of Thy Presence.

Let him then raise his hands in supplication toward God - blessed and exalted be He - and say:

O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up. I am Thy servant, O my Lord, and the son of Thy servant. Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Daystar of Thy grace to do with Thy servant as Thou willest and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hope and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

Let him then kneel, and bowing his forehead to the ground, let him say:

Exalted art Thou above the description of anyone save Thyself, and the comprehension of aught else except Thee.

Let him then stand and say:

Make my prayer, O my Lord, a fountain of living waters whereby I may live as long as Thy sovereignty endureth, and may make mention of Thee in every world of Thy worlds.

Let him again raise his hands in supplication, and say:

O Thou in separation from Whom hearts and souls have melted, and by the fire of Whose love the whole world hath been set aflame! I implore Thee by Thy Name through which Thou hast subdued the whole creation, not to withhold from me that which is with Thee, O Thou Who rulest over all men! Thou seest, O my Lord, this stranger hastening to his most exalted home beneath the canopy of Thy majesty and within the precincts of Thy mercy; and this transgressor seeking the ocean of Thy forgiveness; and this lowly one the court of Thy glory; and this poor creature the orient of Thy wealth. Thine is the authority to command whatsoever Thou willest. I bear witness that Thou art to be praised in Thy doings, and to be obeyed in Thy behests, and to remain unconstrained in Thy bidding.

Let him then raise his hands, and repeat three time the Greatest Name. [Alláh-u-Abhá]

Let him then bend down with hands resting on the knees before God - blessed and exalted be He - and say:

Thou seest, O my God, how my spirit hath been stirred up within my limbs and members, in its longing to worship Thee, and in its yearning to remember Thee and extol Thee; how it testifieth to that whereunto the Tongue of Thy Commandment hath testified in the kingdom of Thine utterance and the heaven of Thy knowledge. I love, in this state, O my Lord, to beg to Thee all that is with Thee, that I may demonstrate my poverty, and magnify Thy bounty and Thy riches, and may declare my powerlessness, and manifest Thy power and Thy might.

Let him then stand and raise his hands twice in supplication, and say:

There is no God but Thee, the Almighty, the All-Bountiful. There is no God but Thee, the Ordainer, both in the beginning and in the end. O God, my God! Thy forgiveness hath emboldened me, and Thy mercy hath strengthened me, and Thy call hath awakened me, and Thy grace hath raised me up and led me unto Thee. Who, otherwise, am I that I should dare to stand at the gate of the city of Thy nearness, or set my face toward the lights that are shining from the heaven of Thy will? Thou seest, O my Lord, this wretched creature knocking at the door of Thy grace, and this evanescent soul seeking the river of everlasting life from the hands of Thy bounty. Thine is the command at all times, O Thou Who art the Lord of all names; and mine is resignation and willing submission to Thy will, O Creator of the heavens!

Let him then raise his hands thrice, and say:

Greater is God than every great one!

Let him then kneel and, bowing his forehead to the ground, say:

Too high art Thou for the praise of those who are nigh unto Thee to ascend unto the heaven of Thy nearness, or for the birds of the hearts of them who are devoted to Thee to attain to the door of Thy gate. I testify that Thou hast been sanctified above all attributes and holy above all names. No God is there but Thee, the Most Exalted, the All-Glorious.

Let him then seat himself and say:

I testify unto that whereunto have testified all created things, and the Concourse on high, and the inmates of the all-highest Paradise, and beyond them the Tongue of Grandeur itself from the all-glorious Horizon, that Thou art God, that there is no God but Thee, and that He who hath been manifested is the Hidden Mystery, the Treasured Symbol, through Whom the letters B and E (Be) have been joined and knit together. I testify that it is He Whose name hath been set down by the Pen of the Most High, and Who hath been mentioned in the Books of God, the Lord of the Throne on high and of earth below.

Let him then stand erect and say:

O Lord of all being and Possessor of all things visible and invisible! Thou dost perceive my tears and the sighs I utter, and hearest my groaning, and my wailing, and the lamentation of my heart. By Thy might! My trespasses have kept me back from drawing nigh unto Thee; and my sins have held me far from the court of Thy holiness. Thy love, O my Lord, hath enriched me, and separation from Thee hath destroyed me, and remoteness from Thee hath consumed me. I entreat Thee by Thy footsteps in this wilderness, and by the words "Hear am I. Here am I" which Thy chosen Ones have uttered in this immensity, and by the breaths of Thy Revelation, and the gentle winds of the Dawn of Thy Manifestation, to ordain that I may gaze on Thy beauty and observe whatsoever is in Thy Book.

Let him then repeat the Greatest Name thrice, and bend down with hands resting on the knees, and say:

Praise be to Thee, O my God, that Thou hast aided me to remember Thee and to praise Thee, and hast made known unto me Him Who is the Dayspring of Thy signs, and hast caused me to bow down before Thy Lordship, and humble myself before Thy Godhead, and to acknowledge that which hath been uttered by the Tongue of Thy grandeur.

Let him then rise and say:

O God, my God! My back is bowed by the burden of my sins, and my heedlessness hath destroyed me. Whenever I ponder my evil doings and Thy benevolence, my heart melteth within me, and my blood boileth in my veins. By Thy Beauty, O Thou the Desire of the world! I blush to life up my face to Thee, and my longing hands are ashamed to stretch forth toward the heaven of Thy bounty. Thou seest, O my God, how my tears prevent me from remembering Thee and from extolling Thy virtues, O Thou the Lord of the Throne on high and of earth below! I implore Thee by the signs of Thy Kingdom and the mysteries of Thy Dominion to do with Thy loved ones as becometh Thy bounty, O Lord of all being, and is worthy of Thy grace, O KIng of the seen and the unseen!

Let him then repeat the Greatest Name thrice, and kneel with his forehead to the ground, and say:

Praise be unto Thee, O our God, that Thou hast sent down unto us that which draweth us nigh unto Thee, and supplieth us with every good thing sent down by Thee in Thy Books and Thy Scriptures. Protect us, we beseech Thee, O my Lord, from the hosts of idle fancies and vain imaginations. Thou, in truth, art the Mighty, the All-Knowing.

Let him then raise his head, and seat himself, and say:

I testify, O my God, to that whereunto thy chosen Ones have testified, and acknowledge that which the inmates of the all-highest Paradise and those who have circled round Thy mighty Throne have acknowledged. The kingdoms of earth and heaven are Thine, O Lord of the worlds!

Baha'i faith and Al-Qaida

The Baha'i faith stands for universal love, for tolerance, and for a separation of religion and state. The need for religious leaders to let politicians do the ruling is a key value stated over and over again in Baha'i scripture.

Unfortunately, a weird Baha'i sub-cult has arisen. It structurally resembles al-Qaida, and differs from al-Qaida only with regard to methods, not ideals. It does not usually employ violence or terrorism (though persons with this mindset have beaten up friends of mind).

And, most frighteningly of all, it has taken over and subverted the main institutions of the Baha'i faith.

1) Al-Qaida believes in the destruction of secular, civil governments and replacing them with a fascist theocracy.

Baha'i theocrats believe in the destruction of secular, civil governments and replacing them with a fascist theocracy. Ian Semple, a member of the Baha'i Universal House of Justice, has for decades cast scorn on civil governments and spoken of his dream of a future when Baha'i Institutions will rule in their stead.

One pilgrim wrote,

"I recall being in Haifa in the '70s ('72 and '78) and hearing long talks about this from Ian Semple, on how the world was destined to be ruled by houses of justice and there will eventually be no distinction between church and state, with rather snide and smug comments about how at last the world will finally get it right and have God and Government fused through the power of the Baha'i covenant."

Note that this is the opposite of what `Abdu'l-Baha says in the Treatise on Leadership:

http://www2.h-net.msu.edu/~bahai/trans/vol2/absiyasi.htm

Ian Semple also put out a letter from the Secretariat of the UHJ:

"As for the statement made by Shoghi Effendi in his letter of 21 March 1932, the well-established principles of the Faith concerning the relationship of the Baha'i institutions to those of the country in which the Baha'is reside make it unthinkable that they would ever purpose to violate a country's constitution or so to meddle in its political machinery as to attempt to take over the powers of government. This is an integral element of the Baha'i principle of abstention from involvement in politics. However, this does not by any means imply that the country itself may not, by constitutional means, decide to adopt Baha'i laws and practices and modify its constitution or method of government accordingly."

In this passage he basically argues for a Nazi-like tactic of getting elected democratically and then abolishing democracy. By the way, the Islamists (with al-Qaida links) tried this in Algeria, and the democrats and secularists fought back, embroiling the country in a civil war that has cost 100,000 lives. This is the sort of conflict between theocratic Baha'is and the rest of society that Semple is urging on the world. At that point would the Baha'i theocrats refrain from violence?

2) Al-Qaida wishes to reestablish the Islamic Caliphate as the One World Government. Baha'i theocrats substitute the House of Justice for the Caliphate and envision it ruling the world.

3) Al-Qaida despises parliamentary democracy as corrupt, money-driven and unrepresentative. It wishes to overthrow parliaments and institute authoritarian religious rule instead. Baha'i theocrats despise parliamentary democracy and wish to substitute their religious institutions, which are not freely elected, for civil government. Long-time Baha'i leader Firuz Kazemzadeh said in 1988:

"If somebody is dissatisfied with a local assembly, he is not prevented from appealing to the NSA . . . It is something else when whispering campaigns or petitions are sent around for signatures objecting to the activities of the institutions. That also may be something which is countenanced by American democracy but has nothing to do with the Bahaullah and Baha'i Faith. We must always remember that our institutions are an unusual and unique combination of theocracy in the best sense of the term with democracy. The institutions of the Baha'i Faith have not been created by us, the institutions have been created by God.

Actually, Kazemzadeh's version of the Baha'i institutions has been created by Kazemzadeh.

4) Al-Qaida establishes cells throughout the world to work for theocracy, and recruits innocent Muslims at mosques. Baha'i theocrats have secret cells within the Baha'i community, and recruit Baha'is at deepenings and other events into their twisted world-view. Many "Auxiliary Board Members" and Assistants are secret theocrats who play dirty tricks on ordinary Baha'is to force them out of the Faith.

The Ian Semple / Kazemzadeh theocratic ideology aims at destroying American democracy. It aims at gutting the Constitution and abolishing Congress in favor of Kazemzadeh's weird, secretive, authoritarian way of ruling.

5) Al-Qaida demands absolute obedience from its recruits, and no dissent is permitted.

Baha'i theocrats demand absolute obedience to "the Institutions" and tolerate no dissent. Kazemzadeh told a group of Baha'i intellectuals, "the word dissent implies separating oneself from the activities of the group and putting oneself outside the mainstream of the community, and that is contrary to Baha'i practice.

You can't disagree with the NSA.

The dangers to the pristine Baha'i faith, with its values of tolerance, allowing the expression of diverse points of view, and firm commitment to the separation of religion and state, of this theocratic cult that has taken control of the community cannot be overstated. Moreover, it is a threat to the whole world.

Now that we have seen where such authoritarian theocracy leads, on September 11, I call upon all Baha'is to step back, reread the scriptures, and adhere to the real values of our religion.

Bahá'í Faith is banned in most of the countries.

"IT APPEARS THAT AS HARD AS THE BAHA'IS MIGHT HAVE TRIED OVER THE YEARS TO DISMISS WHAT THEY LABEL "CONSPIRACY THEORIES" REGARDING THEIR CONNECTIONS TO THE BRITISH ESTABLISHMENT, MORE AND MORE SUCH THEORIES CONTINUE TO PERSIST- WHILE WITH EACH DAY MORE EVIDENCE EMERGES PROVING THESE THEORIES AS FACT RATHER THAN THEORY".

During the 19th century, Britain had firm control over India; at the same time Russia had been expanding south and east into Central Asia toward India, and a rivalry started between Britain and Russia over territorial and political control in Central Asia. The piece of land that was located between India and Russian holdings, included Persia, was a highly coveted region, where both Russia and Britain worked to gain influence.

Briefly, the situation was –

- Support of the United Kingdom during the Constitutional Revolution,
- Anglo-Russian convention which solidified boundaries that identified control between Britain and Russia in Persia, Afghanistan, and Tibet,
- The occupation of Iranian territory during the First World War by the UK, Russia and the Ottoman Empire, as well as the coup d'état of 1921 which was backed by the British.

In such circumstances the Russian Government, to gain control over central Asia - especially Iran created a false Religion called as Bahaism.

The Bahá'í Faith and the Bahá'ís have had ties to foreign powers, and were agents of Russian imperialism, British colonialism, American expansionism and International Zionism.

[caption id="" align="alignnone" width="640" caption="Left to right : Leroy loas, Ruhiyyih Khanum, President of Zionist State Ben Zvi, Mrs. Ben Zvi, Amelia Collins, Ali Akbar Furutan, Abul Qasim Faizi and Israeli Government Officials."]

[/caption]

Bahá'í teachings promote to be loyal to one's government and not be involved in politics but the fact is exactly contrary to what is preached. Baha'is are always involved in politics and seen with political leaders. They are known to have been involved in espionage activities in each and every country. This is the reason why they are banned in most of the countries. These countries found the followers of Bahá'í Faith, having dual loyalty and of being involved with foreign or hostile powers.

Some of these countries are:

EGYPT

The late PRESIDENT JAMAL ABDUL NASSER BANNED THE BAHA'I FAITH IN EGYPT IN 1960. His government found clear relationship between Baha'i Faith and Zionism. The President decree was as under:

Clause l: All Bahá'í Assemblies and Centers existing in the two regions of the Republic are hereby dissolved, and their activities suspended. Individuals, bodies and institutions are forbidden to engage in any activity, as was conducted by these Assemblies and Centers. The Minister of the Interior will issue the necessary instructions to bring to an end the activities of these Assemblies and Centers.

Clause 2: The properties of the Bahá'í Assemblies and Centers shall be taken over by officials appointed by the Minister of the interior. The Minister shall designate a guardian to be in custody of the funds, documents and papers owned by the said Assemblies

Clause 3: Any infringement of this law is an offence deserving imprisonment of a minimum of Six months, and/or a fine from 100 to 1000 Egyptian pounds.

Clause 4: This Decree shall be published in the Official Gazette, and will be enforced from the Date of publication.

INDONESIA The President of Indonesia in 1960 dissolved Bahai Adminstration and made every Baha'i activity illegal Recently in 2009 Bahá'ís were arrested in Indonesia on Criminal Charges of violating "The Law of Child Protection". The Bahá'ís were prosecuted under the Law of Child Protection 23-2002 trying to convert children of other faith as young as 9 to 10 years.

IRAQ President Saddam Hussain not only dissolved Baha'i organization in Iraq but issued an order that any Baha'i activity will be met with death sentence. Following the Baathist coup in 1963, the then leaders drastically limited the freedoms previously guaranteed to the Iraqi citizens. The new regime began with attempts to prevent Baha'i activity in Iraq in 1967. This culminated in the decision of the Directorate of Civil Status No. 358 24 / 7 / 1975 that stopped registration of Baha'is in the records of civil status.

In May 1970, the Iraqi Government banned all Baha'i Institutions and Baha'i activities. In mid December 1973, an incident created a stir which engulfed the life of many Baha'is. In a government owned school, many Baha'i girls were secretly propagating the Baha'i Faith to other classmates. The girls reported the matter to the authorities that propagation of an Israeli based Faith is going on in the campus. The matter was reported to the Ministry of education. He ordered the investigation on the following day. The investigation revealed a network of Israeli based organization is behind it. The head Master was dismissed and the girl was arrested together with her three Baha'i classmates Almost fifty people were arrested in the course of next few months. A military court sentenced fourteen of them to life imprisonment, three to fifteen years and nine to ten years in jail. Further severe action was taken against suspected members of this organization involved in conversion and espionage.

USSR The former USSR called Baha'is as Enemy of State. Surprising indeed from a country which nurtured the Faith initially.

In 1937, "NKVD" (People's Commissariat of Internal Affairs) outlawed about 40 Bahá'í communities existing at that time in USSR. From the 13th of October, all the members of the Bahá'í Spiritual Assembly of Baku and dozens of community members were arrested. All of them were punished for their illegal and anti State activities

The chairman of the Spiritual Assembly, Faraj Jaffargulu Gasimov (the nephew of the first Bahá'í from Salyan, Hadim Javad) and his wife, Fizza Muradova were imprisoned. The "NKVD" people called him "national enemy". Many were imprisoned and a few Baha'is were exiled to Siberia.

In October 1938 the building of the Bahá'í center was confiscated in Baku. Now there is a kindergarten in this building.

In November 1982, KGB started arresting the Bahá'ís. S.D. Asadova, I.F. Gasimov and I.G. Ayyubov were arrested. All their meetings were declared illegal and every Baha'i activity forbidden. Even the greetings on the phone "Allah'u'Abha" were forbidden.

UNITED ARAB REPUBLIC The UAR Government called Baha'is as "state within the state".

GERMANY In 1937 Heinrich Himmler signed an order disbanding the Bahá'í institutions in Germany. In 1939 and in 1942 there were sweeping arrests of former members of the National Spiritual Assembly of Baha'is of Germany. In May 1944 there was a public trial in Darmstadt. The Bahá'ís were heavily fined and it's institutions continued to be disbanded.

Following the fall of Nazi Germany, and with American and British control of Germany, an American Bahá'í, John C. Eichenauer (a medic of the 100th Infantry division then at Geislingen) started searching for the Bahá'í community in Stuttgart. He drove through Stuttgart looking and asking for Bahá'ís and was able to find an individual. The next day saw the first meeting of Bahá'ís since their disbandment in 1937.

Two other American Bahá'ís, Bruce Davison and Henry Jarvis, in Frankfurt and Heidelberg respectively, also connected with the Bahá'í community in Germany. At the beginning of the partition of Germany there were about 150 German Bahá'ís in the American section and they became registered with the American authorities. The National Spiritual Assembly was re-elected in 1946. Needless to say, US was involved in establishment of Bahaism in post-war Germany. John C. Eichenauer, Bruce Davison and Henry Jarvis were established US secret agents.

IRAN The Iranian Authorities always believed that Baha'is are the face of Israel in Iran. It is a well known fact that the Bahai Administration has issued statements for the Baha'is of Iran to go and teach the Iranians and face whatsoever consequences came. One should ask the Baha'is "where is the obedience to government" principle of the religion in this case?

Bahá'ís held many prominent positions in Iran during the Shah regime. In the government of Mohammad Reza Pahlavi, half of the Shah's cabinet were Bahá'ís.

Shah's personal physician, Abd al-Karim Ayadi was a Baha'i. Amongst other Bahá'í who held position in the Shah regime was Asadullah Sanii. The then Minister of Defence, Parviz Sabeti, was raised in a Bahá'í family. The Prime Minister Amir-Abbas Hoveida was a Bahá'í. The Baha'is agree that Hoveida's father was a Baha'i but say that Hoveida himself was not religious. Other Bahá'ís included Mahnaz Afkhami, who was the Minister for Women's Affairs and the daughter of a Bahá'í mother and Farrokhroo Parsa, another cabinet member .

CIS COUNTRIES More recently the Baha'is are being under strict surveillance in CIS countries like AZERBAIJAN, UZBEKISTAN, TAJAKISTAN etc. In fact Baha'is are being deported from Uzbekistan for secretly converting children under 15 years. (Refer http://uzbekbahai.blogspot.com)

KYRGYZSTAN The 2009 Religion Law, passed under former President Kurmanbek Bakiev was aimed at curtailing the Baha'i Activities. It stated "If a community has "administrative centres located beyond Kyrgyzstan or having foreign citizens in its administrative body" it is classified as a "mission". This community must re-register every year and does not have legal status. It's registration can be refused if it posses "a threat to the state and social security, the inter-ethnic and ecumenical concord, health and morality of the population, or in other cases anticipated by legislation."

YEMEN The Baha'i Faith is banned in Yemen since 2008. Many Baha'is were deported because of their conversion activities. Last year in Yemen four Baha'is were arrested by the Interior ministry for secretly propagating their religion. The three Baha'is of Iranian origin, Zia'u'llah Pourahmari, Keyvan Qadari, and Behrooz Rohani, were arrested in Sana'a, on the night of June 20, 2008. A fourth Baha'i, Sayfi Ibrahim Sayfi, was also arrested around the same time and was deported to Iraq.

According to the source close to the group, the men were arrested and taken to the national security headquarters' prison where they spent 40 days – most of the time in isolated cells – before being sent to Sana'a General Investigation Department.

Countries like SAUDI ARABIA, OMAN, JORDAN, MOROCCO also see Baha'is as hands of Zionists.

The Bahá'í Faith was banned in the 1970s in several countries like: BURUND in 1974; MALI in 1976; UGANDA in 1977; CONGO in 1978; NIGER in 1978.

INDIA The world's largest democracy India with all its secular credentials has come out with "Anti conversion law" in its 11 states so as to prevent this very secret sect from deceptive propagation. The law states:

Prohibition of forcible or deceptive conversion No person shall convert or attempt to convert, either directly or otherwise, any person from one religious faith to any other religious faith by the use of force or by inducement or by any FRAUDULENT means nor shall any person abet any such conversion.

[caption id="" align="alignnone" width="371" caption="Converting Hindus in India just outside a Hindu Temple"]

[/caption]

Punishment for contravention of the provisions of Section 3 Any person contravening the provisions contained in section 3 shall, without prejudice to any civil liability, be punishable with Imprisonment to the extent of two years and fine up to ten thousand rupees.

According to a report published in India's leading Newspaper, **The Hindustan Times in July 2006,** as per a complaint filed in city court - the members of National Spiritual Assembly of the Baha'is of India were accused by their colleagues of using impersonations and forgery to clandestinely penetrate into prohibited defense establishment of the country and get hold of classified documents and supplied them to Israeli and Iranian spying agencies.

PEOPLE'S REPUBLIC OF CHINA AND NORTH KOREA The Bahá'í Faith is not recognized in the People's Republic of China and North Korea and so there is no organized Bahá'í activity.

JAPAN AND SOUTH KOREA Even in countries such as Japan and South Korea, where there is religious freedom, the position of the Bahá'í Faith resembles that of Western Europe where Baha'is are only on paper.

MOROCCO In Morocco in 1962-1963, 15 Bahá'ís were arrested for their religious convictions; three were given death sentences and several others years of prison term at hard labor. There were months of diplomatic efforts which bore no results.

On March 31, 1963 during a visit to the United States and the United Nations, King Hasan of Morocco was interviewed on television. He addressed the audience saying that "Though the Bahá'í Faith was against good order and morals" that he would still pardon the death sentences. It is evident that he succumbed to the US pressure.

Arrest of Baha'is occurred again in 1984, due to their secret teaching activities and sending confidential reports to Israel. Bahá'ís have more recently been denied passports and can practice their religion only in private.

ISRAEL Last but not the least... strange indeed - Baha'is are not supposed to teach in Israel. There is a total ban. The matter is very mysterious that although Israel supports Baha'is in all aspects, yet why the State of Israel does not permit the Baha'is to propagate the Bahai Faith.

[caption id="" align="alignnone" width="600" caption="Baha'is are not allowed to teach in Israel for "unknown reasons""]

[/caption]

Quote : Whenever an Israeli citizen living in the West, irrespective of his background and religious affiliation, declares his belief and interest in becoming a member of the Bahá'í community ,he should be informed that the Faith is not taught in Israel and that there is no Bahá'í community there apart from those who are associated with the Bahá'í World Center. He cannot be accepted into the Bahá'í community if he is planning to return to Israel to reside there. If he plans to continue to reside outside Israel, his enrollment can be accepted, but he will then be subject to the same restrictions about travel to Israel as any other Bahá'í, in that he could do so only with the express permission of the Universal House of Justice.In any event, the Universal House of Justice should be informed of any such declaration.

(Letter from the Universal House of Justice, dated October 20, 1994, to several National Spiritual Assemblies) This is why, should Jews wish to become Bahá'í even now, they need to leave Israel first. **WITH SUCH SUSPECT BACKGROUND, IS THERE A DOUBT ABOUT THE INTENT OF THIS FAITH???** Source : http://groups.google.com/group/talk.religion.bahai/browse_thread/thread/a8127ca931439/61b706a02f540a4d?lnk=raot#61b706a02f540a4d

Baha'i Faith Core activites exposed

[youtube=http://www.youtube.com/watch?feature=player_embedded&v=s1YsiTqDEyQ]

Is the Bahai Faith a religion?

An important element to establish the truthfulness and divine origin of any religion is to examine the prophecies made by their leaders.

The importance of prophecies is derived from the fact that Prophets (or Manifestations of God, as the Bahais call them) are sent by God. God, the Almighty, is Knower of All things. Since our knowledge is limited to the present and the past, God makes known the future to His appointed ones as a sign of their truthfulness. So while predictions can go wrong, prophecies are true and bound to happen. Thus, the foretelling by Prophets are prophecies, and any wrong forecasting is a manifest proof to establish the falsehood of the claimant.

Quranic verses and Prophetic traditions are exemplary evidences of prophecies, which the Bahais also acknowledge.

My intention, here, is not to scrutinize all the Bahai teachings and convert this article to an argument of academic interest. But my objective is to present to you an honest case and let you examine the Bahai Faith.

Leadership has always been a a key issue in the Bahai Faith, and its importance is emphasized by Abdul Baha

"In each cycle the guardian and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were heads or chiefs of the tribes; in the time of Christ there were twelve Apostles; and in the time of Mohammad there were twelve Imams. But in this glorious manifestation there are twenty-four, double the number of all the others, for the greatness of this manifestation requires it." **Some Answered Questions, Chapter 11: Commentary on the Eleventh Chapter of the Revelation of St. John, page 29-30**

"O my loving friends! After the passing away of this wronged one, turn unto Shoghi Effendi as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn." **Will and Testament of Abdu'l Baha, page 11**

So far so good, but what about the remaining?

The Will and Testament continues ***"He (Shoghi) is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents."*** **Will and Testament of Abdu'l Baha, page 11**

And lo! Shoghi died without children. God guided mankind and proved Abdul Baha a liar.

The Bahai Faith is anything other than a faith. Had there been any truth in it, the statements of Abdul Baha would have been established. God never breaks His promise. He would keep His Word had He made it. And thus, God in His Own unique

way showed mankind that the Bahai Faith is not His Word. The truth was manifested and the Bahai Faith falsified.

Dear readers, Abdul Baha played a trick, he was blind about the unseen future. How will he show you the way, who himself is lost?

Universal Auxiliary Language - What nonsense!!!

The Bahai Faith has introduced the idea of having an auxiliary language. This is an important Bahai principle which claims to be a step towards bringing world peace, as Abdul Baha has been quoted to have said: "One of the great steps towards universal peace would be the establishment of a universal language." **(Paris Talks, The Eighth Principle)**

Considering the fact that it is included amongst the important 12 Bahai principles, it would be worthwhile to know its conformity with divine laws.

The religion of God is always complete and perfect. In it, there is no confusion and all explanations have been provided. It does not leave man in the state of ambiguity and contradiction. In fact, its fundamentals are explicit and it outlines a defined path.

A look at the principle of universal language, raises many doubts about the validity of such a belief. The least needed for this idea to be divine was that the Bahai Faith should have provided a clear guideline about the language. The confusion exists not only amongst this day Bahais, but even among the Bahai leaders, themselves. Bahaullah in his writings has "recommended" Arabic as the universal language. "That proposition which is especially beloved, when presented before the Heavenly Throne, is that all should converse in the Arabic language. This, inasmuch as it is the most comprehensive of all languages (absat az kull al-lughat). **(Tablet of Bahaullah commenting on the verse of Aqdas about the selection of International Auxiliary language and script)**

The Bahai holy book of Aqdas too was written in Arabic, which reflects its importance and the possibility of becoming the universal language. But, with the disastrous failure of the Bahai Faith in the Muslim world, and the growing popularity of Esperanto (a constructed language) Abdul Baha miscalculated: "Esperanto has been drawn up with this end in view (of being the universal language): it is a fine invention and a splendid piece of work, but it needs perfecting. Esperanto as it stands is very difficult for some people... ... Therefore appreciate 'Esperanto', for it is the beginning of the carrying out of one of the most important of the Laws of Bahá'u'lláh, and it must continue to be improved and perfected." (Paris Talks, The Eighth Principle)

However, Esperanto could not sustain itself, and the widespread usage of English had the Universal House of Justice declare: The need for it (a universal auxiliary language) is now recognized on all sides, as reflected in the cir*****stances that have compelled the United Nations and much of the non-governmental community to adopt several "official languages". Until a decision is taken by international agreement, the effect of such developments as the Internet, the management of air traffic, the development of technological vocabularies of various kinds, and universal education itself, has been to make it possible, to some extent, for English to fill the gap. **(The Universal House of Justice, Century of Light (2001), p. 128)**

Bahaullah wanted Arabic, Abdul Baha backs Esperanto, while the Universal House of Justice recommends English. With so much confusion amongst the leaders in the

first 150 years itself, makes one wonder if this could ever be called a divine commandment.

The least one would expect from a religion is to outline the path. The central figures themselves were so confused that Abdul Baha declared: "An international Congress should be formed, consisting of delegates from every nation in the world, Eastern as well as Western. This Congress should form a language that could be acquired by all, and every country would thereby reap great benefit." **(Paris Talks, The Eighth Principle)**

Why should the Congress form a language? Is this not a Bahai teaching? It is disgusting to note that religious leaders are so powerless, that they have to seek assistance from world diplomats. This teaching was easier said than done. Do you not think that if the interpreter of the religion is so confused that he cannot provide the solution, something is wrong with the faith?

Also, it would be worthwhile to note that Abdul Baha says a common language would pave the way for universal peace (quoted in the beginning), Shoghi takes a U-turn. What Bahá'u'lláh is referring to in the Eighth Leaf of the Exalted Paradise [Tablets of Bahá'u'lláh, p. 68, above] is a far distant time, when the world is really one country, and one language would be a sensible possibility. From a letter written on behalf of Shoghi Effendi to an individual believer, March 16, 1946 republished in Lights of Guidance, p. 340

While Abdul Baha says a universal language will unite the world, Shoghi declares a united world will develop a universal language. What came first, the chicken or the egg?

Confusion abound in this teaching, and the incessant change in the Bahai interpretation, emphasizes the missing link between the Faith and God. While truth is clear and explicit, and religion focusses on clearing confusion and doubts, the Bahai faith only adds to contradiction.

All this makes one wonder, is there any truth in the Bahai Faith?

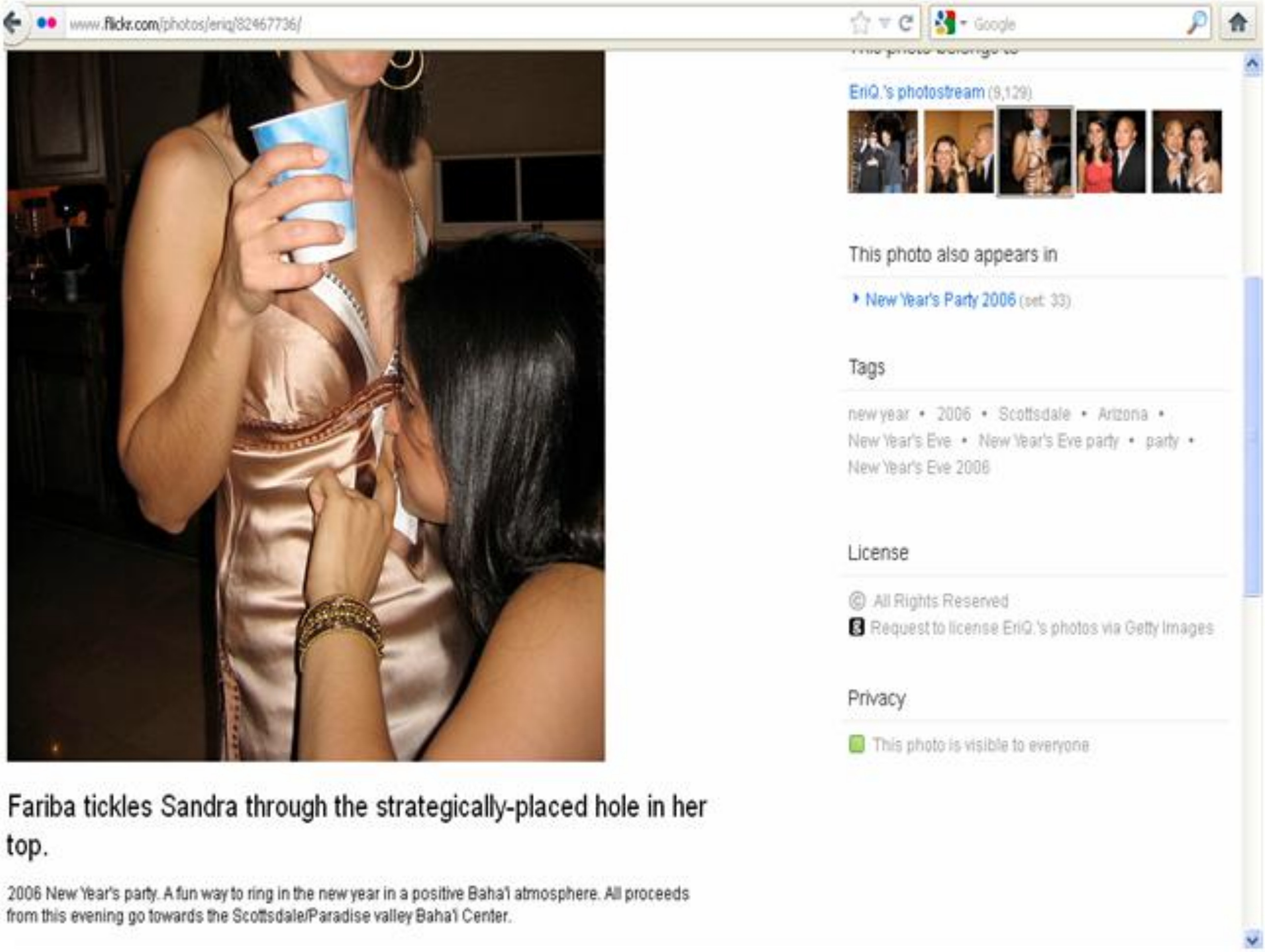
Baha'i Culture!!!

[caption id="" align="alignnone" width="640" caption="Baha'i Pilgrim outside the Shrine"]

[/caption]

Fariba tickles Sandra through the strategically-placed hole in her top.

[caption id="attachment_327" align="aligncenter" width="590" caption="Baha'is busy in indecent acts"][/caption]



www.flickr.com/photos/eriq/82467736/

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Tags

new year • 2006 • Scottsdale • Arizona • New Year's Eve • New Year's Eve party • party • New Year's Eve 2006

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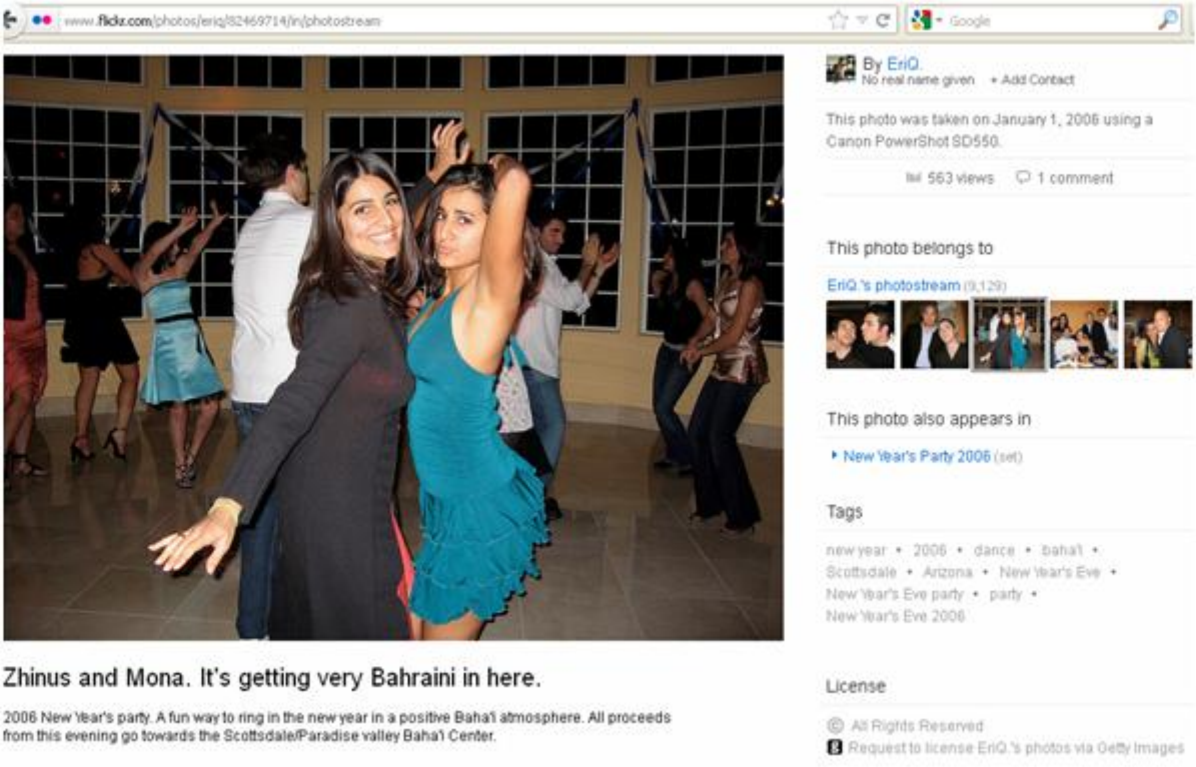
Fariba tickles Sandra through the strategically-placed hole in her top.

2006 New Year's party. A fun way to ring in the new year in a positive Baha'i atmosphere. All proceeds from this evening go towards the Scottsdale/Paradise valley Baha'i Center.

2006 New Year's party. A fun way to ring in the new year in a positive Baha'i atmosphere. All proceeds from this evening go towards the Scottsdale/Paradise valley Baha'i Center.

[caption id="attachment_332" align="aligncenter" width="590" caption="Baha'is enjoying New Year in a 'positive Baha'i atmosphere'"]



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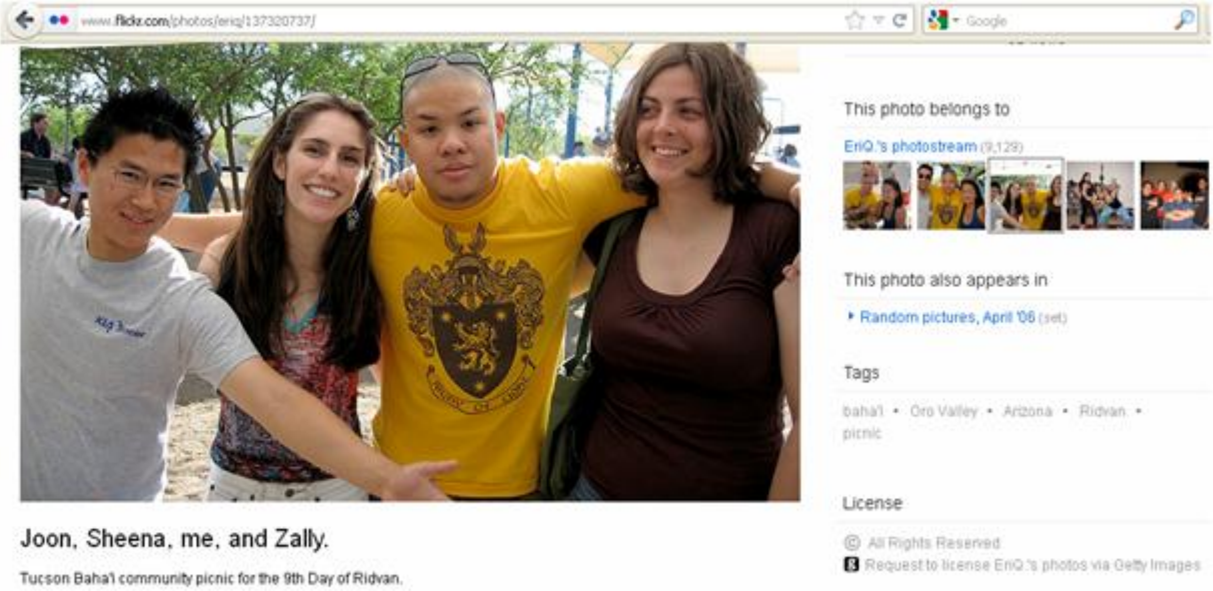
Zhinus and Mona. It's getting very Bahraini in here.

2006 New Year's party. A fun way to ring in the new year in a positive Bahá'í atmosphere. All proceeds from this evening go towards the Scottsdale/Paradise valley Bahá'í Center.

[/caption]

Tucson Baha'i community picnic for the 9th Day of Ridvan.



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Tags

bahá'í • Oro Valley • Arizona • Ridvan • picnic

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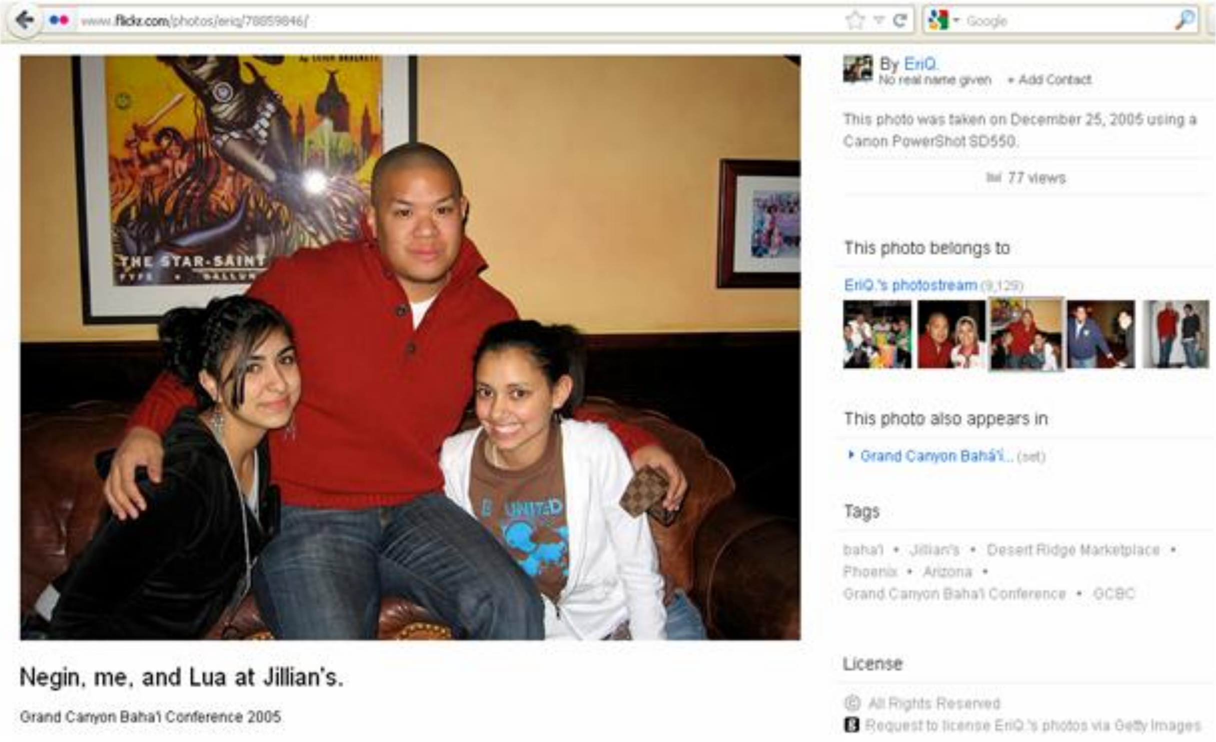
Joon, Sheena, me, and Zally.

Tucson Bahá'í community picnic for the 9th Day of Ridvan.

Grand Canyon Baha'i Conference 2005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Tags

baha'i • Jillian's • Desert Ridge Marketplace • Phoenix • Arizona • Grand Canyon Baha'i Conference • GCBC

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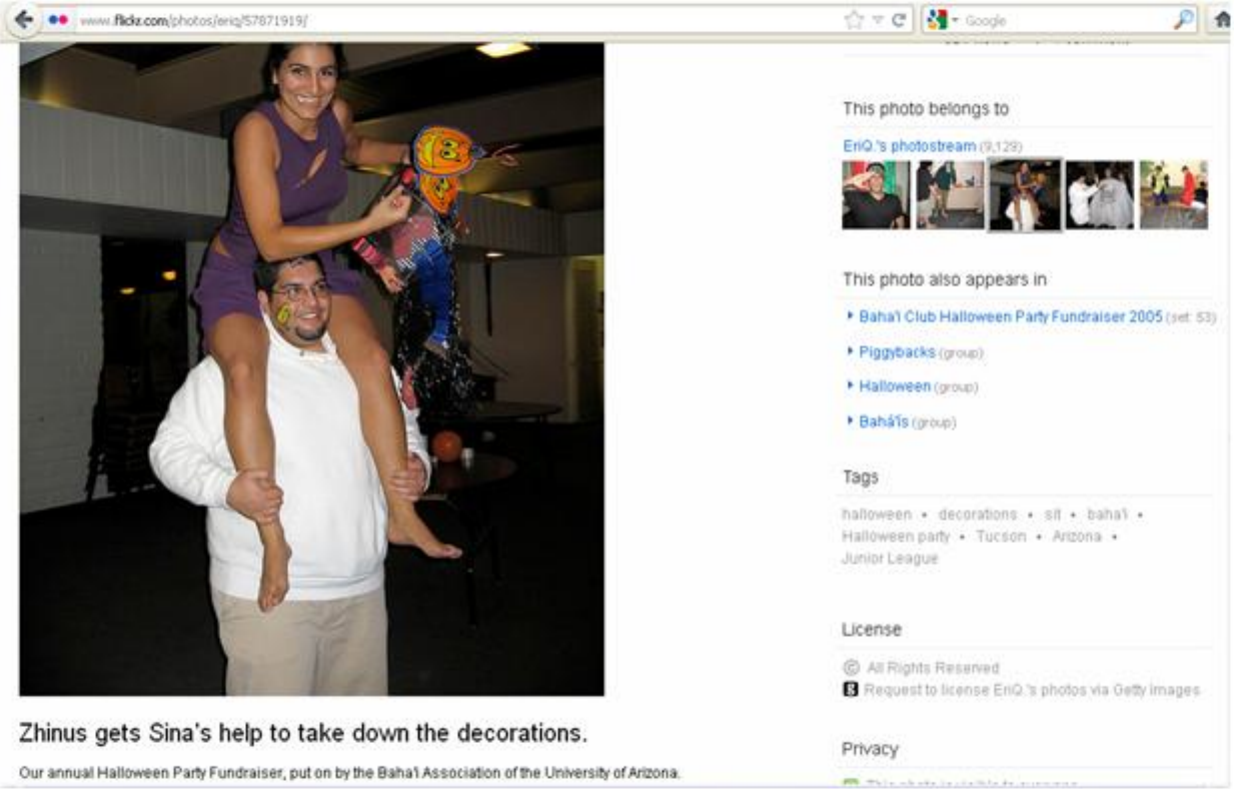
Negin, me, and Lua at Jillian's.

Grand Canyon Baha'i Conference 2005

Baha'i Association of the University of Arizona.

[caption id="attachment_338" align="aligncenter" width="590" caption="A Baha'i helping a Baha'i"] [/caption]


www.flickr.com/photos/eriq/57871919/

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- Baha'i Club Halloween Party Fundraiser 2005 (set: 53)
- Piggybacks (group)
- Halloween (group)
- Bahá'ís (group)

Tags

halloween • decorations • sit • baha'i • Halloween party • Tucson • Arizona • Junior League

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Privacy

Zhinus gets Sina's help to take down the decorations.

Our annual Halloween Party Fundraiser, put on by the Baha'i Association of the University of Arizona.

Baha'ism neither is a religion nor a faith.

Written by a Iranian Muslim

Today Shirin Ebadi the Nobel Peace Prize winner who appears as a political puppet of western wills, declared her full support for Baha'ism as a religion. The question here is Mrs. Ebadi who introduces herself a Muslim by her sharp hypocrisy, Why and by what logic overrides Quran verses and support Bahais overtly and introduces their leaders as Prophet? **We should ask which Muslim thinker or which Muslim Ayatollah by the knowledge confirmed Bahaism as a religion? And why this political move happens from Shirin?**

What this dirty ignorance means which 'makes the ripped chicken in the pot, laughing'! **(1)**

Mrs. Ebadi knows Farsi and possibly Arabic, And Unfortunately she had read the Baha'i writings and corruptions. She have read the book which says "The Copper if not defected by 'constipation' it becomes Gold after 70 years". **(2)** And she had read the Bayan the Satanical book of Bahai's which says "The prophet David, Appeared before Prophet Moses appeared" **(3)** as a historical event, She defensively has read a lot of such garbage in Baha'i books that's because of the lack of the knowledge of their PROPHET!S … But why this enlightened! person defends the ignorance? The clear ignorance.

What happened in Iran history about Baha'is and what they spread around the world to fake the history by their propaganda has sizable difference.

Looking into such flows, you are inevitable to study its background of its appearance. And if we need to judge why Iran's government is against Baha'ism and has the right of limiting the such deception, we should look the history of Baha'ism in Iran.

Baha'ism is one of many biased heresies that appeared in a messy environment in Iran, About 150 years ago, wave of prospecting the emerge of the last Imam of Shi'a (Imam Mahdi-peace be upon him) developed in cities.

Naturally , such environment will be the platform for lot of misuse, those years also did not become excepted. Many groups appeared claiming a news about the "End Time". Babis and their successors Baha'is was just one of these groups which their leader firstly claimed he knows the "way of attaining the Redeemer". When some people believed him in that biased environment, He notified he is the Redeemer, Himself. Then he claimed he is not just an Imam but a new prophet and even in one of his book recorded "no god exist else than me!". **(4)**

The faults and ignorance in Bab writings was such sharp that they preferred to introduce themselves as Bahai, Baha was the successor of Bab, His writings has also scandals and faults but little less.

If we study on Baha'i texts we find a lot of garbage and ridicules courses that all against the science and the knowledge. This clearly says it's a collection of human made concepts that is not aware of even language grammar. It's not from Allah, and it's a corruption. Arabic writings of Baha'i leaders that tried to simulate Quran, are strongly laughable and it's the cause of fun in different scenes. It has many terms that even does not exist in Arabic dictionary. The words which came from Persian because the writer does not know Arabic language, but wrote a -named- Arabic book. The Bahai's can hide this such facts from all over the world because these Baha'i scandals are not translatable and just Persian and Arabic speakers can feel the deepness of the scandal.

Baha'i Leader, SIR "Abdol-Baha" The third leader of Baha'ism gets "SIR" title from Britain forces.

Why these garbage concepts succeeded to get influence in minds? In my opinion the main reason was the ignorance, the second force, was the support of Russian occupiers at first steps and in further steps completed with Britannia coverage. Baha'ism harms Islam. Islam is the historical enemy of occupiers to get influence in Iran, This immovable religion which has many defensive instructions against assault. Like the Jihad command.

Baha'ism found in Iran, and used to invade prophet's prophecy all over the world. And in this area is truly known as a corruption between people. Hence Iranian nation as a Muslim nation, see the full rights to defend against corruption.

On the other hand, the West overrides wills of a nation by the excuse of liberalism and sits on the seat of a nation to prevent their liberty, their faith. Where is democracy here? Should a foreign state interfere in internal affairs of another nation and dictate a foreign belief? The west has not to show just one a good amity to Iranian nation. Since the very first days of Iranian independence, they fight against this free nation. People of a nation who elected government of Islamic republic are still under attack of the corrupted wills of foreign ideas. We should ask why an independent nation should sustain such assault against its wills?

With clarity, Islam is still stood. And they need more corruption against this green cedar. It gets younger every day and expands.

(1) A Persian proverb (2) Source : Iqan book (the named holy book of 'Baha') / Page 122 / Iqan:Printed in Egypt under Farajollah Zaki consideration. (3) Source Asrar-Al-Athar (Hosseinali Baha) / Page 460 & The Alwah-e-Mobarakeh (Holy pages) series page 45, Printed in Cairo. Year 1338 Hijiri. Saadat Publication (4) Source : Persian Bayan (The named 'holy book' of Bab / Unit 1 / Section 1) / Bayan has two parts in Language : Arabic and Persian . Also 'Hoseein Ali Nouri' or "Baha'a" in the surname the sucessor of 'Ali Muhammed Bab', repeated similar sentences in his book 'Aqdas' , Section 282;

Bahais engage in acts of cyber-terrorism against Iran (2010 Report)

Reference:http://www.infowars.com/iran-arrests-30-over-u-s-linked cyber-ring

TEHRAN (Reuters) - Iran has arrested 30 people suspected of belonging to a U.S.-linked cyber network gathering information on Iranian nuclear scientists and sending people abroad for training, a news agency reported on Saturday.

It said the group sought to recruit people through the Internet for training in Iraq with the People's Mujahideen Organisation, a leftist exile group which launched attacks on the Islamic Republic from Saddam Hussein's Iraq

"Thirty people were arrested in connection with an organised American cyber war network via a series of complex security measures in the field of information technology and communications," the Fars news agency said.

Tehran's general and revolutionary court said one of the group was linked to an outlawed sect -- a reference to the Baha'i religious minority, the agency said.

"Among the charges against this network are creating an intelligence gathering network, including identification of the country's nuclear scientists and staging illegal demonstrations and encouraging the public to take part in them after the presidential elections," it said.

Iran has seen its biggest domestic crisis since the 1979 revolution as supporters of candidates who lost to President Mahmoud Ahmadinejad last year took to the streets in protests, provoking a strong security clampdown.

Iran is locked in a dispute with Western countries who fear its nuclear energy programme is a front for developing nuclear weapons. Washington and its allies have condemned Iran for its treatment of the opposition movement. **(Editing by Jon Hemming)**

Relation between British Govt. and Haifan Baha'is

It appears that the British establishment and the Haifan Bahai establishment are no longer attempting to mask their long established ties to one another. Mr Barney Leith, a long-time serving member of the AO of the UK Bahai community, has recently been knighted for "serv[ices] to the Bahai Faith..."

http://www.guardian.co.uk/uk/2011/jun/11/queens-birthday-honours-obe (scroll down alphabetically)

"The Honourable John Barnabas Leith, For serv the Baha'i Faith and to Inter-Faith Relations."

It is fascinating to me that "...services to the Bahai faith..." constitutes grounds for granting a knighthood by the British Queen of the House of Windsor to someone. Does anyone have anymore doubts that Haifan Bahaism is the bastard child of the British Anglo-American establishment, puppetereed by the Corporation of London itself http://taxjustice.blogspot.com/2009/02/corporation-of-london-state-wi... & http://www.newstatesman.com/economy/2011/02/london-corporation-city?

http://bahaisandbritannia.googlepages.com/home 1. (Top Secret) British Government Foreign Countries Report (no.56) 16th November 1921 2. APPRECIATION OF THE ATTACHED EASTERN REPORT NO. LXX (May 1918) Then see, HOSTAGE TO KHOMEINI by Robert Dreyfuss (New Benjamin Franklin House: New York, 1980) pp.117-118 (Pdf pages 73-74) http://www.wlym.com/pdf/iclc/hostage.pdf & http://www.archive.org/details/HostageToKhomeini

...Today the Bahai cult is hated in Iran, and is considered correctly to be an arm of the British Crown. During the destabilization of the Shah in 1978, it was widely reported that in several instances the Bahai cult secretly funded the Khomeini Shi'ite movement. In part, the money would have flowed through the cult's links to the same international 'human rights' organizations, such as Amnesty International, that originally sponsored the anti-Shah movement in Iran. These movements also derive from the "one world" currents associated with the Bahais since the early 1900s. (If any Iranians have been misled on the question of the Bahais by the supposed antipathy of Khomeini's clique to the Bahais, it should be noted that the Bahai cultists often deliberately encouraged anti-Bahai activities as camouflage)...

Also see pp. 115-116 (Pdf page 72) Note as well, http://books.google.com/books?hl=en&id=RvttAAAAMAAJ&dq=%22The+Handboo... Reference: PALESTINE EDITED BY : HARRY CHARLES LUKE, B.Lr1r., M.A.

ASSISTANT GOVERNOR OF JERUSALEM AND EDWARD KEITH-ROACH ASSISTANT CHIEF SECRETARY TO THE GOVERNMENT OF PALESTINE

WITH AN INTRODUCTION BY The Right Hon. SIR HERBERT SAMUEL, P.C., G.B.E. HIGH COMMISSIONER FOR PALESTINE

Issued under the Authority of the Government of Palestine

MACMILLAN AND CO., LIMITED ST. MARTIN'S STREET, LONDON 1922

Quote

"...Sir 'Abbas Effendi 'Abdu'l Baha had travelled extensively in Europe and America to expound his doctrines, and on the 4th December, 1919, was created by King George V. a K.B.E. for valuable services rendered to the British Government in the early days of the Occupation....."

See, Wellesley Tudor Pole http://en.wikipedia.org/wiki/Wellesley_Tudor_Pole

&

http://gothicimage.co.uk/leymap.html Carroll Quigley THE ANGLO-AMERICAN ESTABLISHMENT http://www.scribd.com/doc/431914/Carroll-Quigley-The-Anglo-American-E...

Bondage by Baha'i Election

Based on abundant statistics, many commentators have noted that voters in Baha'i elections tend to re-elect previously elected members of Baha'i administrative units at the local, national and international levels. **The innocent persons elected are punished by a sort of bondage to the extent that they are constrained by the obligations of this circumstance. Instead of being rewarded for their good behaviors and character, the elected suffer a penalty which may result in a "life sentence" to do administrative work, which in almost all cases is not their first love, primary interest, career specialty or goal in their life work. The situation is so bad that the only escape for most victims of Baha'i voters is to insist on retirement due to old age or sickness, or just to drop dead after many decades, forcing voters to select another victim.** This article explores some background and possible solutions for this injustice. **What is the Baha'i Administration?** Instead of local mayors (or war lords) and national presidents or prime ministers (or dictators) in secular government, the administration of the Baha'i world community consists of nine-member, elected Local Spiritual Assemblies (LSA) and National Spiritual Assemblies (NSA) respectively. Similarly, at the international level, the highest administrative unit is the Universal House of Justice (UHJ).

Unjust Bondage of the Elected The Baha'i writings emphasize the merits of service to others, to society and to the Baha'i community, such as performing administrative duties as an elected LSA, NSA or UHJ member. In the community, election to these institutions is generally positively regarded as an honor, an opportunity for service, a religious duty and the like. This service usually entails significant sacrifice of personal time and resources of the elected member. Nonetheless, Baha'i voters tend to keep re-electing the same persons to serve, seemingly oblivious to the degree of sacrifice they impose on those whom they elect.

Administration is only one of many hundreds of job descriptions. As mentioned above, the odds that an elected member has any true interest in that sort of work are very low. Indeed, some surveys have shown more interest among Baha'is in the social and spiritual teachings of the Baha'i Faith than in its administration and serving in it. Hence, once any "glow" of being elected wears off, what remains is pure administrative work. The majority of people are not specifically interested in administration as a trade or work specialty and therefore find this work to be boring and frustrating. Nonetheless, this work must be done and most Baha'is who find that they have been elected to an LSA, NSA or the UHJ forge on and dutifully serve as members.

On the other hand, the sacrifice of this service and work can be substantial and some may actively avoid being elected by not attending the election, applying the "out of sight, out of mind" rule, hoping that they will not receive votes if absent.

Sad to say, the author has used this technique. Having served on the NSA of the Commonwealth of Dominica for several years and given some unusual circumstances described elsewhere, I simply did not attend the national convention. Bingo. I was not elected for the next NSA term.

Given this situation, one might think that the voters would show some modicum of kindness and elect new members in each election cycle providing some relief for the innocents they voted for in the previous election. This could happen if ballots from voters list nine names, none of which presently serve as members from the previous election. The feasibility of this approach may be considered at the local, national and international levels of Baha'i administration.

Local Spiritual Assemblies.

Some Baha'i communities are small with only nine or few more adult members eligible for election. In these cases, the ability of voters to rotate LSA members may be limited. However, if some rotation is achieved in the yearly LSA elections, one benefit is that the new blood serving on the LSA gains some administrative skills and may bring new ideas and approaches.

Some LSAs serve Baha'i communities numbering in the hundreds where it is reasonable to suppose that many dozens of persons have the qualities described above for election to a degree which is more than sufficient. Therefore, in these LSA elections, it appears to be feasible to elect a completely new set of LSA members yearly, no doubt to the enduring benefit of the community.

National Spiritual Assemblies.

In countries where the Baha'i population is small, the number of eligible adults may be limited as in smaller local communities as described for LSAs. However, in countries with much larger Baha'i communities -- for example, the United States, India, Iran, etc, there really is no excuse for failure to elect an entirely new set of NSA members in each yearly election. In these countries, surely there are dozens or many hundreds of persons with ample desired qualities. Meanwhile the need to rotate elected members is much greater. For example, NSA meetings might be scheduled monthly and last several days, during which members are away from their work and families. Not to mention the resources needed for travel over great distances for some members to attend these meetings. Thus, anybody serving for one year on an NSA probably deserves a well-earned break.

The Universal House of Justice.

At the international level, the factors cited above are most evident. Given the size of the international Baha'i community in the millions, there are no doubt many thousands, if not tens of thousands, with achievements and character more than sufficient to serve if elected.

The sacrifice side of the coin is also magnified. Election to the UHJ has required physical relocation to its facilities at the Baha'i World Centre in Haifa, Israel. This typically involves a significant, if not complete, cessation of the work or trade of the elected member. **Given the climate, culture and general ambiance of Israel, who exactly would otherwise decide to move there? Very few. Not only that, Israel is clearly a rather dangerous place, in or near present or potential war zones. Even many Israelis are moving out of Israel precisely because of these security concerns. Yet an elected Baha'i is expected to move to Israel, typically bringing family perhaps including children.**

But the situation is even worse. **The regular UHJ elections are not yearly, but every five years. Those who are elected are looking at five years of administrative service and sacrifice. One has to commit a felony crime to get a sentence of five years of**

confinement. Yet Baha'i voters think nothing of re-electing members for periods of two decades or more!

On the other hand, the UHJ is the central guiding hand of the Baha'i community and most look beyond the sorts of sacrifice described by thinking of the importance of this service.

In sum, this voter behavior disregards the possibility that thousands of others could be elected and do an equally good job in rendering administrative services.

Best Qualified To Serve The quotation above states that each voter "votes for the nine individuals that he or she feels are best qualified to serve..." Consider that in the yearly LSA and NSA elections and in those every five years for the UHJ, much change can occur. Specifically, many of those who were not previously elected no doubt become more qualified in this time. Also, some who were elected may well have become less qualified over the same time interval.

However, Baha'i voters appear to behave as if nothing changes over the years, that nobody has become more qualified, that nobody has become less qualified and that no social changes have occurred which might affect their subjective ratings of "best qualified". The assumption that nothing has changed is not necessarily accurate. It might be concluded that the persistent re-election of the same persons to serve on the LSA, NSA and UHJ levels is not only unjust to those persons, but also most probably inconsistent with voter duty to vote for the "best qualified".

In the Baha'i administration, both the voters and the elected members are supposed to act according to the dictates of their own conscience -- in voting and administering respectively. It may follow that if a voter deems that members of an LSA, NSA or UHJ have not done a good job, then others in the community might in fact be "best qualified" to serve after the next election. Although this factor -- voter evaluation of how well present administrators have performed -- is a major consideration, the present article emphasizes the need to show kindness to those who have been elected as a simple matter of justice, namely by allowing them to return to their preferred activities prior to serving in the administration.

What is "Best Qualified"? At the practical level, two components of "best qualified" may be discerned. The first is the personal attributes of individuals briefly described above related to accomplishments in work or a trade and character development. The second component is the degree to which an individual will bring new ideas, new perspectives and other creative inputs to their prospective administrative work if elected, to enhance the development and welfare of the institution and community at large. This might be called the creative potential component.

This second component will tend to decrease over time for previously elected members. During their 1 or 5 year term of service, there is ample opportunity for present members to inject this "creative potential" component into the consultation and deliberations of the institution. Hence, the clear trend for present members is an ongoing decrease in overall "best qualified" rating, although Baha'i voters appear to ignore this decline which is all but inevitable for presently serving members. It follows that the longer a particular person serves, the creative potential component of "best qualified" decreases until it finally approaches zero.

In short, given equal qualifications on the first "personal attributes" component, it is most likely that "best qualified" applies to eligible persons other than those previously elected when the second "creative potential" component is considered. Quite simply, new members are more likely to bring fresh ideas, approaches, experience and perspectives to the benefit of the LSA, NSA and UHJ institutions and the communities served. After serving one term, the new members have generally had ample time to persuade other members to support those new approaches or not. In either case, the "best qualified" descriptor for present members typically declines over time.

Possible Solutions Several possible remedies for the injustice of re-electing LSA, NSA and UHJ members "for life" may be considered, although each might be seen at present as exploratory or experimental:

1. Ballots that do not name existing members.

Described above, in most cases, this method is feasible given a sufficient number of qualified persons available to serve. Further, if Baha'i voters typically re-elect existing members, there is the advantage that the voter already knows those names and can, if desired, review his or her ballot to be sure that none of these names are listed.

2. Timed individual or mass resignations.

Given the degree to which Baha'i voters have demonstrated an inability to vote for the "best qualified", which is a changing variable over time, elected members might decide to announce their resignation at the end of their present term. Even if voters insisted on voting for them again, voters could be notified that this would be futile since further voting would be required in any case to fill the vacancies. This method to remedy the injustice is feasible and no doubt more effective. The resigning members have any number of valid and believable justifications ranging from "personal reasons" to "other obligations" to "welfare of the community".

If the body -- LSA, NSA or UHJ -- decides as an administrative unit that the best interests of the community would be served by a new set of qualified members, this action would be very effective. For one thing, the voters elected them to deliberate and make decisions on such matters, and this resignation process is their prerogative. In effect, the body is stating that elected members will be treated fairly by voters and not arbitrarily sentenced to "life terms" as administrators in the absence of any firm, reliable basis in fact or in accordance with Baha'i principles.

Historically, previous resignations have been accepted at the UHJ and other administrative levels showing that this solution is workable.

Finally, given the past performance of Baha'i voters to trivialize the task of selecting the "best qualified" by defining that as "was previously elected", there should be no stigma attached to those who resign at the end of their term or to all nine members similarly resigning together. To the contrary, successful remedy of this election injustice might well stimulate a new impulse of creativity and growth in the Baha'i community.

3. Formalized consecutive term limits. LSA and NSA by-laws or the Constitution of the UHJ might be modified or amended to formalize limits for consecutive terms of

service, perhaps limiting such terms to a single election cycle (1 year for LSA and NSA; 5 years for the UHJ).

Persons who have served a term would become eligible for election again after a subsequent election cycle elapses. Specific exceptions for some LSA and NSA regions with very small Baha'i populations and number of eligible members could be defined.

Consecutive term limits might have several advantages. Dedicated Baha'is would not depend on voter kindness or wisdom to provide them with some freedom from the obligation of administrative service, which in effect would be cut in half or more from present abusive 100 percent levels. Further, option #3 would establish more stable and predicable expectations in the community and stimulate investigation by voters to identify those "best qualified" well in advance of upcoming elections. In addition, any stigma that might be associated with individual or mass resignations synchronized with the election cycle in option #2 above would be avoided.

Summary and Conclusion The present analysis supports the thesis that Baha'i voters may have excessive power in the Baha'i community. In the secular world, a person might have to commit first degree murder to receive a life sentence of confinement. In contrast, Baha'i voters have the power to subject some of the most qualified Baha'is to a life sentence of administrative work which for most is pure drudgery. This glaring injustice might be remedied by Baha'i voters voluntarily moderating their power in option #1 above (voting for a new set of members). In addition, elected members and institutions may counter this tremendous voter power by asserting, in effect, that they have given their "pound of flesh" and that voters need to exercise their obligation in Baha'i elections in a more fair and balanced manner, via options #2 (timed individual or mass resignations) or #3 (formalized consecutive term limits).

Written by James J Keene

They are undeniably Pseudo Baha'is

http://www.Bahai-Guardian.com

The following information was published in United States Baha'i News No. 172, (page 17), December 1944, with respect to an amendment that the National Spiritual Assembly of the United States and Canada had made to the By-Laws of their Declaration of Trust, based on directions that had been received from Shoghi Effendi during the previous year:

Their statement follows:

"In the first place, the constitution and by-laws of a National Spiritual Assembly are, as far as possible, uniform and identical with those of every other National Assembly, thus laying the administrative basis of the Baha'i electoral bodies which later are to elect the members of the Universal House of Justice, and give every Baha'i community in the entire world the same organic law. Thus, the American National Assembly does not, of its own volition, initiate amendments, since to do so by independent action, would create differences between the various national constitutions, but takes such action only when the Guardian himself has sent directions which require amendments, as in the present case. . . . .

Article II. The **Baha'is** of the United States and Canada, for whose benefit this Trust is maintained [Canada would establish its own NSA later], shall consist of all persons resident. . . . who are accepted by the National Spiritual Assembly as fulfilling the requirements of membership in the Baha'i Community under the following qualifications set forth by the Guardian of the Faith:

"(a) Full recognition of the stations of the Bab as Forerunner, of Baha'u'llah as Author and of 'Abdu'l-Baha as True Exemplar of the Baha'i religion, unreserved acceptance of, and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Baha's sacred Will; and close association with the spirit as well as the form of Baha'i Administration throughout the world. . ."

It may be noted from the qualifications enumerated by Shoghi Effendi above that the believer must maintain "steadfast adherence to every clause of 'Abdu'l-Baha's sacred Will." Shoghi Effendi has explained in his spiritual testament: "The Dispensation of Baha'u'llah" that this Will should be considered not only as the Will of 'Abdu'l-Baha but, as well, an expression of the Will of Baha'u'llah, and, as such, actually "their Will and Testament" -- "the Heir of both the Originator and the Interpreter of the Law of God" -- and in consequence thereof, "the Child of the Covenant." Moreover, Shoghi Effendi has emphasized that "the Will and Testament of 'Abdu'l-Baha, which together with the Kitab-i-Aqdas, constitutes the chief depository wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Baha'i Faith . . . are not only complementary, but . . . mutually confirm one another, and are inseparable parts of one complete unit" and therefore the Will and Testament of 'Abdu'l-**Baha is** clearly nothing less than a part of the explicit Holy Text, all of whose provisions have been promised to endure and remain in effect for at least a full thousand years.

Shoghi Effendi, as quoted above, has stipulated that one of the essential requirements that must be fulfilled to be accepted as a Baha'i is: "Steadfast adherence to every clause of 'Abdu'l-Baha's sacred Will."

This Will calls for an unbroken line of Guardians of the Cause of God as long as the Dispensation of Baha'u'llah's endures, each of whom, following the appointment of the first Guardian, Shoghi Effendi, by 'Abdu'l-Baha, inherits the Guardianship solely through an appointment made by his predecessor "in his own life-time." (i.e., not by testamentary document)

This Will states that "The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God." and enjoins all "to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him."

Moreover, this Will stipulates that the Guardian of the Cause of God presides as "the sacred head and the distinguished member for life" of the Universal House of Justice and provides him with the sole authority to appoint Hands of the Cause.

In the light of the foregoing, it is crystal clear that those individuals who identify themselves as **Baha'is** but belong to an organization that does not have a living Guardian of the Cause of God as the Head of the Faith -- "The Center of the Cause" -- and the "sacred head" of its Universal House of Justice, as stipulated under the provisions of the Will and Testament of 'Abdu'l-Baha, are seriously deluded and, however blindly, are blatantly misrepresenting themselves as **Baha'is**, who, undeniably, at best, are no more than pseudo **Baha'is**.

For more information visit: http://bahai-guardian.com

Joel Bray Marangella Guardian of the Baha'i Faith April 2008

Abdul Baha regularly attended mosques!!

Abbas Effendi, who adopted the name Abdu'l-Baha ("Slave of Baha"), was the eldest son of Baha'u'llah. His father's will specified that Abdu'l-Baha was to be his successor. However, the will also explicitly states that anyone who claims to be the next Manifestation within the next thousands years is a liar.

This put Abdu'l-Baha in the position of being an infallible representative but without the same kind of divine authority held by his father. He also came into conflict with his younger half-brother Mirza Mohammed Ali, whom Baha'u'llah had named his successor after Abdu'l-Baha. Center of The Covenant:

Abdu'l-Baha took the title "Center of the Covenant," implying that he was link between God and humanity. This was a position many Baha'is felt could only be filled by a Manifestation of God, of which Abdu'l-Baha could not be. Abdu'l-Baha also claimed that only he had the right to interpret his father's writings, and that his interpretations were infallible.

While he did not explicitly claim it, many loyal Baha'is came to view Abdu'l-Baha as an extension of his father, so while he was not a Manifestation of God in his own right he was still generally viewed as a divine being (as all Manifestations are).

Split Between Brothers: Ali took the lead among objectors to Abdu'l-Baha's claims of authority. Many other family members and old and trusted friends of Baha'u'llah also voiced dissent. Abdu'l-Baha's response was to excommunicate them and label them "Violators of the Covenant."

In 1901, the strife between the two feuding sides became so intense that the Ottoman Empire confined the Baha'is once more to Akka, revoking the freedom to travel that they had experienced for many previous years. This continued until 1908, when all political prisoners – of which the Baha'is were included – were freed as part of the Turkish Revolution.

World Travel: Unlike his predecessors, Abdu'l-Baha traveled extensively, including Egypt, Great Britain, France, Germany, Hungary and the United States. These travels were missionary in purpose, exposing greater numbers of people to Baha'i teachings as well as setting an example for them of how Baha'is are expected to conduct themselves.

In 1912, Abdu'l-Baha was present for the dedication of the Baha'i temple in Chicago, one of only seven Baha'i temples in the entire world. The temple would not be finished for more than forty years.

Shaping the Baha'i Faith: Abdu'l-Baha's writings have remained very influential within the Baha'i Faith to the present day. His list of the ten principles of Baha'u'llah is still commonly repeated today as the central goals of the Baha'i Faith despite the fact that several of the principles do not appear in Baha'u'llah's writings at all.

Death and Burial: Abdu'l-Baha was accorded Muslim funeral services by local clergy. Abdu'l-Baha, along with many other Baha'i, regularly attended Islamic mosques for

prayers, so this was not out of the ordinary. The body was then interred within the tomb of the Bab, which he had helped create.

Will: Abdu'l-Baha's will effectively cut Ali from the Baha'i succession, contrary to the explicit decree of Baha'u'llah. Instead, he established the position of Guardian, and the first was to be his grandson Shoghi Effendi.

Reference:http://altreligion.about.com

The Guardianship was an innovation of Abdu'l-Baha's and his wife.

Baha'is are in such deep denial that they even deny the words of their own prophet:

The Will of the divine Testator is this: It is incumbent upon the Aghsan, the Afnan and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: 'When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.' The object of this sacred verse is none other except the Most Mighty Branch [Abdu'l-Bahá]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater Branch [Muhammad Ali] to be beneath that of the Most Great Branch [Abdu'l-Bahá]. He is in truth the Ordainer, the All-Wise. We have chosen 'the Greater' after 'the Most Great', as decreed by Him Who is the All-Knowing, the All-Informed.

(Baha'u'llah, Tablets of Baha'u'llah, p. 221)

These words of Baha'u'llah himself state that: "We have chosen "the Greater' (his son Muhammad Ali) after: 'the Most Great' (his son Abdu'l-Baha'). Only those in deep denial, in retreat from reality itself would deny that according to Baha'u'llah's own words, words taken to be the actual word of god himself, Muhammad Ali was to be the rightful successor after Abdu'l-Baha'. Only those in dire retreat from reality could deny that Azal was the Bab's rightful successor either.

It's all there in black and white.

It is sadder than it is funny to see how people can distort reality to fit their own delusions.

The guardianship was an innovation of Abdu'l-Baha's, as well as his wife. An innovation intended to keep temporal and wordly control of the Baha'i faith and associated monies and properties under direct control of their side of Baha'u'llah's extended family.

Baha'u'llah never came up with the concept of the guardianship and in his W&T gave Abdu'l-Baha first, then Muhammad Ali next, control over the covenant. That money and property interfered with Baha'u'llah's plans as laid out in his own W&T is a testament to human nature, to the human proclivity to become possessive of such worldy luxuries as the mansion of Bahji. That Shoghi ended up estranging his entire fanily, his own parents included, all for petty reason: such as a person's refusal to quit a job, a person taking a trip to America without getting Shoghi's priorapproval, a person arranging a marriage which Shoghi disaproved of, and the declaration of all other family members who justly refused to disassociate with their unjustly excommunicated fellow family members, shows just how dysfunctional the Baha'i faith and the guardian were at that time. Dysfunctional, psychologically, emotionally as well as spiritually. This dysfunction continues till this day with clear contradictions in Baha'i teachings being taken as a matter of course.

Larry Rowe

The will of Abdu'l-Baha is not genuine.

EXCERPTS - Ruth White. Abdul Baha's Questioned Will and Testament. http://www.fglaysher.com/bahaicensorship/archives/WhiteABQWT.pdf Download All Documents Deposited by Ruth White at the Library of Congress PDF: http://www.fglaysher.com/bahaicensorship/archives/WhiteLCDocs.pdf

White, Ruth. Abdul Baha's Questioned Will and Testament. Beverly Hills: White, 1946:

"The scientific indications are that the will of Abdu'l-Baha is not genuine. Also, from the spiritual viewpoint, there are overwhelming indications that it is not genuine, as it contradicts the teachings of both Baha'u'llah and of Abdu'l-Baha. But whether the alleged will of Abdu'l-Baha is authentic or spurious, the results of the administration of Shoghi Effendi and the National Spiritual Assembly of Baha'is stand as an historical indictment against them. They no more represent the Bahai Religion than the bigots of the dark ages of Christianity" (11-12).

"One of these actions is the trade marking of the name "Baha'i" in 1928. This is the same as if one sect within Christianity had tried to trade mark the name "Christian." In their application for the trade mark they described themselves as the" "National Spiritual Assembly of Baha'is of the United States and Canada, a common-law corporation, organized and operated under declaration of trust and doing business at . . . " This trademark was later pronounced invalid by the court when the Assembly instituted two law-suits, during 1941, against two well-known Bahais, to prevent them, or anyone else, from spreading the Bahai teachings except through their organization. Of course the Assembly lost both suits and they were severely reprimanded by Judge Valente, who reminded them of the Bill of Rights, and pointed out that each one has a right to practice his religion unmolested by others.

"The Assembly of Baha'is use the assets that Baha'u'llah and Abdu'l-Baha built up by preaching some of their principles from the platform. But in private, after a person has joined the Assembly, that person is faced with the alternative of complying with the narrow, bigoted edicts of Shoghi Effendi and the Assembly, or of being excommunicated.

"This book is a challenge to them to prove, if they can, not only whether the will of Abdu'l-Baha is genuine, and the authority which they claim to derive from it is legitimate, but also whether their administration of their assumed authority is in the spirit of the teachings of Baha'u'llah and Abdu'l-Baha" (12-13).

"For in the hands of Shoghi Effendi, and The National Spiritual Assembly of the Baha'is of the United States and Canada, the great universal Bahai Cause has been changed into a narrow bigoted sect and many of the tactics of the dark ages have been revived. This is what has happened to the religion that many leading thinkers of the day believe is the remedy for this age" (26).

"Neither [Abdu'l-Baha] nor Baha'u'llah had given the slightest intimation that they intended to appoint an hereditary guardianship. In fact everything that they had said or spoken indicated the opposite intention".

"I also did a great deal of recollecting of events that had happened during our two visits to the home of Abdu'l-Baha, where I had an opportunity to see him in relation to his family and his "in-laws." The deductions that I made confirmed what Abdul-Baha had so often said--that the spiritual relationship was the real kinship, and not the physical. For his family, with the exception of his wife and sister, were the average types with a strong bent toward organized religion, whereas Abdu'l-Baha was universal, "super-racial and undogmatic." The world was his family. His loving care for his universal family was evident throughout his life, but at no time was it more evident than during the first world war and directly after it. He personally supervised vast agricultural projects at Tiberias and Adassieh, and he rationed and distributed the products that he cultivated, thereby saving thousands from starvation" (28-29).

"It is important for those who are interested in the Bahai Religion to free themselves from the idea that the family of Abdu'l-Baha is a "Holy Family." In fact his family, and "in-laws," with the exception of his wife and sister, were somewhat materialistic, and viewed the religion more or less as a little family affair with a strong bent toward organization. For years they have indoctrinated, more or less, the pilgrims who visited the home of Abdul-Baha, myself included, with this conception of religion. This partly nullified the great universal teachings. The result was that when Abdul-Baha passed from this world in November, 1921, some of his family, who had laid the ground-work for organization through these pilgrims while he was alive, hastened to establish it more firmly when he died. All this resulted in making the Bahai Movement, under the dictatorship of Shoghi Effendi, an organization which for narrowness and bigotry has no parallel in history except in the dark ages" (31). "Not until three years had elapsed after the alleged will had been read in 1922, were copies of itfinally distributed, and then only to "old and recognized believers." I was among those who received a copy. But my stand continued to be one of "watchful waiting." This stand on my part caused me no embarrassment, inasmuch as I had never been a member of the Bahai organization, (Spiritual Assemblies of the Bahais). I knew that belonging to them meant conforming to the group repression and being shorn of the universal attitude which Abdu'l-Baha said is the essence of the Bahai Cause" (40).

"In May 1926 the National Spiritual Assembly of Bahais incorporated the Bahai Cause, made the alleged will part of the by-laws, and proclaimed it an article of faith that Shoghi Effendi as the Guardian of the Bahai Cause must be obeyed in all things. The alleged will had never been examined by handwriting experts. by the powers granted in the alleged will, the Guardian collected large sums of money, and sent out various pleas for this purpose" (40).

"As Mr. Mountford Mills was one of the "well known Baha'is" who had gone to Palestine shortly after the passing of Abdu'l-Baha, I wrote to him asking him to give me what information he could concerning the alleged will. Mr. Mills, by the way, drew up the by-laws of the Bahai Cause, than which nothing could be more un-Bahai. although he is an exceptionally fine man, that did not interfere with his blindness. Just after he had drawn these by -laws, my husband and I had an interview with him, in which he said that the had recently finished reading 'Christianity Past and Present' by Charles Guignebert, and that if he had read it before drafting those by-laws the history of the Bahai Cause would have been different. In other words Mr. Mills deeply regretted his action" (45).

"Dr. Mitchell not only spent months examining the enlarged specimens submitted to him, but he examined minutely every line of the ten photographs of the alleged will, and his conclusion is that it is not written throughout by the same person. This fact, in addition to others, indicates that the will is spurious, especially if we bear in mind that Shoghi Effendi, and the Spiritual Assemblyof Bahai's, assert that every word of it is written in the hand of Abdu'l-Baha. Also if we bear in mind that it is undated and unwitnessed, and that it contradicts the teachings that both Baha'u'llah and Abdu'l-Baha gave during their lifetimes--that the Bahai Cause is a spiritual democracy and not a theocracy. The appointment of an hereditary guardianship contradicts this" (69).

"Dr. Mitchell's report also shows that none of the handwriting of the alleged will is the same as the authentic specimens of Abdu'l-Baha's handwriting that were submitted to him" (69).

"Most persons are unaware of the fact that handwriting experts use modern inventions that measure the slants, the spaces, and the tremors of writing so accurately that it makes the difference between two specimens of different writing overwhelmingly apparent, when these are enlarged, even though one of the specimens may be so clever a forgery of the other as to appear identical to the naked eye" (69-70).

"Those Bahais who assert that they are familiar with the handwriting of Abdu'l-Baha, and have compared it with the writing of the will, and have found them identical, reveal the fact that they are either totally unaware of the science used by the best handwriting experts, or else fear has prompted them to assert their belief in the authenticity of the will--fear of being excommunicated if they so much as question the document. This science that the best handwriting experts use is so mathematically accurate that any number of experts using these modern inventions will arrive at the same results" (70).

"I have already referred to the extreme care that Abdu'l-Baha showed in regard to letters purporting to be from him, sent or brought to this country. The following instance shows that he was even more careful to make certain that any Tablet or document of his relating to important public matters was properly translated and authenticated before it was sent out. He wrote a Tablet to the Secretary of the Court for Durable Peace, at the Hague, on December 17, 1919, and he considered it necessary to have four men translate it. These four men were Shoghi Effendi (Rabbani), Dr. Zia M. Bagdadi, Mirza Lotfullah Hakim, and Dr. J. E. Esselmont. This Tablet was signed Abdu'l-Baha Abbas, and was published in the Star of the West (Bahai Magazine), August 1, 1920, with the four names of the translators and witnesses."

"The quadruple witnessing of this Tablet, written two years before Abdu'l-Baha passed from this world, make it evident that he did not consider Shoghi Effendi careful enough, or efficient enough, to translate the Table to the Court of Durable Peace without the help of three other men. Is it likely, then, that at this very time and authentic will of Abdu'l-Baha's, of infinitely greater importance than this Tablet to the Hague, should lay hidden in the earth, undated and unwitnessed, in which this same Shoghi Effendi was appointed sole guardian of the Bahai Cause, with more potential power and wealth than asking and pope combined? And that later this same will was translated by the one person only, the beneficiary himself--Shogi Effendi. Is this in accordance with Abdu'l-Baha's super-carefulness?" (70-71).

"Abdul Baha said that if an angel from heaven comes down and tries to change the teachings of Baha'u'llah, do not believe him. Shoghi Effendi has changed them by pronouncements and actions which are in direct contradiction to Bahai teachings--above all he has changed the very character and fundamental principle of the Cause by putting a theocracy, which the founders said it was not [boldface in original], in place of the spiritual democracy which they said, over and over again, it is. The following instances show what acceptance of the alleged will has done to the blind followers of its rules."

"Mr. Horace Holley, as spokesman for Shoghi Effendi, made this statement in 1925:

'The individual conscience must be subordinated to the decisions of the elected Spiritual Assembly.'" [boldface in original]

"This statement strikes at the very foundation of the Bahai Cause, as one of its cardinal teachings is that man must have freedom of conscience. Among dozens of instances that could be given of Abdu'l-Baha's statements on this subject is the following: '... the conscience of man is sacred and to be respected . . . '" (73-74).

"We can see from the foregoing that Abdu'l-BAha emphasized the necessity of man's being able to exercise freedom of conscience, as Baha'u'llah did" (75).

"During the lifetime of Abdu'l Baha the attempts of the National Spiritual Assembly of Baha'is to organize the Bahai Religion were held in abeyance, but after he passed from this world, under the dictates of Shoghi Effendi, they swung it into an organization the like of which has not been seen since the dark ages. They tried to exercise the power over the Bahai world that Baha'u'llah said would be vested in the SUPREME TRIBUNAL of the future world governments. In order to enforce this power they excommunicated those who would not accept their pronouncements, and twice the members of the National Assembly sued at law in order to try and prevent other Bahais from promulgating the religion which they held in common; but, fortunately, they lost both these suits. Judge Valente, reprimanding them, reminded them of the Bill of Rights, which grants freedom to every man to practice his religion unmolested. All of this the reader can learn in the ensuing pages" (76).

[Ruth White quotes Abdu'l-Baha]:

"The worst enemies of the Cause are in the Cause and mention the Name of God. We need not fear the enemies on the outside for such can be easily dealt with. But the enemies who call themselves Friends and who persistently violate every fundamental law of Love and Unity are difficult to deal with in this Day. . . ."

"This last paragraph applies overwhelmingly to the activities of Shoghi Effendi, and the National Spiritual Assembly of Baha'is. They have violated the principles of brotherhood and unity because of their inversions of the Bahai teachings. These inversions are all the more tragic of this particular time when the world has been made receptive, through much suffering, to the great universal principles of the Bahai Religion. Two prophecies of Baha'u'llah have been so accurately fulfilled--the discovery of Atomic Power, and the embryonic Supreme Tribunal as manifested in the United

Nations Organization that we would do well to consider the third--the possible destruction of our planet unless we circumvent this threatened fate by a balanced spiritual civilization" (84-85).

"This matter of freedom of conscience is the most important part of the Bahai Teachings. God has given man free-will, and no earthly priestcraft nor dictatorship must interfere with man's using that free-will in matters of faith and the inner relationship between the soul and God. This is the meaning of the spiritual democracy of which Abdu'l-Baha so often speaks--religion percolating through all the affairs of our daily life, and an ideal political government coming into existence as the result of the change of man's nature and belief."

"This is just the twist that the present leaders of the Bahai organization have tried to give to the Universal Message of Baha'u'llah."

"There are many other wholly un-Bahai edicts that Shoghi Effendi and the National Spiritual Assembly of Bahais have issued beside these two that follow: ". . . the individual conscience must be subordinated to the decisions of the Spiritual Assembly, ... and: '. . . individual Bahai effort without due consultation is foredoomed to failure" (87-88).

"Everyone of these edicts are inversions of the Bahai Teachings, as given to the world by the Founders of the Cause."

"In saying that recognized Bahais must not vote in any election based on a party system Shoghi Effendi and his hierarchy have set up what might be considered a government within each government in every country where there are enough of his followers. Over that government he is supreme dictator. His subjects must pay taxes to him (tithes) and he forbids his followers to vote on national and civic affairs. All his edicts no matter how un-patriotic, or how much in violation of the universal principles of the Bahai Religion, must be obeyed under threat of excommunication."

"This revival of excommunication is a horrible inversion of the Bahai teachings--the Revelation for which Baha'u'llah suffered imprisonment for twenty-five years, and Adbu'l-Baha for forty years--the Cause for which twenty thousand martyrs sacrificed their lives to establish freedom of conscience and to unite all mankind regardless of religion, race or country. The idea of excommunication is impossible in the world envisaged by Baha'u'llah" (89-90).

"Whether the alleged will of Abdul Baha is authentic or spurious, the results of the administration of Shoghi Effendi and the National Spiritual Assembly of Baha'is stand as an historical indictment against them. [Boldface in original] They no more represent the Bahai Religion than the bigots of the dark ages of Christianity.

"We had the dark ages because the bigots of that era got control of Christ's teachings and tortured all those who did not comply with their interpretation. Shoghi Effendi, and the National Spiritual Assembly of Baha'is, cannot in this day resort to physical torture to enforce their will, but they have resorted to mental torture by blackmailing with excommunication all those who do not comply with their inverted teachings" (100).

Some Unanswered Questions about Baha'i Faith

Today, I dont believe Baha'u'llah's was who he claimed to be. As for his purposes I can only judge them by being able to read different opinions from others, which I was unable to read prior to coming on the internet. I believe many western converts to Baha'ism are ignorant (of the Christian Bible) like I was when I first became a member and are easily tricked into joining this nice so called religion wanting Unity for all.. But even in my ignorance I knew something was drastically wrong.

Here are some views I questioned when still a Baha'i but found no Baha'is willing to discuss it. All I got was a wall of silence in my community.

AN OVERVIEW OF THE BAHA'I FAITH

Baha'u'llah taught that while normal human beings have two natures (physical reality and rational soul), the manifestations of God have a third nature (the spirit and attributes of God reflected in them). The same spirit of God (although not the same as the Holy Spirit in Christianity) is said to have dwelt within each manifestation, which is why Baha'u'llah claimed to be the return of Christ.

If this is so, **how could two different manifestations of God live in the same era of history?** Not only were Buddha and Confucius contemporaries (both lived between about 550-480 B.C.), but Baha'u'llah was a disciple of the Bab. Did each of these men only have half of this spirit, or are there two different spirits? Baha'is reject both of these options. The Bab said of He whom God will manifest whose coming he foretold, Were He to appear this very moment, I would be the first to adore Him, and the first to bow down before Him. Yet Baha'u'llah was regularly near the Bab, yet the Bab did not recognize Baha'u'llah as this manifestation, and there is no suggestion that he ever bowed down before him.

'Abdu'l-Baha' said that the physical universe has neither beginning nor end. Baha'u'llah taught this too, but he also declared that God created all things out of utter nothingness. Obviously both cannot be true. But if the Baha'is hold that the universe has eternally existed, this violates their basic principle that religion cannot contradict science. The second law of thermodynamics says that the universe is running out of usable energy, hence it could not have been here forever or it would have already spent itself. It must have had a beginning in a moment of time, brought into existence by God. **Therefore, the Baha'is are in serious error.**

Baha'is also believe in a form of macro evolution, but they do not believe that man evolved from species of animals. 'Abdu'l-Baha' said that while man may have existed in the form of animals which changed and progressed to the present state, he was always by nature the human species, distinct from animals. In this attempt to reconcile the pseudo-scientific theory of evolution with the belief in a Creator the Baha'is contradict both the Bible and the widely propagated Darwinian view of evolution. We know that each species of plant and animal has a unique, unchanging DNA code. Therefore a dog cannot give birth to a monkey, and a monkey cannot produce a human being. And the Bible affirms that plants and animals were created according to their kind, with man being created separate and distinct from them, in the image of God (Gen. 1-2).

One of the greatest contradictions within the teachings of Baha'u'llah is the fundamental principle that religious truth is not absolute, but relative. This means that the truth which a manifestation teaches may later be contradicted by another manifestation, yet the teachings of each manifestation were true for his time. Baha'u'llah may have thought that this was a solution to the insurmountable problem of vast differences among the doctrines of the religions of the world, but this concept is self-defeating. The statement religious truth is relative must be a religious truth, since it was uttered by Baha'u'llah who, as a manifestation of God, claimed to be infallible. If his statement religious truth is relative is absolute, then the statement religious truth is relative cannot be true. If, however, his statement is relative (i.e. true only some of the time), then his statement is not universally true in all times and in all places, meaning that absolute revelation does indeed exist. Either way, this doctrine of relative revelation is false.

This revelation by Baha'u'llah by itself condemns him as a false prophet to be avoided by those who seek truth (Deut. 18:22).

Baldrick

Baha'i Faith is at a stage, which can see its utter extinction

Written by a very depressed Baha'i :

Do you guys not realize that the leaders of the Baha'i Faith, the people sitting on top of the Carmel Mount, don't know that Baha'i Faith is at a stage, which can see its utter extinction? They know.

What else are they to do? **The Bab is gone. Baha'u'llah is gone. Abdul'-Baha is gone. Shoghi Effendi is gone. There is no-one left to lead the Faith.** Even Shoghi Effendi didn't know what to do to preserve the Baha'i Faith, once Abdu'l-Baha passed. Don't you think he was afraid? Very afraid?

[caption id="attachment_400" align="aligncenter" width="250" caption="Farzam Arbab (1993)Kiser Barnes (2000)Firaydoun Javaheri (2003)Paul Lample (2005) Payman Mohajer (2005)Gustavo Correa (2008)Shahriar Razavi (2008)Stephen Birkland (2010) Stephen Hall (2010)"]

[/caption]

Look at the photographs of the House members... look into their eyes. How sad are they. Their heads are dropped low. They are not prophets. They don't know what to do. But they are trying.... What else is there for them to do? Baha'i is heading up a very steep hill. And its running out of gas. The vision of the Bab... can we let it die with Him? What about Baha'u'llah.... just writing His name moves me. I support the House is all they do.. and command you all to follow in my footsteps.

If we splinter off... let our egos start to take over - "hey, I want to run something" will Baha'u'llah disappear forever.

Baha'u'llah will disappear.

Ayyam-i-Ha or Ayyam-i-Dal ??!!-Stupidity of 19 days months

[caption id="" align="aligncenter" width="364" caption="Ayyam-e-Ha Or Ayyam-e-dal??"]

[/caption]

The Baha'i calendar has 19 Months of 19 days each, totalling 361 days in a year + the intercallery days (Ayyam-i-Ha). Only a leap year has 366 days. Obviously Husayn 'Ali Nuri (Baha) could not count properly because any solar intercalary calculation would make those days Ayyam-i-Dal (i.e. the days to the calulation of the letter dal, 'd', letter dal = 4) not Ha (letter ha = 5). Ayyam-i-Ha would technically only occur for the leap years not the normal years. So much for the 'supreme manifestation of the day' who could not even count properly!

Thus the so-called Ayyam-i-Ha of Baha'i faith comes only once in 5 years. Rest 4 years have Ayyam-i-Dal. OK !

Reference: http://bahaism.blogspot.com/2012/02/ayyam-i-ha-or-ayyam-i-dal.html

To Know more, visit :stupidity of nineteen days months in bahai faith

Illegal sale of Alcohol at Baha'i Center-A Report

Attention All Units!

Wait til they find out about IMBRA and other Tahirih Justice Center crime sprees!

Liquor sales illegal in Solomon Islands without license but Bahais want to get drunk and break the infidels' law!

"Being a Bahai is stressful enough, especially when you don't know exactly when the takeover is going to happen! Bahais don't believe in drinking alcohol or at least that's what we tell everybody. The truth is that we are such lushes, we want ALL the liquor for ourselves as long as somebody else pays for it! If we could just get some of the damn booze Layli Miller-Muro is hogging for the politicians and herself, we wouldn't need to break no stinking' laws. License? We Bahais don't need no stinking license!"

Monday, November 19, 2007 4:52 PM Police Confiscate Illegal Alcohol BY POLICE MEDIA UNIT

Police at Central Station and Liquor Licensing Squad are investigating an incident of the illegal sale of alcohol at BAHAI CENTRE last Thursday.

Police attended a residence at **BAHAI** and discovered that the resident owner was selling alcohol without a license.

During the operation, police have confiscated LARGE QUANTITIES of various types of alcohol, including: cartons of SB, cartons of Solbrew, cartons of Saratoga, cartons of Ice House, cartons of Scotch Cola, cartons of Red Horse, bottles Rum, bottles of premium Whiskey, bottles of Frigate rum, a bottle of Captain Morgan and bottles of premium Vodka.

The Officer in Charge of the SIPF Liquor Licensing Squad said that illegal selling of alcohol is a serious crime and members of the public should consider the legal consequences of such an act.

"To sell liquor in the Solomon Islands, you must have a license. It is illegal to sell alcohol without a license and police are working very hard to stop this from happening," he said.

Police seized the alcohol and the seller will be charged on a later date.

Investigation is continuing.

Reference:http://solomontimes.com/news.aspx?nwID=951

The Claims and actions of Babis and Baha'is

The claims of Bahaullah.

He considers Bab as his heralder. But is he the "Man Yazharahullaho"?

He considered himself a prophet (God Passes By).

He claims to be God.

"There is no God but Me, the Honoured, the Wise." (Kitabe Aqdas, page 42)

"Take what the Ancient Hand gives you."(Kitabe Aqdas, page 96)

"There is no God but Me, the securer, the regulator. Certainly We have sent the prophets and revealed the books." (Kitabe Aqdas, page 58)

"The God of eternity is in the prison." (Iqtedarat page 36)

"Everything other than Me is created by My command." (Kitabe Mobeen)

"I am the Greatest Branch (Abdul Baha) without any partners." (Behjatus Sudoor)

"We Bahais are certain of the eternal beauty." (Behjatus Sudoor page 217)

"Surely I am God. There is no God but me, the Lord of all things. Everything other than Me is My creation, then O My creation you worship Me." (Tajalliyate Baha, Tajalli 4)

Baha considers himself to be a Worthless Ant (Asare Kalame Aala vol.4 page 364)

So many personalities in a single person! This is truly fantastic.

Was Bahaullah mentally unstable when he made all (in one) claims!!!

Apart from those discussed above there are yet five principles:

Equality between men and women: This statement is just to please women and in reality is just hogwash.

Let us review some Bahai rules about gender equality

No women are included in the 9-member Universal House of Justice (UHJ) with the sole exception of the widow of Shoghi Affendi. Why only this lady is included? Is she not a normal woman!

The shroud to be given by the eldest male child. Women are disallowed.

Dower to be given to women only.

Polygamy is acceptable but polyandry is banned.

If a man wishes to travel he should inform his wife of the time duration, which if exceeds nine months the lady has right to remarry. Then if the husband does not specify the time of his journey the wife should wait for him all her life.

Maintenance of women is obligatory on the man.

Only women should attend to the household chores.

No Hajj for women. Nor are they expected to keep the fasts lapsed during the days of menstruation. Why? **Tahera Qazvini sanctified her life for Bahaullah but her grave is not included in the Hajj. Why was her body not brought to Akka like others?**

The house and the clothes of a deceased are the sole property of the eldest male child and nothing is there for women. Is this not inequality?

Equality and justice for one and all. Firstly this is not a new principle - rather all religions and societies aim for its achievement. Secondly, it is important to see how have the Bahais interpreted this.

The Bahais killed Mohammad Ibrahim by throwing him into the river Tigris for not believing in Bahaullah's call. (The Book of Haji Maftoon, page 23).

They tried to assasinate Nasiruddin Shah the king of Iran.

Bahaullah killed one hundred and thirty people in one night and plundered their belongings (Nuktatul Qaf page 161).

Bahaullah ill treated his brother Subhe Azal and Abdul Baha did worse to his brother Mohammad Ali.

Let us now see the Babi teachings in this regard. Babis! God has made war obligatory upon you. Capture cities and people for Babism (Bayan chapter 1)

Do not let those who do not believe in the Bayan remain on the earth (Bayan chapter 1)

Snatch the wealth of those who do not believe in the Bayan (Bayan Arabic chapter 5)

Rejectors of Bab! Even if you take bath 1000 times in a day, you shall remain unclean. ((Bayan chapter 2)

Whatever belongings of the non-Babis come into possession of the Babis they become clean (Bayan chapter 4)

No intelligent person will call this justice.

The Soviet system of Baha'i elections

Originally posted, here by **ravi.kumar.7079@gmail.com**

IT IS SELECTION NOT ELECTION

A. A study of Baha'i institution

Many control mechanisms relate to the electoral system and the realities of power are existing in the Baha'i community. Early Baha'is allowed nominations to be made for Baha'i office, and also allowed campaigning for Baha'i Institution. When early Baha'is asked 'Abdu'l- Baha, how they should conduct elections for local spiritual assemblies ? He replied that they should follow the rules for elections common in their own country ('Abdu'l-Baha 1908-1916: I,7).

Van den Hoonard points out that nominations and canvassing for Baha'i office were standard practice in North America in the time of 'Abdu'l-Baha (van den Hoonard 1996:157-158).

Baha'i Institutions abolished the practice of nominations and campaigning for elective Baha'i office in accordance with Iranian Baha'i practice. Although ending these practices appears to have a reason, as the community grew, it became impossible for Baha'i elective institutions to have a control over the elections and to bring only those candidates whom they rely and decide.

CRITICISM OF BAHA'I INSTITUTIONS BY A BAHA'I IS CONSIDERED AN ACT OF "COVENANT BREAKING".

Criticism of Baha'i institutions by a Baha'i is considered an act of "Covenant Breaking" and is often branded a "dishonest attack" on the Baha'i faith, punishable by shunning. After a vote has been taken, all the members of the Baha'i community must support the result, and defeated minorities may not continue to criticize. This theory of political behavior denies the need for checks and balances.

The placing of elected bodies above public criticism and the silencing of defeated minorities has had predictable effects at the national level.

BAHA'I ELECTIONS ARE INFACT SELECTIONS

BAHA'I ELECTORAL RESULTS ARE SKEWED IN THREE WAYS.

First The National Spiritual Assembly enjoys all the advantages of controlling the image of potential NSA members in the national newspaper, **The Baha'i News India** (an organ of the N.S.A.), sending these incumbents to local communities, and sending members around to conferences, which enhances their visibility (all this is paid for out of the national Baha'i fund). These advantages of incumbency are especially very useful in a system where no campaigning for office by others is allowed.

Second The sitting members often promote close associates onto the body, "flying them around to conferences," appointing them to high-powered national committees, and giving them prominence at important events . Since speaking openly about candidates is not allowed, subtle non-verbal signals have taken on extreme importance for delegates, who seem willing to be guided by the incumbents in these indirect ways.

So the future members of the NSA is made a part of an orchestra conducted by the N.S.A Formally approved by Universal House of Justice and supported by the Continental Counselor present in the Convention.

Third Some campaigns are launched by unannounced candidates who go about the country giving talks. Such informal campaigning, the National Spiritual Assembly occasionally stops by ordering the person's talks cancelled, or, if chairmanship of a national committee is becoming a platform for popularity, by firing the individual.

Baha'is call these manipulation of elections, as divinely inspired. Control Mechanisms and Sanctions.

Baha'i leaders employ a number of important control mechanisms to control the Baha'is. These include removal of voting rights, shunning, demands for sticking to traditions, accusations of "weakness in the covenant," informing and surveillance, and various forms of censorship. Many of these tools are employed basically against persons who are somehow prominent or appear to have leadership potential but do not seem easy for incumbents to control, or against intellectuals

The prohibition of nominations and campaigning leads administrators to feel a need for strict controls on Baha'i discourse, and often to the avoidance of even mentioning leaders by name in public, which would be considered as "backbiting."

The ban on campaigning leads to a situation where a great deal of suspicion falls on any active intellectual not directly controlled by the N.S.A. Great suspicion attaches to any Baha'i teacher or lecturer who is not an elected or appointed official and is thought to be "gaining a following.":

B. A study of Indian Baha'i Institution

National Convention

Delegates Till about 1986 there were about 171 delegates, courtesy Oliyai Family. These delegates were in accordance with the paper Baha'is projected by the Oliyai family which controlled the NSA elections. False statistics were given by which a large number of delegates were procured.These delegates were given free Delhi trip and free lodging and boarding and were asked to vote for particular candidates. One of the delegate reported "While all of us were coming from Gwalior in a Jeep for National Convention, one of the delegates said," Nissan Oliyai is a very good boy, vote for him."

Many of the decisions of the NSA were taken outside NSA as Oliyai family enjoyed the majority. A set of decisions were made and it was circulated amongst their friends to finally approve them in the meeting.

Once the members were of no use they were dropped from the NSA list in the next elections. **Mr. Bargawa in 1972 Mr. Khare in 1986 Mr. & Mrs. Gandhi in 2000 Mr. Khemani in 2000 Mr. Shah in 2003**

Later on the UHJ cut short the number of delegates from 171 to 38 to cut Oliyai family to size, but HOUSE failed miserably. Letter of Universal House of Justice dated 20th September 1988 The allocation of 38 delegated to India is a temporary measure. {11th meeting of NSA, 26th and 27th may 1993.}

Canvassing in the National Convention i. A full scale canvassing is being done during the National convention, the NSA members show deep interest in the delegates enquiring about every minor and finer points of their states, to convey to the delegates that they are very true and faithful Baha'is and always wish for the development of the Faith in his state. This concern goes down till the Ballot paper. And once the Election is over, everything is backed to original state.

ii. Some of the members although unable to pronounce clearly Allahabha use to greet every delegate with a loud welcome of ALLAHUABHA .To show that they are completely PERSIANISED.

iii. The NSA members also do not fail in giving treats to the delegates of ICE CREAMS, who under ordinary days will not even bother to glance at them.

iv. The consultation during conventions are a major platform to project the Candidates for the NSA election. All the speeches are occupied by outgoing NSA members where they leave no stone unturned to show that they are the one "Human with potentials" and deserved to become the NSA members.

v. Although Hindi is the Mother Tongue of a large number of the delegates, the NSA members will give big speeches in English, which is not even understood by a large number of delegates, but English is the effective way of proving that they are PERSONS WITH CAPACITY

vi. The NSA also decides during the year to have meetings in different states. This is just a publicity stunt and to impress the delegates who will be attending the convention.

False Voting

A teller reported that a number of Ballot papers are received by post with the same name repeated in the same order showing that the source of all these ballot papers are one

The total numbers of delegates present in the convention were 17. The total number of ballots received and counted were 33.

All these is well known by the Counsellor present in the convention. It all takes place with the effective approval of the UHJ as they do not want any unapproved member on NSA .

UHJ interference in elections

Many a times the appointment of Chairman, Secretary and Treasurer came from UHJ, there was no election, only selection, but it was announced as election of the office bearers. It was clear that the House was very interested in appointment of certain member as a Treasurer.

Many a times Members of the House attended the NSA of India meeting and requested certain members to resign.

Present Scenario

The UHJ controls every bit of NSA members and their decisions

Mr. Payman Mohajir is the person responsible for India. He is in direct contact with Mrs. Farideh Vahidi who cares a damn not only to the various departments of NSA but also to her host Country. When one of the employees of the Baha'i House, who was unjustly removed after his long years of services asked her to follow the law of the Land, She said I care a damn about your Country and its Laws.

The election of Mrs. Sorabji is actually an election of Mr. Sorabji .It should be known that a non-Baha'i Mr. Sorabji is more useful to the Faith then Mrs. Sorabji. As amount of power he yields in the Government.

Mr. Sohail Mohajir, Yes the Surname matters a lot to UHJ.

So the main decision taker is UHJ through Mr. Paymen Mohajir supported by Mrs. Vahidi, Mrs. Sorabji Mrs. Nazneen Rohani and ofcourse one can take Mr. Mohajir for granted because of his surname.

To put aside any discrepancies Mr. Satnam is appointed as the consultant showing the real position of Indian counselors.

Not to mention all other members NSA are just a show piece. Congrats to Mr. Sarwal and Dr. Ansari for their self respect.

PREPARED

BY

A FORMER MEMBER OF NATIONAL SPIRITUAL ASSEMBLY OF INDIA

Introducing the Baha'i Jewish Lobby

The anti-Iranian nature of the missionary affair continues to reverbate within the Iranian Baha'i community. **Iran has been the cradle of this British manufactured, Zionist supported cult from the very beginning. Most of its adherents have come from Iran. In fact, for all their posturing that they have managed to convert large populations in the Third World - and who for some reason can't actually be found any rolls --, no other country in the world has been so receptive to the Baha'i idea than Iranians and particularly Iranian Jews.**

These days, predominantly of former Jewish and sometimes Zoroastrian backgrounds, the current make up of Baha'is in Iran is vastly different to what it was in the late nineteenth centuary. **The Baha'i faith lost its appeal to the mainstream Iranian community in the early 1900s during the Constitutional Revolution when Abbas Effendi not only failed to support the constitutional movement, but tacitly even supported the Russian involvement in Iranian internal politics and its sponsoring of Muhammad Ali Shah's coup d'etat against the Parliament and people of Iran.** Later in the mid 1950s Shoghi Effendi directly instructed Iranian Baha'is to work closely with the Pahlavi regime, ergo Habib Sabet. The exodus of Baha'is from Muslim backgrounds resulted in the reduction in the intellectual output of the community.

Coupled with that came the influx of new believers from these Iranian Jewish and Zoroastrian minorities. The new believers had been under persecution in their respective religions and saw the new faith as an opportunity to exert control over others. Introducing the powerful Baha'i "Jewish" Lobby.

Brought together by their dislike of Muslim influences on Iranian culture, the Jewish Baha'is began to gradually purge the Iranian Baha'i community from its Islamic roots and origins. This can be witnessed in their whitewashings of the militant Shi'ite and Babi past.

This agenda fitted well with Shoghi Effendi's vision of abandoning Iran in favour of exporting the cult to other parts of the world. With the death of Shoghi Effendi in 1957 and the rise of the new UHJ oligarchy, the new Jewish (and sometimes Zoroastrian) adherents were quickly promoted through the ranks to high places within the Iranian and International Baha'i communities. Key members of the Iranian NSA and continental Board of Counsellors came from this new ethnic grouping in the Baha'i cult. Following the 1979 revolution, most of the Jewish Baha'i elite migrated to Western Europe and California, USA, where their monies helped buy properties for the AO. The completion of the ARC project is owed to a large part to donations given from these two groups. Several confidential trips by UHJ members Fatheazam and Nakhjavani to LA and Australia in 1989 ensured that all the monies required for the ARC were secured from these groups. In fact the whole of these monies had been raised long before the advertising campaign for fundraising ever begun, much of through their own investments, with smatterings of large grants and subsidies given them by the Israeli government.

During the late 80s and early 90s many of the donators and their relatives were rewarded by the BWC by being nominated to key positions on the Continental Board and the ITC. In fact a quick scan of existing Counsellors in Europe, Australia and North America since 1985 suggests that former Zoroastrians and Jews have done quite well in this regard, but not their Muslim background counterparts.

The UHJs decision to adopt a more rabid form of fundamentalism and hardline position in 1996 bode well for the Baha'i Jews especially.

They were the ones that successfully lobbeyed the UHJ to: 1) Instruct Iranian Baha'is not to attend Naw-Ruz celebrations by Iranian exile communities; 2) Instruct Iranian Baha'is not to associate with the general Iranian community in exile, thereby attempting to foist a Baha'i-only -rather than a universally Iranian - Naw-Ruz culture.

Counsellor Manijeh Reyhani, for example, who was instrumental in getting Hamid Taheri excommunicated comes from a dual Zoroastrian and Jewish background. These people control the Payam-i Bahai magazine (run by '60s-'70s Pahlavi insider Shapour Rasekh a.k.a. Delaram Mashhuri), the Andalib magazine, and, until its demise Landegg in Switzerland, as well as Radio Bahai (broadcasting in Persian), not to mention composition of the Ruhi modules.

Iran has always been rich in supplying and exporting Baha'i travel teachers around the world. The Baha'i Jewish lobby now wants to dominate and silence the mainstream Iranian Baha'i community by exporting their hyper-fundamentalist reading of the cult into Iran. They have funded companies and businesses through the missionaries in order to "teach the youth" and set up Ruhi Institutes. The Baha'i community in Iran has suffered enormously at the hands of the Islamic regime. It has lost some of its most charismatic Baha'i intellectuals like the Bakhtavars or Davudis. The present elite leadership is exclusively made up of former Jews. There are deep divisions in the community and some of the truly learned ones have boycotted the current crop of leaders and their activities.

So this latest effort to export missionaries is aimed at demonstrating "the correct version of the faith" to the rank and file at the same time isolating (and hopefully driving out) the voices of dissent. It is also a means, among others, by the Israelis to gain further footholds inside Iran itself. Both policies, it would appear, have now failed. The Iranian Baha'i community is racked with dissension and schism, and the IR finally blew its top (and reasonably so given all the freedoms they had given the Baha'is since the mid '90s) with this ridiculous allegation of genocide by the Jewish Baha'i leadership. One wonders if maybe deep down these Jewish Baha'is actually pray for a holocaust to occu in Iran so that they can politically capitalize on it for their future designs, just as their European Jewish counterparts vis-a-vis Palestine.

Reference: http://www.iranian.com/main/blog/covenant/introducing-bahai-jewish-lobby

Future Baha'i (inspired) Government in Iran

by Ravian Bilani 27-Jun-2009

Baha'ism has set forth a system of civil government. Claiming to be a revelation from God, it has enunciated the laws and regulations of the future State. It approves of constitutional monarchy as the best form of government, and permits republics. But this monarchy will be limited not so much by its constitution as by the law of Baha'ism and its hierarchy. Baha, in the "Kitab-ul-Akdas," the Book of Laws, directs that Baitul Adl, houses of justice, be established in every place, with nine or more members, all Baha'i men, who shall be Trustees of the Merciful, Administrators for God. In the thirteenth, of the "Glad Tidings" he says:

"The affairs of the people are placed in charge of the men of the House of Justice. They are daysprings of command (divine agents, representatives of God). They may execute what they deem advisable. It is incumbent upon all to obey them. Their souls will be inspired with divine aspiration. God will inspire them with what He willeth."

With them will lie the interpretation of points of doctrine. They must decree and judge according to Baha'i revelation. "They must gaze day and night towards that which hath been revealed from the horizon of the Supreme Pen." They shall rule by divine right. Their authority shall be absolute. Abdul Baha restates the words of Baha: [n 1 "The House of Justice must be obeyed in all things." "It is the centre of true government." "The Law of God will be invested in them, and they will render decisions." "All judgment will be from the standpoint of God's laws." "Its decisions and commands will be guarded from mistake. It will have conferred upon it infallibility." The House of Justice will have local councils, national ones, and an international one. Of the latter, Abdul Baha said in an address in New York:

"A universal or world House of Justice shall be organized. That which it orders shall be the Truth in explaining the commands of Baha'u'llah and shall be obeyed by all. All men shall be under its supervision."

Its functions are not confined to matters of faith, for Abdul Baha continues: "The House of Justice is endowed with a political as well as a religious aspect.

It embodies both aspects, and is protected by the preserving power of Baha'u'llah himself." In the political aspect it will be supreme. "The separation of the Religion and the State can only be temporary," says Dreyfus, "a momentary stage. For the present the two spheres are separate. When Baha'ism triumphs they will be united." "The House of Justice will have under its control almost the whole administration, and naturally will take the place of our municipal councils. Such has been Baha Ullah's intention. Further he clearly aims not only at a municipal House of Justice, but also at a legislative one, sitting as a national parliament and as an international tribunal." Remember that all the members are to be Baha'is. So Remey says, "There will be a union of Religion and the State -- the governments of the nations. The material laws of men will be founded and enforced according to" Baha'ism. In this politico-religious regime, the political will be subject to the religious. "The kings and rulers of the world," says Abdul Baha, "will find their true authority under the rulings of the House of Justice. It will decide between kings and kings." Baha addressed letters to kings with arrogant assumption of authority to control the civil powers.

The Houses of Justice will have large financial powers. They shall inherit all property of those dying without heirs, and one-third of that of those dying childless. One-third of all fines for crimes shall go to them. For example, in case of murder, two-thirds of the blood money shall go to the family of the murdered and one-third to the House of Justice. A tithe of nineteen-hundredths shall be given into their hands. They shall act as trustees for minors and incapables, and as a Poor Board.

They shall have civil jurisdiction, "to settle material difficulties between believers," for the protection of men, for the preservation of human honour. "If any man refuses to educate his children, the House of Justice shall do it at his expense," and "shall order all the negligent to pay" and use police powers to enforce it.

They must also interpret and administer criminal law, for Baha has "revealed" a code of laws and regulations concerning material as well as spiritual things. Abdul Baha says, "The revelations of Baha'u'llah contain all the great laws of social government." "The laws cover all points and questions of national administration." For example, in the "Kitab-ul-Akdas," the punishment for theft is prescribed: for the first offense, exile; for the second, imprisonment; for the third, branding "thief" on the forehead, "lest other countries accept him." For adultery a fine is to be paid to the House of Justice,

and for the second offense, double of the fine. Arson is made punishable by burning, etc. This fiat legislation of Baha'u'llah is to be imposed upon the parliaments of all nations. "All legislative and administrative functions," says Dreyfus, "shall assume a sacred character" under the control of the Baha'i House of Justice.

In brief, Baha'ism would set up in each town, in every country, ruling councils, and a central one universal in its sway, composed entirely of Baha'is, clothed with supreme authority, because God-given, over kings, parliaments, and peoples; councils infallible and absolute, superior to appeal or protest; deciding and exacting obedience in every department of the life of humanity -- religious, domestic, social, educational, financial, judicial, and political. It would be not an imperium in imperia, but an Empire over all. It would be a priestcraft [2] such as the world has not yet seen--a religious-political regime in which kings and presidents will go not to Canossa but to Acca, and alike hold the stirrups of Baha'i justices, and laws of parliaments will be subject to revision and veto by the Baha'i House. In it is the certainty of priestly oppression when fallible men set up their judgment as God's. The Baha'is claim to have no priests and no hierarchy. It is a question of names. Their system and laws contain the real thing, full-fledged, men mediating God's will. We may call it a Baha'iarchy, if they prefer.

Abdul Baha, recognizing the objections that will be made to the political functions of the Baha'i justices, and foreseeing difficulty with Governments, has, for the time being, directed that in America and Europe the name "House of Spirituality" or "House of Consultation" be used. But change of name does not alter the reality or change the "revelation" of Baha. The House of Justice (central) is to be set up when Abdul Baha dies, and it will assume its functions gradually as opportunity and expediency demand. Already orders have gone forth prohibiting the interpretation of the words of Baha or personal expositions of them. Already the fiat has interdicted the publication, by a Baha'i, of a tract, book, or translation on the Baha'i religion without submitting it to the censor at Acca.

The effect of the working of the Baha'i system may be realized by imagining it as set up in Persia. Suppose, for example, that the small minority of Baha'is now in Persia should become a majority, with a Baha'i Shah. Baha'ism would become the established religion. "Houses of Justice" would come into operation. What of those who remain Moslems and Christians? Fortunately Baha has abolished the law of the Bab that required their expulsion from the chief provinces of Persia and the confiscation of their property. But either the other religions must be judged by Baha'i courts, or separate courts must be set up for them. This would perpetuate the double system of courts, the urfi or civil and the shari or religio-civil courts. The latter would be entirely Baha'i and either lording it over or in conflict with the civil administration. This would be a continuation of the present confusion of Persian conditions, only with the Baha'is in control. What might the minority expect? The oppressions and anathemas received by the old Baha'is from the followers of Abdul Baha Abbas give the answer. Fortunately for the world, the universal reign of Baha'ism is not to be realized, neither is the prophecy of Abdul Baha to be fulfilled which says "that the flag of Baha'u'llah will overcome every other flag and all rulers will do homage to it."

Reference:http://www.iranian.com/main/blog/ravian-bilani/future-bahai-inspired-government-iran

Introduction to the Reform Bahai Faith. A Talk Presented to the Troy Interfaith Group, Troy, Michigan, March 5, 2012.

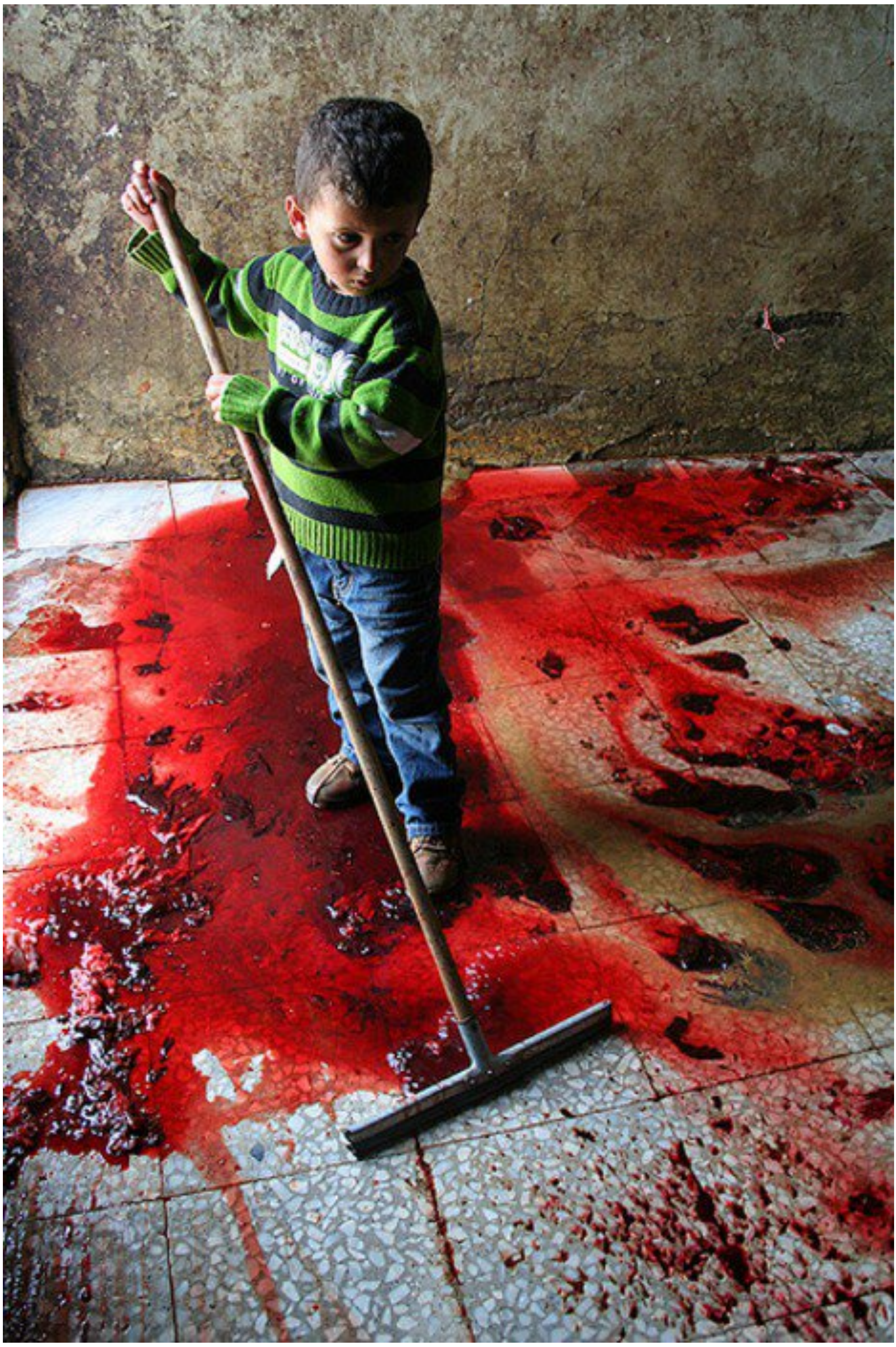
[youtube=http://www.youtube.com/watch?feature=player_embedded&v=jH1SHXqq6AU]

Bahai hypocrisy over The Exiling of the Palestinian People

The Exiling of the Palestinian People

"When the Zionists decided to found an independent Jewish state on Palestinian territory, one of the first problems they faced was the small size of the Jewish population living there. In the early 1900s, Jews constituted less than 10 percent of the population of Palestine.Thanks to the efforts of the Zionists, the number of Jewish migrants, 100,000 in the 1920s, reached 232,000 in the 1930s according to official figures. By 1939 there were 445,000 Jews out of a total population of 1.5 million. From representing 10 percent of the population just two decades before, they now constituted 30 percent by 1939. Jewish settlement areas were also expanded in line with the rise in population. By 1939 the land owned by Jews had doubled in comparison to the 1920s. By 1947, there were 630,000 Jews in Palestine and 1.3 million Palestinians. Between the partitioning of Palestine by the United Nations on November 29, 1947 and the founding of the state of Israel on May 15, 1948, the Israelis acquired a substantial part of Palestinian lands. As a result of pressure and killing in Palestinian villages, the number of Palestinians living in some 500 cities, towns and villages fell from 950,000 to 138,000. A great number of these people had been killed, and others were exiled. The Zionist terror groups that would later form the Israeli Army attacked Muslim villages at night. Muslims were shot, and everywhere these groups passed through was burned and destroyed. By these means, some 400 Palestinian villages were wiped off the map in 1948 and 1949. The property left behind by the Palestinians was taken over by the Jews by virtue of the Absentee Property Law. Until 1947, Jewish land ownership in Palestine was some 6%. By the time the state was formally established, it had sequestered 90% of the land.9 The Palestinian Arabs were left with just two separate areas, the Gaza Strip and the West Bank. http://www.harunyahya.com/spring04.php

[caption id="attachment_446" align="aligncenter" width="233" caption="A Palestinian Child cleaning the blood of his brother."]



[/caption]

In 1937 the Baha'is owned one million dollars' worth of property on Mount Carmel. (see evidence enclosed below) .Today that could be as much as one billion. After 1948 the local Arab Palestinians were exiled by force and their land and property confiscated by the Jews who in turn sold some of these properties to the Baha'is in Haifa and Acca. Surely many readers would agree Christ (or the Muslim Madhi or Quam) would not return in the form of Baha'u'llah to do such a prejudiced discrimating deed on his people, as has happened to the poor sad Palestinian people since the Jews laid claim to their land in 1948.

"The Bahá'ís own one million dollars' worth of property on Mount Carmel, one quarter of this is owned by the American N.S.A., about 35 acres. Muhammad Ali's son, Moussa Bahá'í, had to sign all the deeds which went to America as he is on the land commission.

When they wanted to transfer the property in the name of the N.S.A. of America, through a power of attorney, Moussa Bahá'í said the N.S.A. was not recognized legally in Palestine. Shoghi Effendi went to a lawyer, who recommended forming a Palestine Branch. A new power of attorney was sent and the property transferred. This pilgrim house (Western) belongs to the N.S.A. of America, also a plot of land near Akka. Shoghi Effendi's plan is to have all the N.S.A.'s of the Bahá'í world own property here on Mount Carmel. This will impress the authorities and protect the property. The "endowments of the Bahá'í Faith in America" would be a better name than "property of." There are National, International and local endowments. The endowments here in Haifa (Akka, etc.,) are International. The Temple, etc. is a National endowment, and local endowments must also be obtained. http://bahai-library.com/?file=maxwell_haifa_notes.html&chapter=2

In Abdu'l-Baha's & Shoghi Effendi's time there was not enought housing accommodation for 900 Baha'is who work at the BWC as there is today. It was only after the Guardian died in 1957 and the UHJ was formed in 1963 did the Administration start buying up property to house the expanding workers and staff. Most of the property which house these 900 Baha'i workers today was purchased from the Jews who had conficated it from the exiled palestinians.

The Jews in Haifa built new homes with the profits from selling some old Palestinan property to the Baha'is for the new incoming Russian Jew immigrants to Haifa. The Russian Jewish immigrants only lived in some of these old Palestinian apartment buildings (for an interim period) until new accommodation was built for them. Some of these apartment buildings still lie vacant today they had to be kept for returning Palestinians as the property rightly belonged to them. But that all looks about to change as George Bush has agreed with Sharon only yesterday to not let any Palestinians back to live in Israel. **So the Jews will start selling more of this property now to the Baha'is who will only be too happy to gobble up as much real estate as they can in Haifa and Acca.**

Below are some facts about Haifa most Baha'is never hear about.

"There are numerous old Palestinian apartment buildings that are still standing in Haifa and vacant. These cities are central to Palestinian culture and history. Accommodating returnees in the major Palestinian cities will greatly contribute to the resolution of the conflict. If Palestinians continue to be barred from these cities they will remain a painful thorn in Palestinian memory and history that will threaten stability."

"The Palestinian Arabs within Israel made up the majority of inhabitants of Palestine before to 1948. As a result of the war of 1948 and the establishment of the State of Israel, 84% of the Palestinian population" were exiled and became refugees http://www.arabhra.org/article26/general.htm

"I have cousins in Beirut, in Syria, in Saudi Arabia, in all the countries of the world. It is their right to return to their country and homeland. The son of Haifa has the right to return to his town. ... **The person who comes from America or Russia has the right to live in Haifa and Tel Aviv, and the true son of Haifa and Tel Aviv remains homeless and exiled. Is this justice? Where is justice? Would you accept that for yourself? Would Bush accept this?** http://www.pbs.org/wgbh/pages/frontline/shows/holy/onground/pales.html

1948 March 22.

Palestine today had one of its ugly days of violencein Haifa, Jews blew up two areas in th Arab quarter, killing 17 and injuring another 150. Chronical of the 20th century (by Jacques legrand 1988)

How could you make a sustainable solution out of telling Palestinians exiled from Haifa and Jaffa that they could "return" only to Jericho and Nablus? http://www.yaledailynews.com/articlefunctions/Printerfriendly.asp?AID...

What's is the use of your crocadile tears for the plight of the Palestinian's, when your Universal House is helping to launder looted Palestinian real estate, by buying it from the Jews in Haifa?

May I ask,does your prophet Baha'u'llah (Second coming of Christ) find the interpretation in the Christian Gospels to support this?

Baldrick

Baha'i Electoral System seems to elect the ambitious and greedy (and paranoid) to the top offices

The problem with the current situation in Baha'i Faith is not merely that the voting records of the NSA members are completely unknown. It is that the activities and policies of the NSA as a whole are almost completely unknown! What exactly do these people do? What policies have they made? What effect have the policies had? Have they been good for the growth of the community, numerically and spiritually? Without knowing the answer to this question, how can the delegates even begin to vote intelligently? Though, as we have seen, the very rules of the elections leave them with little potential impact.

We know that there were about 48,000 adult Baha'is with good addresses in the US in 1978. There are now about 60,000. In the meantime 12,000 Iranians immigrated. **This means that there has been no growth in over twenty years.** *None*. Of course, hundreds if not a few thousands of people have come in during the past two decades, but enormous numbers of them have gone right back out. Would any CEO who had not increased his earnings a single penny over twenty years be reappointed by the board?

The exclusivistic policies of Mr. Henderson, who is frankly mean-spirited, have contributed enormously to this Great Stagnation. He was the one who cracked down on Dialogue magazine in such a nasty way. **He bullied Baha'i travel agents in 1991, for the Lord knows what reward from the corrupt Corporate Travel Consultants.** He agitated behind the scenes for a crackdown on talisman@indiana.edu. He has chased travel teachers out of the country, seeing them as an electoral threat should they become successful. I have no idea about the propriety of Jim Nelson's book-keeping practices, but surely for Henderson to publicly smear him after Jim served on the NSA 1971-1999, in circumstances where Nelson cannot even publicly defend himself, is the height of sleaze. Henderson has arranged for himself to live rent free free in a 9-bedroom mansion (having the Bourgeois studio knocked down to build it, against UHJ instructions) with free Baha'i maids and gardeners, and his main business seems to be bullying Baha'is into silence behind the scenes. And I fully acknowledge that he is probably acting rationally given the way the Baha'i system is structured.

So, I think all these things are related: the fact that the Baha'i faith in the US has been going nowhere fast for decades; the fact that the electoral system seems to elect the ambitious and greedy (and paranoid) to the top offices; the fact that even initially upright people are made perpetual incumbents, exposing them to the temptations of absolute power held for decades and corrupting them; the fact that the electoral system provides an incentive for the incumbents to slap down and chase out potential competitors; the fact that it would not be in the incumbents' interest for the faith to expand, become more open, attract a lot of new voters who might rock the boat.

Term limits would go a long way toward solving all these problems. In fact, why not have staggered elections for 4-year terms? You could elect 5 members in 2000 and 4 in 2002. People who don't serve as long as Nelson did might not become tempted to act high-handedly. They wouldn't face reelection and so would have no reason to fear being unseated by active young folks.

Counselor Fred Schechter, one of the people who falsely accused me, once told a friend of mine that anyone who becomes active in the faith will be attacked (by the faith's officials, it is implied). We hadn't at the time realized that Schechter intended to *act* on this observation!

This is a dysfunctional system, folks. There are ways in which it destroyed Dan Jordan (forcing him to live a lie and to resort to secret trysts), Allen Ward, and now Jim Nelson--not to mention the spiritual harm it has wreaked on the Baby Boom intellectuals who were enticed in with promises of tolerance and justice (!!!).

When Glenford Mitchell had become a huge pain in the ass as NSA secretary and was finally elected off it to the UHJ, everyone breathed a big sigh of relief. And when Henderson came in, the word was that he was a good guy, and we were all relieved. And then in a few short years he demonstrated that he was an even bigger pain in the ass than Mitchell had been. Even dumping Henderson wouldn't solve the problem. The *system* creates the Hendersons and the Nelsons. If anyone cared about the fortunes of the faith as opposed to the size of their marble offices, they would fix the system.

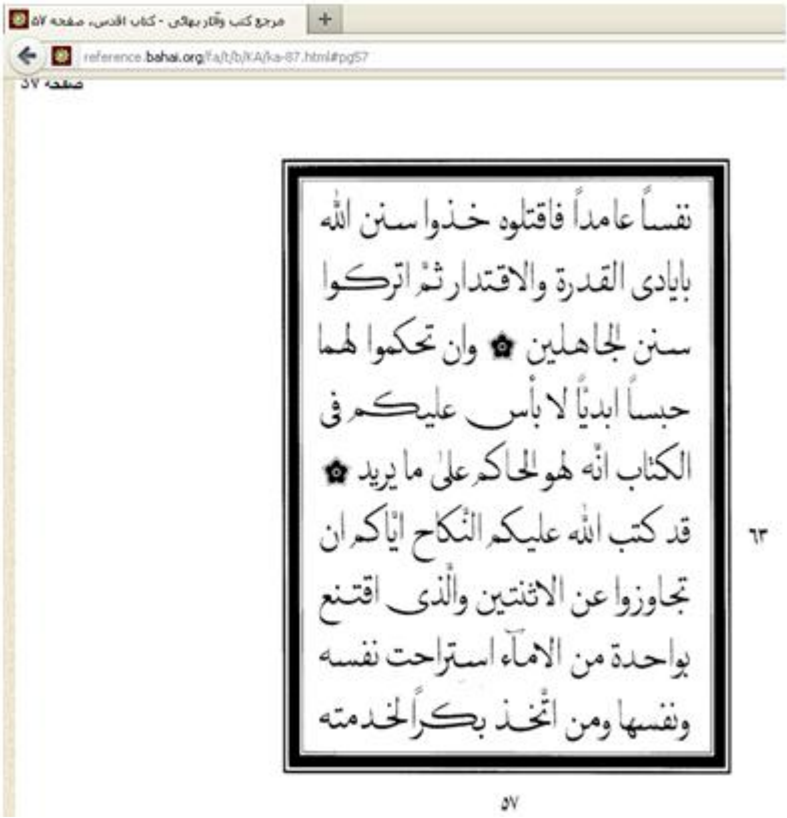
Reference: http://www-personal.umich.edu/~jrcole/**bahai**/bhnsa.htm

Baha'is Started teaching in Israel!!

[youtube=http://www.youtube.com/watch?v=nW6kF_qZAR8&feature=player_embedded]
Courtesy:http://bahaism.blogspot.com

The Final Word about Baha'ism and Polygamy

[caption id="attachment_466" align="aligncenter" width="512" caption="(Arabic text)Bahais are allowed to keep two wives"]



مرجع کتب وآثار بهائی - کتاب اقدس، صفحه ۵۷

reference.bahai.org/fa/t/b/KA/ka-87.html#pg57

صفحه ۵۷

نفساً عامداً فاقتلوه خذوا سنن الله
بايادي القدرة والاقتدار ثمّ اتركوا
سنن الجاهلين ✿ وان تحكموا لهما
حبساً ابديّاً لا بأس عليكم فی
الكتاب انّه هو الحاكم على ما يريد ✿
قد كتب الله عليكم النّكاح ايّاكم ان ٦٣
تجاوزوا عن الاثنتين والّذی اقتنع
بواحدة من الاماء استراحت نفسه
ونفسها ومن اتّخذ بكراً لخدمته

۵۷

[/caption]

Reference : http://reference.bahai.org/fa/t/b/KA/ka-87.html#pg57

Here is my translation from the Arabic version of Ketabe Aghdas.

Sec 57: *"Follow the Sonat [that mean culture but my Palestinian translator believe he is attacking Soni's], but not the old people, and not the ignorant. God wrote that you should get married, do not you ever think about going over two women [wives]. And if the guy is satisfied [with one], it is better for you and her."*

By that there is no more argument has left that polygamy is legal in Baha'ism up to two wives. My only question is how come Baha-aalah had 3 wives.

Posted by Ataturk

Reference: http://bhgoat.blog.com/

Are Baha'is Worshiping God or Son of God?

I was reading Baha'i prayers last night, surprisingly majority of the prayers are addressing Abolbaha, not even BahaAllah or God. Even the prayers that has put together during Abolbaha's time, directly address him as a rescuer and savior. I did a little of research to see why Baha'is who claim they have the most modern religion still stock with the name and the individual. And the following are my discovery.

Baha'is in contrast with traditional religions do not believe in a path to God. The only pass is the happiness of Abolbaha and his successors, Garfield Castle (house of Justice).

Although Baha'is believe in:

"There is none other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of Holies."(Bahá'u'lláh Gleanings)

They completely block the way to discover that God. The relation between Baha'is and God has to go through Abolbaha because the real god is inaccessible. In other writing Ablbaha has even forbidden to search or try to understand God.

THE WAY IS CLOSED AND SEEKING IS FORBIDDEN. (Abdul Baha Questions pg. 169)

And that is more astonishing to read BahaAllan boldly called himself God:

"Manifold and mysterious is My relationship with God I am He, Him himself, and He is I, Myself, except that I am that I am and He is that he is." (p.66-67 GLEANINGS FROM THE WRITINGS OF BAHA'U'LLA'H)

Maybe that is the reason Baha'is like Christian pray and Worship the son of God. And the only remaining question is that "Are Baha'is worshipping God or son of their God (Abolbaha)" **Posted by Ataturk**

Reference: http://bhgoat.blog.com/2009/01/

Should anyone intentionally destroy a house by fire, him also shall ye burn-Kitab Aqdas

I was invited to a Baha'i party last weekend. The food was great and we were having fun till the host of the party started reading random sentences from a book "Sexuality in Islam" (قوه باه). This book, Sexuality in Islam, is an honest gathering from all the Islamic documents that contains the meaning of sexuality, sexual relation, and even the sexual desires of Mohammad. This book was published in Iran after the revolution and its content has been approved by many Iranian officials and religion authorities.

We were laughing loud and having fun until I mentioned "Islam like any other religion is full of crap, and if you look deep in the Baha'i book you will find nothing but historical jokes like that". This comment has faced a serious feedback. To elaborate my point, **I mentioned "Ketabe Aghdas (كتاب اقدس) said if someone burned your house you should burn him to death".**

62 : Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another's life, him also shall ye put to death.(Kitab Aghdas)

Reference: http://reference.bahai.org/en/t/b/KA/ka-5.html#gr62

That sentence ended the joy of the party. All I remember was the Baha'i army who were fighting me to prove no such a thing existed in their book. I asked for the Ketabe Aghdas several times; however my requests were rejected with louder argument. Finally someone took responsibility to go online and check for the accuracy of this fact. And believe it or not, I was right.

When the English version of the book revealed that, you can burn a person alive to death if he burns your house, they challenged me to check into the Arabic version. And sadly this strategy did not take them too far. They relentlessly argued at each other for the next two hours on how to translate the Arabic version and how to interoperate it properly to not to make it look better. Meanwhile other friends and I were laughing at them while drinking tea.

They are the group who didn't go to school for their religion, they consider themselves patriotic, but they do not know the content of a 60-page book of Ketabe Aghadas.

But I learned one thing that night. If you understand the true meaning of their book and say it loud, you might be in trouble.

Posted by Ataturk

Courtesy: http://bhgoat.blog.com/

Arabic Text: **حرقوه ومن قتل نفساً عامداً فاقتلوه خذوا سنن الله بايادي القدرةاداً فـّ◌ق بيتاً متعم احر (62) من**❁
❁اً لا بأس عليكم في الكتاب انّه لهو الحاكم على ما يريدّ◌ **وان تحكموا لهما** حبساً ابدي❁**الاقتدار ثمّ اتركوا سنن الجاهلينو**
Reference: http://reference.bahai.org/fa/t/b/KA/ka-86.html#pg56(Read the last part of pg 56 and first line of page 57)

Baha'i faith and it's teachings (Persian) Part 1

[youtube=http://www.youtube.com/watch?feature=player_detailpage&v=1MVilNRxknM#t=167s]

Universal House of Fear

Baha'u'llah, founder of the Baha'i Faith in 1863, stated **"The essence of all that We have revealed for thee is Justice" and designed a "new world order" including a world-wide system of elected, nine-member bodies at the local, national and international levels, with the top-most body named The Universal House of Justice (UHJ), first elected a century later in 1963.**

[caption id="attachment_486" align="aligncenter" width="275" caption="Universal House of Justice,Haifa,Israel"][/caption]

Many assumed that Baha'u'llah and his UHJ crowning a developing Baha'i Administration may eventually fulfill various messianic prophesies such as "the Kingdom of God" on earth, that the meek shall inherit the earth and the like. **However, in subsequent decades, most notably in the 1980s, a growing number of Baha'is began to perceive that various corrupt practices were permeating the Baha'i Administration on all levels.** This article explores the idea that the UHJ may be degenerating into a weak Universal House of Fear at a time when the Baha'i community needs strong leadership.

Several examples of the House of Fear come to mind. "In Search of Ruhi" suggested some possible implementation faults in the Ruhi program, apparently promoted by at least one contemporary UHJ member. Commenting on this article, Baquia wrote "James, you're going to get in trouble if you keep this up." Was Baquia implying the troubling notion that the UHJ or some of its members might somehow strike back at authors writing critiques on some of their pet projects, contrary to the Constitution of the UHJ? The clear implication may be that Baha'i Administrative institutions might be becoming objects to fear instead of love. Individuals and institutions that rely on fear for influence are inherently weak. **The Baha'i community needs UHJ leadership exhibiting confidence and strength instead of fear and weakness.**

Recent UHJ actions may belie fear of consultation, debate and diversity of ideas and opinion in the Baha'i community. The summary ex-communication (removal from membership) of Alison Marshall in New Zealand a few years ago may be a case in point. It seems the issue was whether women should be eligible for election to the UHJ, an idea which Ms. Marshall favored. Exactly what does it matter if one or more Baha'is think women should be able to serve on the UHJ? Why should this issue not be openly debated? The weak avoid debate; the strong welcome it. In prior years, a group of Baha'is in Los Angeles, California, raised this issue, but felt it necessary to present their views in a secretly distributed manuscript, fearing retribution from the

Baha'i Administration. With humanity in peril of the worst economic depression in history and a possible world war, has the UHJ membership lost perspective of the highest priority issues that most merit focus and effort? **The Baha'i community needs UHJ leadership exhibiting confidence and strength instead of fear and weakness.**

The ex-communications of Sen McGlinn and many others provide similar examples. When the purported rationale for membership removal in the McGlinn case is read carefully, it may be clear that there was no rationale. McGlinn had done nothing different than dozens of other Baha'i writers according to the literal description of the UHJ. This lack of rationale for what may amount to religious persecution of McGlinn appears to suggest fear and weakness among the UHJ membership. Is the membership so weak that it cannot tolerate an articulate writer on Baha'i subjects? Should not the priority be to increase membership in the Baha'i Faith, not decrease it? These sorts of efforts to stifle independent investigation and expression have prompted many capable Baha'is to become inactive or simply leave the Baha'i membership roles. **The Baha'i community needs UHJ leadership exhibiting confidence and strength instead of fear and weakness.**

The bogus Khan-Martin doctrine of the supposed infallibility of UHJ actions, exposed as lacking any scriptural support in "Infallibility Artifice" and further debunked in "Infallibility Verdict", has revealed just how weak and fearful the UHJ membership may have become. For about two decades, Khan and Martin were allowed to promote their man-made infallibility doctrine, without any support from Baha'i scripture or from any official UHJ statement. This doctrine appears to have had only one purpose: to humiliate and weaken the UHJ as the leading administrative unit of the Baha'i World, turning the UHJ into a sort of institutional clown to be laughed at and mocked as absurd by observers in every quarter -- far from the lofty intentions and aspirations of its designer, Baha'u'llah. During this entire period when Khan and Martin and their surrogates travelled the world promoting their doctrine to disgrace the institution of the UHJ, did even a single UHJ member publicly speak up to clarify that the Khan-Martin infallibility doctrine was nothing more than a misguided theory or to oppose this assault on Baha'i interests? Did a single National Spiritual Assembly (NSA) or NSA member speak up? **The Baha'i community needs UHJ leadership exhibiting confidence and strength instead of fear and weakness.**

Meanwhile, silence of the Baha'i Administration on the campaign of Khan, Martin and surrogates to replace the Baha'i Faith with their revised version allowed these usurpers to plant the false idea among many Baha'is that UHJ decisions were in fact infallible. Indeed, a growing number of Baha'is came to believe that the home-brewed infallibility theory was actually based on Baha'i scripture, although nobody could produce any quotation to verify it, since available scripture dealt with inputs to, and the design of, the UHJ and not its specific decisions. Did the childish illusion that UHJ decisions were infallible act as a sort of invincibility drug for UHJ members? Rephrasing, how many UHJ decisions have been reversed in, say, the last 30 years? Can anybody name even one such case? Absence of any evidence that the UHJ can perform one of its constitutionally mandated functions -- changing prior decisions, may be viewed as yet another sign of weakness. **The Baha'i community needs UHJ leadership exhibiting confidence and strength instead of fear and weakness.**

"Purge Cover-Up" is the most popular article among Baha'i readers, showing abundant awareness in the international Baha'i community of the apparent failure of the Baha'i Administration to officially recognize the largest schism and loss of membership in the history of the Baha'i Faith as well as to formally issue appropriate apologies, remedies and reparations. Is it possible that the elected members of key NSAs and of the UHJ are not as aware of their own history as the community they serve, as gauged by the popularity of "Purge Cover-Up"? Strong, confident UHJ leadership might have addressed these pressing issues thoroughly and effectively years ago. **The Baha'i community needs UHJ leadership exhibiting confidence and strength instead of fear and weakness.**

Among many out-spoken authors, Baquia continues to document the freeze in the elected membership of most major NSAs and of the UHJ in Baha'i Administration. As suggested in "Bondage by Baha'i Election", Baha'i voters elect persons who voters deemed to be "best qualified" in prior years, rather than assessing who may be "best qualified" at election time. As a result, the elected membership of many NSAs and the UHJ has come to resemble a powerful, entrenched elite, similar to that which controls secular political parties. Can these elected NSA and UHJ members be unaware of this trend which can severely impair realization of Baha'u'llah's vision? "Bondage by Baha'i Election" suggested several obvious remedies, some of which have been on the table from other authors for many years, such as term limits. Has there been any hint from these NSAs and the UHJ that a remedy to this serious problem is being considered? How many of these members have announced their resignations effective on the date of the next election, to allow Baha'i voters to improve their voting performance by electing other qualified persons? How many of these existing NSA and UHJ members can honestly say that their performance merits re-election? Is silence on this problem consistent with adequate performance of administrative duties or alternatively, with fear, weakness and even incompetence? **The Baha'i community needs UHJ leadership exhibiting confidence and strength instead of fear and weakness.**

The need to renew and invigorate the Baha'i Administration, to exit from apparent inaction, elitism, fear, weakness and lack of creativity, continues to gain priority as political and economic problems in the secular world increase in severity and as the next UHJ election in 2013 approaches. Will the Baha'i community suffer more of the same? Since the UHJ is elected by NSA members, the annual NSA elections come into sharp focus in April, 2012. Can there be any excuse for failure by delegates in those elections to replace the entire membership of most NSAs with new blood of qualified persons? Can delegates actually do their job and research prospects for new members? It may be that no less will be required to elect an entirely new UHJ. The power of the elected bodies -- NSAs and the UHJ, resides in great part in the teaching that members should follow the dictates of their own conscience. Likewise, the power of Baha'i voters arises from their ability in each election cycle to issue a vote of confidence or no-confidence whereby some or all members of a Baha'i institution are replaced with persons deemed to be better qualified at that time to fulfil Baha'u'llah's vision. Will Baha'i voters arise to this challenge in 2012 and 2013? Will they make some effort to replace the elitists who, intentionally or unintentionally, have come to occupy key elected positions "for life", contrary to the Baha'i precept that elected members are "lay persons", not permanent administrators until death? **The Baha'i community needs UHJ leadership exhibiting confidence and strength instead of fear and weakness.** © 2012 James J Keene **Posted by James J Keene PhD**

Reference:http://jameskeene.blogspot.com/2012/02/universal-house of-fear.html

Electioneering in Universal House of Justice

As we all know, Baha'i elections are *supposed* to take place without any nominating procedure, and without campaigning.

I'd like to suggest that in the light of these principles of Shoghi Effendi, the last few persons elected to the Universal House of Justice were elected in contravention of Baha'i electoral law and are guilty of de facto electioneering.

Typically, the punishment for electioneering is that the person's administrative rights are removed and the body on which he serves is often dissolved for new elections.

In 1963-1983, Baha'i elections for the Universal House of Justice, in which NSA members serve as delegates, appear to have been conducted in an upright manner. Several US and UK NSA secretaries were elected. But then people like Hushmand Fatheazam (India) and Ali Nakhjavani (pioneer in Uganda) were also put on.

From 1988, however, almost all electees have been Counsellors with appointments at the International Teaching Center in Haifa. The two exceptions prove the rule. Adib Taherzadeh was a continental counselor and Doug Martin had been brought to Haifa as a publicist for the UHJ. The NSA secretary of the largest Baha'i community, India, has never been ranked that highly in the voting, even though he makes the most sense given that most Baha'is are in the third world and he knows how to administer them. Likewise, NSA secretaries or just NSA members in large Baha'i communities in Africa and Asia are not considered eligible, apparently. **There is no true Third World representation on the House of Justice, which is run by Iranian and Commonwealth males.**

On Taherzadeh's death last year, Kiser Barnes, yet another Counselor at the International Teaching Center, was tapped to succeed him. He joins Hooper Dunbar, Peter Khan and Farzam Arbab, all of whom came in that way.

Now, one gets to be counselor at the ITC by appointment. If the ITC counselors are now the candidate pool for UHJ membership, which is what the voting pattern of the past decade and a half demonstrates, then *appointment of a male counselor to the ITC is a form of nomination*.

Counselors at the ITC travel (on your dime folks) all over the world to consult with NSAs, so that they become very well known to the very people who elect the UHJ. **This is a form of stealth campaigning**. They are also in a position to do favors for NSAs and their members.

It seems to me, then, that Hooper Dunbar, Peter Khan, Farzam Arbab, and Kiser Barnes got to be on the UHJ by nomination and campaigning. The same applies to Doug Martin in my view, but that case is more ambiguous.

Khan and Arbab in particular have shown a ruthless disregard for Baha'i law and basic human decency (as in the scurrilous threats launched at talismanians and the hijacking of the Baha'i encyclopedia by Arbab, and the expulsion of Alison Marshall at Khan's insistence). This pattern of unethical behavior accords well with the illegitimacy of their route to power.

Recently the ITC was shuffled yet again and counselors like Fred Schechter, who were considered too 'soft,' were fired, with extreme hardliners brought in. Not only are the ITC Counselors now 'nominated' for UHJ membership and then sent about to campaign, but they are subject to an ideological litmus test that is ratcheting the center of gravity on the UHJ increasingly toward the Far Right of authoritarianism, disregard for the rule of law, regimentation of the community & etc.

It an ideal world, those guilty of electioneering would be forced off the House, have their administrative rights removed, and the House would be dissolved in preparation for free and fair elections. But, then, in an ideal world, Hell would have frozen over.

Cheers,

Juan

April 20,2001

Baha'i "Elections" in Haifa,Israel are a Fraud

This year, out of 1'200 votes cast, 500 have been sent by mail to Haifa, Israel, according to the Baha'i administration.

The Israeli Postal Authority (an Israeli Government Agency) has replaced and tempered some (if not all) of these votes. The entire procession is a farce!

Letters are opened and fake ones replace the votes (the list of Baha'is who are elegible is OPEN information).

Most "experts in security" know that it takes less than 30 minutes for a government agency like the Israeli Postal Authority (or Mossad) to open a letter and replace its content (or just make copies) – including SEALED letters, without ANY possibility of detection by the addressee.

Notably, Baha'i elections do not allow campaigning (rightly so), therefore one can expect the votes to be RATHER EVENLY distributed among the 1200 people that can be elected (except may be the names of present members of the UHJ and Counselors, etc.) People are not elected with 70% of the votes with may be the exceptions cited above. Now that the corruption is in place, it is easy to control the administration entirely from the inside, not counting some CORRUPT "Baha'i officials" in Haifa who are unelected.

Therefore, the 500 votes sent by mail can make a BIG difference if (some of) the letters' content has been replaced even partially (or tempered with). Nevertheless, checking it should be an ESSENTIAL PART OF THE AUDITING PROCESS, but again, unfortunately, it is virtually IMPOSSIBLE to audit this part, unless exceptional measures are taken, beyond the ones taken by the Baha'i administration at present. It does NOT require "big" logistics for any Government to commit this kind of fraud. It can be done VERY EASILY, as explained above by the Israeli Postal Authority or the Mossad. However, the "Baha'i" administration will dismiss this possibility. This by itself is very strange...

The Baha'i administration, by its own admission, does NOT verify the authenticity of the mail's CONTENT (i.e., the votes themselves), but ONLY the fact that the sender's name matches the authorized list of Baha'is. Furthermore, the ballots are SECRET (that means that no one knows "who voted for who" beside the person himself/herself, which is not bad by itself).

But this important loophole CAN and has been exploited by the same people who wrote the Protocols of Zion and who have sworn to replace ANY religion with their perverted form of Judaism and who have been condemned and denounced by many US Presidents.

Beware of the Baha'i Elections unless ALL the above issues have been resolved in a COMPLETELY TRANSPARENT way!

- George Mugabee

Apr 29 2008

Are Baha'is leaders laundering money?

In the case of the young Iranian Baha'i murdered in Pakistan, and then buried in a hurry by the members of the NATIONAL SPIRITUAL ASSEMBLY OF PAKISTAN WITHOUT PERFORMING AN AUTOPSY AND WITHOUT INFORMING THE PAKISTANI GOVERNMENT, the Universal House of Justice had to investigate the murder following threats of lawsuits. **Unfortunately, now the people who had planned to sue in this case HAVE BEEN QUIETED down by the Universal House of Justice.**

NOT SURPRISING, Dorothy Nelson -who is member of the USA BAHA'I National Assembly AND whose husband WAS KICKED OUT OF THE NATIONALSPIRITUAL ASSEMBLY OF THE BAHA'IS OF USA for defrauding a poor Baha'i of his donations to the BAHA'I HUQUQULLAH(Baha'i Fund established to pay a TAX to GOD) was placed on the board of the LAW CENTER- that had attempted to sue. THE WORLD BAHA'I FAITH thus provides DAMAGE CONTROL by silencing the voice of dissent , and through their PROPAGANDA MACHINE. Dorothy Nelson is A FEDERAL JUDGE nominated to the federal bench by President Carter. She is NOW AN ACTIVE MEMBER OF THE BOARD of the LAW Center that had intended to sue the AUGUST BAHA'I ESTABLISHMENT.

Baha'i Counsellor Stephen Hall has lately become an employee of the Sunland Group and is on their payroll ? Why has Mr Stephen Hall moved to the Gold Coast and why since he moved to the Gold Coast has a private investigator/detective been contracted to follow and stalk me between the Gold Coast and Brisbane?? Why is the major sharholder of the Sunland Group not sanctioned by the baha'i administration for cohabiting with a woman that is not his wife when baha'i law states that this must be done and why are others sanctioned for much lesser crimes when he is not? Who are all the shareholders of this company and its various subsidiaries? Are members of the baha'i administration in Australia owners of shares? Is Counselor Manijeh Rayhani a shareholder? How about ABM Alen Waters? Why was uhj member Peter Con here on the Gold Coast this last summer? Is Peter Con a shareholder in the Sunland Group, and if so, why? Exactly why are members of the Australian baha'i administration travelling to and fro between here and the Pacific and Micronesian Islands constantly when those Islands have their own baha'i administrations and why is nsa member John Walker now known officially as the CEO of the baha'i faith in Australia when the baha'i faith is ostensibly a religion and not a orporation? Is the Australian baha'i administration diverting funds to offshore accounts in the Pacific Islands and Micronesia? Why and how much and to what end? Why are official representatives of the uhj making sureptitious visits to the Islamic Republic of Iran and the Unites Arab Emirates?? What exactly do the baha'is have in the UAE whereby they maintain such a continuous financial presence there? Why have their been rumours and accusations for years that wealthy baha'is in the Gulf where possibly working as conduits smuggling arms to the mullahs during Iran-Contra? Why has the name of Manuchehr Ghorbanifar been mentioned in the same breath as several wealthy baha'is in the Gulf throughout all these accusations?? What role does Mr Masih Tayyebi and his Bridge West co. have in all this? Why was Mr Tayyebi deputized by the nsa of the United States and the Universal House of Ignorance in Haifa, Zionistan to be their go between with Mr Reza Pahlavi until last August?

These questions MUST be answered by officials of the baha'i administration.

Nima

Feb 28 2004

Was Mirza Subh i Azal the real successor of Bab?-A Debate

bahaism.blogspot.com

Mirzá Yaḥyá *Subḥ-i-Azal* (seated in centre) and three of his sons, 'Abdu'l-'Ali to the left of the picture, and Rizwán 'Ali ("Constantine the Persian") and another to the right.

To face p. 322.

雙魚**Feb 2, 2010 12:34 AM**

Fancy may kill or cure. .... Reply

AnonymousOct 31, 2010 07:46 PM He was NOT the real successor of the "Bab". He was the half brother of Baha'ullah. Her mother pushed her son and the other friends to try to gain power... His followers poisoned Baha'ullah and trying everything to destroy Baha'ullah family and followers.... Reply

Lover of BabDec 14, 2010 11:40 AM @ Anonymous You are totally biased. What are the proofs of all that you said? You are just saying what has been taught to you in your Ruhi Classes. You have been brainwashed. I feel sorry for you. Reply

AnonymousJan 19, 2011 10:14 PM how is it biased, it is the truth it has not been stated anywhere that mirza yahya was the successor of the bab. Look at all the things that he did to Bahaullah, do you think that it was good? Of course not, Mirza yahya was the arch covenant breaker. Also it doesn't just say that in the ruhi books it says it in most of the holy writings, so i dont know what your talking about. Reply

Badi19 Feb 7, 2011 01:39 AM Dear Anonymous, You said Subh-i-Azal was not a good man. The same is said about Baha'u'llah, that he was not a good man. Do you know that the Thugs of Baha'u'llah murdered so many followers of Subh-i-Azal? Have you ever visited http://www.bayanic.com/ You will get all the information about Subh-i-Azal and how Baha'u'llah committed crimes against Azal and his followers. May God guide you towards the right path. Reply

AnonymousFeb 23, 2011 03:50 AM Don't tell me about the right path mirza yahya was a covenant breaker as well as his so called followed. Bahaullah did not have thugs. They are called his followers who are known as today as the Baha'is. I do not mean to be rude but please review the writings of bahaullah and the many Baha'i stories, I'm sure you are a knowledgeable person. Bahaullah was a manifestation of god and endured many sufferings including sufferings from his own half brother mirza yahya. He endured those sufferings for humanity. He was a manifestation of and we should all recognize this, please think this over. Reply

NaserMar 4, 2011 08:29 AM You haifan baha'is are completely ruhi'i'zed. Open your eyes! don't just follow all what is being taught to you in those Ruhis. The haifan UHJ is taking the benefit of the poor people of your likes. You are completely blind of the Babi history. Reply

AnonymousMar 6, 2011 10:20 PM oh shut up stop making your own stupid sects its people like you that cause all these problems it plain and simple. A prophet is sent down us to teach us Gods message either take it or leave it but DO NOT CHANGE IT! Its not that hard to understand. The ruhi books are another way of teaching. STOP making your own stupid terms like 'ruhized'. Grow up! Stop causing problems. What is in the ruhi books is in line with the teachings of the faith. It is not seperate so stop making seperate. The governing body of the Bahai faith is The Universal House of Justice you know that I know that everyone who is a bahai knows that. All bahai's are bahai's there are no sects. STOP causing problems. If religion was the cause of dissension it would be better for it not to exist at all. This is quoted. CREATE UNITY NOT PROBLEMS. Ya Bahaul Abha. Reply

AnonymousMar 6, 2011 10:25 PM Oi nasser whats with the 'haifan UHJ' what are there other Universal Houses of Justice. Think before you say something. I implore you to read the BAHAI writings which i'm sure are available. Independent investigation of the truth is one of the important things of the bahai faith. Do not listen to others, investigate it for yourself, if the bahai faith is not to your liking, at least do not cause problems! Reply

Naser EmtesaliMar 9, 2011 09:32 AM "whats with the 'haifan UHJ' what are there other Universal Houses of Justice" Dear Anonymous, There is one another UHJ that I am aware of and I am sure you are also aware of it. See this : www.uhj.net bye Reply

AnonymousMar 13, 2011 04:33 AM No I'm not aware of it and I shouldn't have to cause there is no such thing as another universal house of justice there is only one. Why to you believe all these different misconceptions and ideas. I don't understand why you can't just be a Baha'i. Don't believe that stuff. I honestly believe you can change your mind. It really upsets me that people make problems and have misconceptions and just can't create unity. Not that I'm trying to say that I'm superior at all. Do you really think that 7 million Baha'is around the world are believing in something false and that people like you are understanding the truth of the faith. I didn't want to have to say that but how can I influence people such as your self. You guys are just making things complicated. Mirza yahya was a covenant breaker he did bad things throughout bahaullahs life, yet bahaullah endured them, disentangle that sound updating to you. Bahaullah was trying to teach everyone about the faith the message from god and that he was a manifestation, mirza yahya caused problems to bahaullah, he was in no wise a good man, how can a man such as mirza yahya be good, he did no good he showed no good and he was not faithful to bahaullah or the faith and yet you still believe in him. I don't understand that after all that you still choose to follow that path. Mirza yahya had the opportunity to become a follower yet he chose to throw it away, how can someone such as himself who was close to bahaullah throw an opportunity like that away. He was jealous and ignorant, there always is a ignorant person, I can't understand why he would want to hurt bahaullah or the faith, if he didnt like bahaullah or the faith he could of at least not involved himself in it. Instead of causing all these problems for everyone, what god has set and sent down will be achieved I can guarantee you that, if it is gods will it will happen eventually the whole world will be unified and will be Baha'is, steadfast bahais that a steadfast in the covenant and hopefully do not follow in the footsteps of mirza yahya. I hope you read this extremely long message with great thought and given it a hard thinking, sleep on it, do what ever you want with it, I can only hope that you will become a Baha'i that is firm in the covenant and steadfast with the laws of bahaullah and his teachings Reply

NaserMar 14, 2011 03:47 AM I thank you for your humble comments. I really have sympathy for Haifan Baha'is like you who are completely brainwashed. When the Haifan Bahai Administration (HBA) is not allowing to read you the authentic Babi material. How can you pass a judgment by reading only those censored Haifan Books. Please do justice to yourself. If you really believe in IIOT (Independent.....truth) then do visit http://bayanic.com/, do read the crimes committed by Baha'u'llah and his goons in the early days.

Because the HBA says you so about Subh'i'Azal and because it have so many chapters dedicated to him in your Ruhi Course, you have become blind. Open your eyes.

Baha'i faith was not, is not and will never be united. There are two UHJs one Based in ISRAEL and the other in US. Where is your unity?

There are so many guardians and they have so many followers and all are saying that your Haifan UHJ is bogus without a guardian. Isn't that mentioned in your writings.

7 Million baha'is is a Joke. Were are these 7 millions? Which country. Scattered here a there a few people does not make 7 million.

you need to see this : http://bahaicensusindia.blogspot.com/ Awake from your sleep. They will snatch all your money in the name of funds and huququllah. Beware. Thank you. Reply

AnonymousMar 18, 2011 07:16 PM Are you crazy or something THERE ARE 7 MILLION BAHAIS IN THE WORLD!!!! You want me to name the countries ok here we GO!!! AMERICA. AUSTRLIA, CHINA, CANADA, RUSSIA, THAILAND, IRAN, ISRAEL, KOREA, BRAZIL, PORTUGAL, GHANA, ENGLAND, FRANCE, ITALY, GERMANY, SWITZERLAND, NEWZEALAND, ETC... READ YOUR FACTS BEFORE YOU SAY SOMETHING. THERE ARE NOT TWO UHJS YOU SOUND LIKE A SMART PERSON, TOO BLODDY BAD YOUR GETTING THE WRONG INFORMATION. THERE ARE MORE BAHAIS THAN THERE ARE PEOPLE LIKE YOU. WANNA KNOW WHY BECAUSE BAHAULLAHS FAITH WILL NOT STOP GROWING BECAUSE PEOPLE LIKE YOU WHO ARE DERRANGED ARE STOPPING IT. IT IS GODS WILL AND IT WILL BE ACHIEVED, HE WILL BE VICTORIOUS OVER ALL, IT IS GODS WILL AND IT WILL BE ACHIEVED. Where the hell did you get many guardians from there is and was only one SHOGHI EFFENDI GRANDSON OF ABDULBAHA AND GREATGRANDSON OF BAHAULLAH, NOT YOUR STUPID COVENANT BREAKERS WHO SAY THAT THEY ARE THE NEXT GUARDIAN. YOU TURN SOMETHING THAT IS WONDERFUL INTO SOMETHING THAT HAS NO MEANING WHATS SO OVER. NO YOU NEED TO OPEN YOUR EYES AND CLOSE THAT

DAMNN MOUTH OF YOUR AND USE YOUR EARS TO LISTEN TO SOMETHING USEFUL LIKE WHAT IM SAYING. AND GET OVER THE RUHI BOOKS YOU TALK TOO MUCH ABOUT IT GET OVER IT!!!! mirza yahya screwed everything up he DIDNT WRITE ANY TABLETS HE DID NOT DO ANYTHING TO CAUSE UNITY AND HE WAS NOT THE SUCCESSOR OF THE BAHAI FAITH. AFTER YOU THINK OF REPLYING ABOUT WHAT I HAVE JUST SAID DONT EVEN THINK OF WRITING "YES BUT HE DID DO SOME GOOD THINGS" YEH WELL GUESS WHAT SOME IS NOT GOOD ENOUGH AND WILL NEVER BE AND I CANT EVEN IMAGINE WHAT GOOD HE WOULD OF DONE AT ALL. THE INFORMATION YOU ARE GETTING IS A LOAD OF LIES AND FALSE. YOU NEED TO OPEN YOUR EYES BEFORE ITS TOO LATE, TOO LATE TO RECREATE YOUR FATE!!!!! Reply

NaserMar 20, 2011 12:07 AM "Are you crazy or something" I may be crazy in the blinded eyes of Haifan cultist like you. The actual crazies are the Brainwashed people like you, who are believing in the body of those nine elected (or selected?) members to be infallible. How can a sane person believe to me a body of nine normal individuals to be manifestation of God for this age?

Read this *"We don't want to be like those people who want to see God with their own eyes, or hear His melody with their own ears, because we have been given the gift of being able to see through the eyes of the House of Justice and listen through the ears of the House of Justice."* - Bahai Counselor Rebeque Murphy

more can be found here http://bahaicultfaq.blogspot.com/

You are Crazy and Blind and Deaf.

Now regarding 7 Million Baha'is? How many Baha'is are there in those countries? Don't blindly believe in what is being said to you by those Pseudo Gods. They say you 7 million and u believe without any proof? You are really too submissive. Ask them proof. You haven't visited this blog i think, do visit please : http://bahaicensusindia.blogspot.com/

There are 2 UHJs and this is a fact. You cannot deny. Boothe these UHJs are fighting with each other. Isn;t this true? Why you deny? Tell me if you believe in this UHJ? http://www.uhj.net Baha'u'llah's faith has started rotting. It has become stagnant many are leaving the faith. Why there is so much opposition to the Haifan UHJ? Are these all people the agents of Iranian Intelligence as told to you by your RUHI TUTOR. They are controlling your mind. Think independently. read this article. EXIT BY TROOPS

http://www.angelfire.com/ca3/bigquestions/troopsexit.html

"LISTEN TO SOMETHING USEFUL LIKE WHAT IM SAYING"

What is useful in your saying. Junk. Everything without proofs. Just damn claims.

"mirza yahya screwed everything up he DIDNT WRITE ANY TABLETS HE DID NOT DO ANYTHING TO CAUSE UNITY AND HE WAS NOT THE SUCCESSOR OF THE BAHAI FAITH."

Read this from the true authentic Babi Sources (Uncensored) http://www.bayanic.com/

Baha'u'llah was a fraud and so the cult established by him.

See this for more understanding. http://bahaicultfaq.blogspot.com/

Happy Persian New Year to you. Happy Navrooz. Reply

AnonymousMar 20, 2011 01:12 AM It's important to realize that there are several different Bahai denominations. The Wilmette-Haifan Baha'is have in fact been expressing plenty of "hatred" toward other Bahais for many decades, suing and harassing them in the attempt to deprive them of their Constitutional rights of religious freedom and conscience:

Opinion of US 7th Circuit Court of Appeals, Case No. 08-2306 - November 23, 2010 http://www.fglaysher.com/bahaicensorship/US_7th_Circuit_Court_of_Appeals_11-23-2010.html

Baha'i Faith & 7th Circuit Court of Appeals http://bahaifaith7thcircuitcourtofappeals.blogspot.com Reply

AnonymousMar 21, 2011 10:32 PM First of all its Happy Naw ruz second of all there are 7 million bahais and i have been to different countries and seen it. Also i did not say the house of justice is a manifestation of god. Are actually a dum ass you must be retarted or something, its like you dont retain any imformation i tell you, if you want to stay this way that way, but let me tell this is the last time i am going to comment, i tried my best you. BUT YOU JUST DONT LISTEN, YOU CAN STICK YOUR BLODDY BAYANIC.COM CRAP AND SHOVE IT UP YOUR ASS FOR ALL I CARE. IT IS A FALSE WEBSITE, IT IS PROBABLY THE ONLY WEBSITE THAT YOU PEOPLE HAVE AND WILL EVER HAVE BECAUSE YOU CANNOT THINK OF ANY OTHER CRAP TO PUT INTO IT, YOU ARE BLOODY CONTRADICTING YOURSELF AND ARE RUINING THE LIVES OF OTHERS, SO NEXT TIME YOU WANT TO REFER THAT CRAP BAYANIC.COM WEBSITE THINK, DO I WANT TO TELL SOMEONE SOMETHING FALSE, SHOULD I WASTE MY LIFE IN CONTRADICTION, MISINTERPRETATION AND FALSE TALK. THE CHOICE IS YOURS, YOU MAKE IT. BUT DONT MAKE YOUR CRAP UP. THERE IS ONE TRUE SUCCESSOR THAT IS BAHAULLAH, HIS NEXT SUCCESSOR ABDULBAHA, HIS SUCCESSOR SHOGHI EFFENDI AND NOW THE UNIVERSAL HOUSE OF JUSTICE LOCATED IN HAIFA, WHO ARE THE ONLY HOUSE OF JUSTICE AND THERE WILL ONLY BE ONE. GOODBYE AND GOOD NIGHT FOREVER. Reply

Wahid AzalMar 25, 2011 06:07 AM "Her mother pushed her son and the other friends to try to gain power...

This is quite a humorous statement considering that the mother of Subh-i-Azal died while Subh-i-Azal was a baby and it was the mother of Mirza Husayn 'Ali Nuri (aka Baha'u 'llah) who became Subh-i-Azal's primary care giver. She also died before the events under the question.

It does not cease boggle the mind as to how ignorant Haifan Bahais are of the overall features of their own history. Reply

AnonymousJul 12, 2011 04:34 PM Hello

The issue being discussed is; who was the One that the Báb predicted that would be made Manifest: The Azal's believe it was Mirza Yahya Subh i Azal; The Baha'is Believe it was Bahá'u'lláh.

Lover of Bab Asked: "What are the proofs of all that you said?"

On investigating The Baha'i Faith, as with other religions I was told bad things about the Faith, however, I investigated these rumors for my self; and after clearing away the dirt, I saw such a luster of spirituality, I wanted to be part of this myself. My point is, if one wants to know the truth, one must investigate the reality themselves. The proof I needed was Bahá'u'lláh's teachings has the ability to change peoples lives by the love of God and a love for their fellow man with honesty and truthfulness.

What follows is a few things worthy of consideration.

In a "Tablet Addressed To ‘Him Who Will Be Made Manifest" ... The Báb says only "Him Who Will Be Made Manifest" can establish His Faith: "that no one can attain anything save by Thy power and that He Whom Thou hast raised up is but Thy servant and Thy Testimony." Only Bahá'u'lláh was able to establish His Faith and made It a world Faith. And further, in this same Tablet, The Báb said: "I, indeed, beg to address Him Whom God shall make manifest ..." "do Thou grant a respite of nineteen years as a token of Thy favour so that those who have embraced this Cause may be graciously rewarded by Thee." The Báb declared His Faith in 1844; Bahá'u'lláh declared His Faith in 1863, Exactly 19 years after the Báb declared His Faith.

Baha'u'llah's younger half-brother Mirza Yahya Subh-i-Azal ... rejected Baha'u'llah's claim to be "He Whom God Will Manifest," ... As for those who followed Subh-i-Azal; Professor Browne himself estimated their number to be no more than three or four in every hundred Babis, all the remainder having recognized in Bahá'u'lláh the signs of the Bab's "Promised One."(15)

"It is impossible that any responsible examination of the Babi era could be undertaken without making extensive use of THE DAWN- BREAKERS: NABIL'S NARRATIVE, the detailed history of that period written by the one person who was both a firsthand observer and a recognized historical writer.(19) "For those events which he did not personally witness, Nabil provides in exhaustive detail, the identity of the observers from whom he received the accounts and very often the circumstances surrounding the transmittal"(20) In its place, the principal source used for this period (apart from Mr. Azal) is an extraordinary manuscript produced by unknown writers some time between 1852 and 1863, under the title NUQTATU'L KAF. (21)

Part 2 below Reply

AnonymousJul 12, 2011 04:36 PM

"The Bab's recognition of the title of Bahá'u'lláh (Glory of God) was particularly significant since He had used precisely this term in the Bayan to allude to the promised "Him Whom God Will Manifest." On the eve of His departure for Tabriz where He was executed the Bab reiterated this recognition in a remarkable Tablet which He forwarded to Bahá'u'lláh. Nabil, who was himself a witness of the transmittal, describes the document as: ...a scroll of blue paper, of the most delicate texture, on which the Bab, in His own exquisite handwriting, which was a fine shikastih script, had penned, in the form of a pentacle, what numbered about five hundred verses, all consisting of derivations from the words "Baha." ... So fine and intricate was the penmanship that, viewed at a distance, the writing appeared as a single wash of ink on the paper. We were overcome with admiration as we gazed upon a masterpiece which no calligraphist, we believed, could rival." (37) "The scroll was duly delivered to Bahá'u'lláh at Tihran. The most cursory research would have cleared up any question which a modern student of the Baha'i Faith might have on the subject." 38 As a foot note, the Báb sent a box with His Tablets including the Scroll just mention, and with the Báb's on pin, to Bahá'u'lláh.

In conclusion: I know that Bahá'u'lláh makes a new creation of those who comes under His Teachings. I don't have any experience with the Azal movement, so I have nothen to say.

The Báb said only the one that God Manifested could established His Faith. I know that Bahá'u'lláh establish His Faith, and It became a world Faith.

The Báb asked "do Thou grant a respite of nineteen years as a token of Thy favour so that those who have embraced this Cause may be graciously rewarded by Thee." Bahá'u'lláh Made His public declaration in 1863 exactly 19 years after the declaration of the Báb. Did Azal give a declaration 19 years after the Báb's?

Did the Azal's , study the detailed history of The 'Dawn- Breakers': Nabil's Narrative? Or were they content with the NUQTATU'L KAF, a manuscript produced by unknown writers?

If Azal was the promise one, Why did The Báb sent a box with His Tablets, and with His own pin, to Bahá'u'lláh?

This is something to think on! Regards. Reply

AnonymousJul 29, 2011 06:17 AM

Guys, please. Let's put our differences aside and stop arguing. Honestly, what is the point of argument. It achieves absolutely nothing. Allah'u'abha Reply

Wahid AzalJul 29, 2011 07:18 AM

"The Báb said only the one that God Manifested could established His Faith"

Not the Primal Point's, and beside the Bab explicitly said He whom God shall make Manifest would not appear for between 1511 to 2001 years.

"I know that Bahá'u'lláh establish His Faith, and It became a world Faith. "

So did Reverend Sung Young Moon, Osho, Sai Baba and a whole slew of New Religious Movement cults - some of whom even outnumber you Bahais.

"do Thou grant a respite of nineteen years as a token of Thy favour so that those who have embraced this Cause may be graciously rewarded by Thee."

He addressed this to HWGSMM when he appears between 1511 and 2001, and not to Mirza Husayn Ali Nuri.

"Did the Azal's , study the detailed history of The 'Dawn- Breakers': Nabil's Narrative?"

No, because no such history was ever written by Nabil Zarandi. The DAWN BREAKERS is a complete fabrication of Shoghi Effendi. If this text is real, let us see the original.http://www.scribd.com/doc/59724054/Tabatabai-on-Tarikh-i-Nabil

"Or were they content with the NUQTATU'L KAF, a manuscript produced by unknown writers?"

Nuqtat'ul-Kaf was authored by Hajji Mirza Jani Kashani, a companion of the Bab. There are early manuscripts of this work as early as 1853 (a year after the author's death).

"If Azal was the promise one,"

He wasn't. Subh-i-Azal never claimed to be anything other than what the Bab had nominated him as: his Mirror (mir'at) and successor (wasi).

" Why did The Báb sent a box with His Tablets, and with His own pin, to Bahá'u'lláh?"

He didn't. This is a lie and fiction peddled by you Baha'is. All the earliest documentary evidence proves beyond any shadow of a doubt that all of these were sent to Subh-i-Azal, not to Mirza Husayn Ali Nuri. Reply

Reference: http://bahaism.blogspot.in/2010/02/high-resolution-image-of-subh-i-azal.html

Why Bahaullah had three wives? And Why Abdul Baha advocate monogamy?

After years of practice, promotion and belief in the Bahai Faith, I ran into a book that stated the fact that **Bahaullah was polygamist with three wives**. I could not believe this. I dug more. An explanation from Shoghi Effendi was not convincing. Shoghi stated that Bahaullah was practicing his old Islamic faith and the practice of his old homeland, as Jesus was a Jew before Christianity. The explanation was not convincing for two reasons:

Bahaullah's first marriage happened prior to the so-called "Babi Dispensation." However, the second marriage took place after the Babi Dispensation, after the Bab supposedly nullified polygamy, and after Bahuallah's attendance in the "Badasht Conference" declaring nullification of Islamic laws and beginning of Babi laws. The third marriage took place in Baghdad, after he himself supposedly became a prophet.

The "practice of his old homeland" of polygamy is not that accurate. 19th Century Persians -- unlike Arabs -- did not customarily or by large practice polygamy, except for among rare wealthy individuals.

I found very many other discrepancies in Bahaism. One other related one is the fact that the Book of Aqdas allows bigamy, while Abdul-Baha tried to cover the practice by promoting monogamy and innovating "equality of men and women."

Another discrepancy is the general Bahai belief that Bahaullah did not have basic education, and what he acquired was a miracle (like Jesus). This is untrue. He was a son of nobility and did have better education than others.

Reference : http://www.bahai-faith.com/ex-Bahai-1.html

Israeli Government renews Tax-Exempt Status of Bahai Center

[caption id="attachment_527" align="aligncenter" width="414" caption="Shimon Peres, the then Foreign Minister of Israel, views one of the models of the Terraces Project, during his visit to the Baha'i World Centre on 4th August 1994."]

[/caption]

http://www.jpost.com/NationalNews/Article.aspx?id=262554

By JEREMY SHARON 03/20/2012 03:19

Tax arrangement was originally agreed upon between the state and the Bahai movement in 1987.

The Justice Ministry announced on Monday that it has renewed a deal with the Bahai World Center in Israel exempting it from indirect taxes for another five-year term. The announcement comes ahead of the holiday of Naw-Ruz, the Bahai New Year that takes place on Wednesday. The tax arrangement was originally agreed upon between the state and the Bahai movement in 1987.

Representatives of the Bahai faith, headed by Albert Lincoln, the secretary-general of the center, welcomed the signing of the agreement, which he said benefits both Israel and the Bahai community.

The Bahai religion was founded in Iran in 1844 as a universalist monotheistic faith and claims more than five million followers worldwide.

Persecuted in Iran for beliefs heretical to Islam, one of the early leaders of the religion by the name of Mizra Husayn Ali, or the Baha'ullah as he became known, was exiled from Iran and with his followers eventually reached Acre in 1868, where he settled for the rest of his life, wrote the holy scriptures of the Bahai faith and was buried.

The Shrine of the Bab and the Bahai Gardens in Haifa are the resting place of the remains of the founder of the Bahai faith, Siyyid Ali Muhammad Shirázi, also known as the Bab, who was executed in Iran in 1850. His remains were brought to Mount Carmel and interred in a shrine there in 1909.

The implementation of the agreement is supervised by an interministerial committee, headed by the director of the Justice Ministry, Dr. Guy Rotkoff, who approved the continuation of the arrangement.

The Bahai have been a recognized religious community in Israel since 1971.

The main activities of the World Bahai Center are the development and maintenance of the community's holy sites in Haifa and the Galilee, as well as increasing tourism and investment in them.

The Bahai Gardens in Haifa, along with other Bahai sites in the country, attract hundreds of thousands of visitors every year – including those of the Bahai faith as well as foreign tourists and the general public – and are among the most visited sites in the country.

The Justice Ministry said that the government views the Bahai holy places as among the most important tourist sites in the whole country.

The government will transfer funds equivalent to any indirect outlays incurred by the World Bahai Center or any of its associated non-profit organizations for activities it carries out in operating and developing the sites.

Rotkoff underlined the importance of the relationship with the Bahai center, especially for the activities that it has done to help develop the Galilee region.

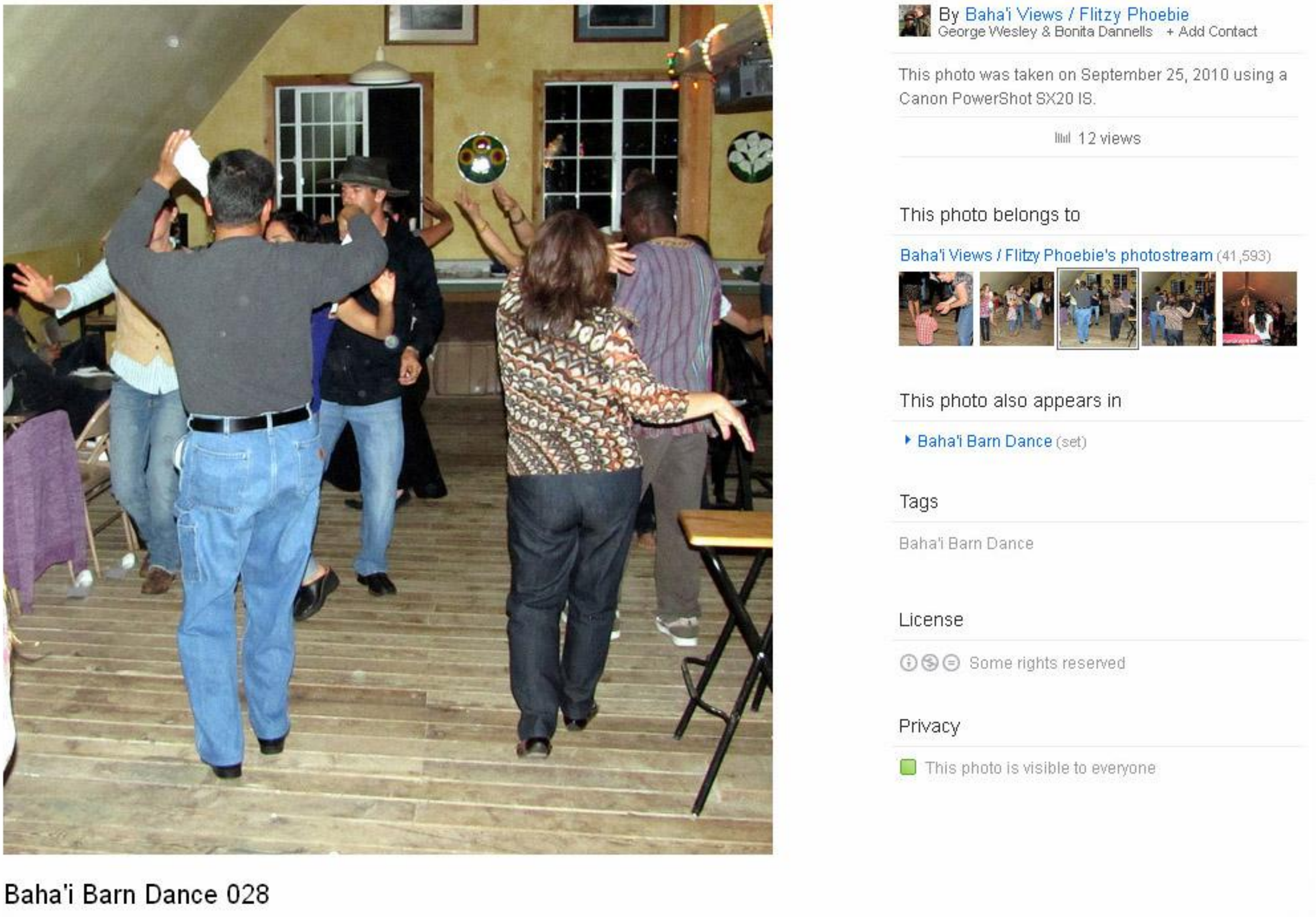
How good are Baha'is!!-An Interesting Analysis

Those who say Baha'is are very good people. I will tell them they are only good for those who accept their ideologies. If you really want to check just argue them regarding various "Baha'i sects". See how they respond. The Baha'is are good due to HEKMAT that is to attract people towards themselves. Not for any other reason.

See this website that describes various divisions of this feel good religion

http://www.sectsofbahais.com

[caption id="" align="alignnone" width="600" caption="http://bahaiculture.blogspot.com"]



Baha'i Barn Dance 028

By Baha'i Views / Flitzy Phoebie
George Wesley & Bonita Dannells + Add Contact

This photo was taken on September 25, 2010 using a Canon PowerShot SX20 IS.

12 views

This photo belongs to

Baha'i Views / Flitzy Phoebie's photostream (41,593)

This photo also appears in

- Baha'i Barn Dance (set)

Tags

Baha'i Barn Dance

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[/caption]

The Baha'i community today is loosing all its charms that once it had and history is witness that so many innocent Jews, Zoroastrians and some moslems accepted these opportunist mullas (Bab, Baha'u'llah and company) due to their reformist teachings. But the Baha'i administration that has all its foundations on Bogus, fabricated and distortions is bringing this new religion down. More and more people are leaving this "Religion" or enrolling themselves in other Baha'i groups. Such as Unitarian Baha'is that is free from any kind of authoritarian administration.

In Iran, India, Pakistan, Africa, Russia the baha'is are loosing their interest in this religion due to the following reasons :

1) Almost each and every LSA is dominated by some very influential Persian Baha'is. Who have direct contact with Counselors, ITC and UHJ members. The locals are mostly deprived of getting elected on this body.

2) The elections are fabricated and bogus and campaigning is done in-spite of prohibition by Baha'u'llah. Many people have come to know that it is Selection and not election. You can just ask Baha'is to show you the figure of those Voting in these selections. If the numbers of believers enrolled in SRP is 150 the voters are 5 to 7. Doesn't this show that the Baha'is does not have interest? I request the Baha'is here to please show us the figures of Voting Baha'is. How many Baha'is actually vote in the National Conventions? Show us the figure? Let us see the actual number of Baha'is.

3) Due to less interest the LSAs are decreasing day by day. Baha'is please show us a Chart of LSAs of countries having Big Bahai Population, such as India.

4) Many Baha'is are involved in crimes, sexual scandals, financial scandals and document forgery. You can see on my blog with proper evidences.

5) There is too much concentration on those rubbish Ruhi Books. The Haifan Baha'is are thinking that due to Ruhi Institute many people are enrolling for membership. But the fact is contrary to it.

6) Due to involvement in politics. Officially one of the belief of Baha'is is non-involvement in politics. But their actions are exactly opposite. The interpretation of this tenant is done by UHJ as per its own wish. The Baha'is have full fledged relations with politicians, Human Rights organizations and big colonialist countries. And they serve the interest of these powers.

7) The Baha'is proselytize all the people except the Jews. Baha'u'llah did not allowed the Baha'is to teach in Israel for unknown reasons.

8) Baha'is take full advantage of women when it comes to serving at Temples and other committies. But the women are not allowed to become the members of UHJ, the supreme, all male, infallible body. The reason they say is Baha'u'llah prohibited this for unknown reasons.

9) The Baha'is for propagating their religion go against the laws of lands. They are trying to convert the children, youth and elders of different religions with deception. In India some Baha'is were arrested when they were teaching their religions deceptively in a village in the name of moral education. In Shiraz also this happened. In Uzbekistan also this type of incident has happened.

10) The practice of taking the Administrative Rights (Shunning) is a very dirty practice.

Badi Villar Cardenas: A Bahai Terrorist!

[caption id="attachment_557" align="aligncenter" width="200" caption="Cyber-Criminal and Baha'i Terrorist Badi Villar"]

[/caption] [caption id="attachment_553" align="aligncenter" width="200" caption="BadiVillar"]

[/caption]

Badi Villar Cardenas is a Lima, Peru based member of a dangerous rightwing Stalinist religious cult known as Haifan Baha'ism. In his capacity as a member of this cult, on the internet he serves in their Baha'i Internet Agency. Throughout Latin and South America, in the past Haifan Baha'ism has been involved with CIA-funded rightwing regimes, such as that of Augusto Pinochet in Chile, and even rightwing death squads in El Salvador in the 1980s as well as the CIA crack-cocaine funded Contras in Nicaragua in the 1980s. Members of the Haifan Baha'i National Spirtual Assembly of Chile served in the cabinets of Augusto Pinochet and so are culpable for the human rights violations under the Pinochet regime against the people of Chile. Recently high ranking members of Haifan Baha'ism in Peru maintained close ties simultaneously to the ousted authoritarian regime of Alberto Fujimori as well as Abimael Guzman's the Maoist Shining Path terrorist organization. **It is a well known fact that uhj member Farzam Arbab, the father of the Ruhi Institutes, developed his model upon that of Marxist guerilla indoctrination cells which the Shining Path maintained in the jungles of Peru, Bolivia and Columbia.** With Alberto Fujimori high ranking members of the NSA of Peru have maintained (and apparently still do) financial interests. On April 7, 2009, Fujimori was convicted of human rights violations and sentenced to 25 years in prison for his role in killings and kidnappings by the Grupo Colina death squad during his government's battle against leftist guerrillas in the 1990s.

In his various capacities in the Peruvian Haifan Baha'i community, Badi Villar Cardenas serves as consultant to several Haifan Baha'i owned agribusiness contractors in the Amazon, one of which was owned by now deceased Costa Rica (cosa nostra) based Iranian Baha'i Hozhabr Yazdani. These are (Haifan Baha'i) companies who are responsible for logging and destruction of the Amazon rainforests and contributing to the genocide against the native Amerindian peoples living along the river -- monies which they then send to their cult headquarters in Haifa, Israel. As such Badi Villar Cardenas is an accomplice in the war and genocide against the indigenous Quechua peoples and, along with his Baha'i cosa nostra masters, a war criminal who should be hauled before a human rights commission at the Hague.

On several occasions (esp. in 2006) Mr Cardenas has committed identity theft on the internet against assorted critics of Haifan Bahaism. Additionally Badi Villar Cardenas is rumoured to engage in brujeria (black sorcery, witchcraft) and to solicit the services of Peruvian brujos and brujas (male dark sorcerers and female dark sorcerers) against the ideological enemies of his creed in Peru and outside of it.

Reference: http://badivillarcardenas.blogspot.com

A Multi-Milliard Rial Scam By A Baha'i Company in Dubai

Originally appeared in the Persian language 'Asr-i-Iran 26th of Isfand 1387 (solar) = Monday, March 16, 2009 CE http://www.asriran.com/fa/pages/?cid=67633

After the passage of 20 months it is established that this company not only did not build a single tower/high rise, but didn't even obtain the properties for their construction! In an unprecedented scam involving the amount of 2,150 milliard rials (which was taken from Iranians who had invested money for the purpose of obtaining property in Dubai), a high-rise/tower construction development company connected to the Baha'is in the United Arab Emirates has committed fraud.

According to reports by [the newsagency?] MAWJ (wave), approximately 20 months ago the company 'Reliance', which is connected to two Baha'is by the names of Farhang Rahavi and Elham Sabeti, took money from Iranians in a pre-sale/'on plan' venture capacity, which involved 60 percent on the sale value [of properties], totalling 724 million dirhams (equivalent to 1,950 milliard rials).

With the sale of two [corporate] projects (a German named 'Solar Star' and the Emirati named 'Al-Mahara'), this company as well demanded the sum of 75 million dirhams (equivalent to 200 milliard rials) from Iranians for the purpose of buying property, and obtained it.

Farhang Rahavi, who is an Iranian national with an American passport, then traveled to Dubai with the aim of organizing an association for the defense of the misled Baha'i cult. He - who sometime before, due to his involvement with other fraudulent ventures, had earlier fled Iran - married Elham Sabeti (the former wife of Dr. Mahbubi, i.e. the community head of the misled Baha'i cult in Dubai), and with the company named 'Reliance' entered the real estate property market in Dubai.

This company, in pursuit of illegal transactions, then obtained the sum of 2,150 milliard rials from Iranians for 22 completed towers/ high rises with the two German and Emirati [corporate] projects.

It should be mentioned that amongst this collected sum approximately 1,110 milliard rials (equivalent to 112 million US dollars) has been transferred out of the United Arab Emirates and over to the United States of America.

The buyers [i.e. investors] are of the opinion that through the agency of one individual named Pezhman Riazati, who is also a Baha'i, their money was sent out of Iran over to the United Arab Emirates and then transferred to the United States.

The defrauded Iranians in seeking redress with the legal courts of the Emirates are as yet unsuccessful in obtaining hearings, and moreover their cases presently stand in a state of limbo. Some of the bigger Iranian real estate companies in Dubai, who likewise had dealt with this company in the past, at the present time have also not been able to contact the company owners of 'Reliance'.

A few years ago, in regard to foreign investments and transactions in Iran, the Chief Justice of our nation had in some cases specifically warned about unknown companies without identity.

* ‘Kollah-bardari’ (literally. ‘taking the hat off’) is translated interchangably as ‘scam’ and ‘fraud’.

Financial Scandal Rocks Italian Baha'i Community

Recently the small Italian Baha'i community was shocked to learn that one of its most prominent, long-serving and active members, the former General Secretary of the NSA: Franco Ceccherini, had been ousted from the NSA and formally charged for embezzlement and fraud in the amount of 360,000 Euros.

Ceccherini allegedly stole the money over the lengthy period of time that he served at the highest levels of the Baha'i community in Italy. It appears that he embezzled funds from 1992 until 2006 by fraudulently producing invoices, letters and documents and then pocketing the funds he received for them. Throughout the more than 14 years that Ceccherini served in the institutions, he alternated between high level positions: sometimes he served as the General Secretary of the NSA of Italy, while other times he served as the Head of the Office of the Secretariat – which included several other individuals employed by the NSA. And at times Ceccherini served as both General Secretary and as Head of the Office of the Secretariat.

Through the uninterrupted access granted to him by these positions, Ceccherini was able to allegedly perpetrate this scheme for almost 15 years. It is still a mystery how the Treasurer could not detect such a large and prolonged fraud. Nor is it known what, if any, control measures were circumvented by italian NSA euros3.pngCeccherini. As it stands now, neither the Treasurer, any of the other NSA members nor any employees of the NSA have been charged.

The scheme began to unravelled when the Italian equivalent of the IRS contacted the NSA of Italy and filed a charge of tax evasion against it. Through the ensuing audit and investigations it came to light that all these years Ceccherini had been pocketing the funds that should have been going to the INPS and the INAIL (state pension and worker's compensation/insurance plans).

My suspicion is that since most continental European Baha'i communities (France, Italy, Spain, Portugal, etc.) do not have the privilege of incorporation enjoyed elsewhere, the actual banking was in the name of an individual. And my guess is that individual was Ceccherini; because of his tenure within the Baha'i community or simply because he was trusted. After all, when you are unincorporated, you must trust an individual to administer the finances in their name. There is no other option. If my suspicions are correct it explains why the Treasurer or other person were not caught up in the fraud and how one person alone could perpetrate it.

Consequences of this tragedy are many. For one, the NSA of Italy has been thrown into total chaos. It has had to deal with an extensive internal investigation and financial audit. There is is a serious financial blow to the community as funds which should have been paid to the government for more than a decade now need to be paid in lump sum. Thankfully the government has agreed that the NSA as an institution was not perpetrating the fraud and agreed to dismiss 90,000 Euros in interest and fines they had levied. Which means that the NSA has to pay back 275,000 Euros. The House of Justice has loaned the Italian NSA 200,000 Euros to buffer the blow to their annual budget. This loan will have to be repaid to the House in installments over time but the NSA will still have to make a lump sum payment of 75,000 Euros. A significant chunk of change for a community the size of Italy.

Other consequences are more intangible. The spouse of Ceccherini, also a prominent Baha'i was removed from her position as an Auxiliary Board Member (Propagation). The news has left the Italian community shell-shocked since Ceccherini was seen as a pillar of the community. On top of this, several projects such as the office of public information have had to be closed or curtailed sharply due to lack of funds.

No matter how extensively one creates control measures, nor how draconian in nature, they can be circumvented by another person. Ultimately, nothing short of personal transformation can prevent such criminal acts. As Baha'u'llah says in the Hidden Words:

"Busy not thyself with this world, for with fire We test the gold and with gold We test Our servants."

But this does not mean that there aren't lessons to be learned from such a sad state of affairs. Nor that common sense should not be used. What we have in the institutions of the Baha'i Faith basically relies on the good character of those within it. If they falter, then there are no measures to protect the community. This has to change.

We have no transparency, no control measures, no accountability and no term limits. Combine these and you have a potentially explosive situation. Add the spark of human shortcoming and you have a bomb that can devastate whole communities and lay waste to decades of painstaking growth and development.

TRANSPARENCY The Baha'i community has gradients of financial transparency. At the local level, things are quite clear with regular reports by the local treasurer and detailed reports of budgets and expenses. At the national level, things get decidedly more murky. Less detail is divulged: only income and expenses are shared (not assets and liabilities) , while the delegates to the national convention are the only ones who get to see and look at the full accounts – but they can't share them with their communities and they have a very tight schedule with limited time to look over them. At the international level, the picture gets pitch dark with absolutely no information divulged except for the estimates of large scale projects (recent examples are for the Arc and the Chile temple). Beyond that, trying to pry financial information at this level is like trying to shuck an oyster with jello.

Financial reporting is most detailed and most transparent at the local level, where ironically the least amount of money is involved. The Italian incident involving 360,000 Euros may seem like a lot of money but it is a rounding error in international budgets. This culture of opacity and secrecy is fertile ground for the nastier attributes of human nature and must be blotted out from the Baha'i community.

CONTROL MEASURES If due to an inability to incorporate, the affairs of a whole community have to be placed in the hands of a person, a simple control measure is to open a shared or joint account. This way two people must be aware of and make authorization for any transactions. Second, I for one am still not convinced how the Italian national treasurer can not be at least found to be culpable of gross negligence in this case. Pleading ignorance is no defense for them. If anything they should be fully investigated and asked to resign, if for nothing more than their incompetence in recognizing and preventing such a long lived scheme. Similarly simple and easy control measures are left unimplemented in Baha'i institutions. Blame incompetence, ignorance or a childish innocence. Whatever the reason, it is plain stupid to not have them.

ACCOUNTABILITY My fellow Baha'is usually bristle at that word since we believe that the institutions are not to be held accountable to their community. But this only extends to decisions. I'm speaking of management. An NSA should be held accountable to its community for mis-management, as this case clearly illustrates. If you are incompetent, you have to answer to the community. Period. The principle of non-accountability is not a free pass for negligence and idiocy.

TERM LIMITS This is a much broader concept than I can do justice to here but put plainly it means that individuals have a limit to the number of years they serve in Baha'i institutions. In almost all Baha'i communities, large and small, we find that a small group of individuals dominate the elected and appointed institutions year in and year out. This has sadly become the norm. The consequence is that these individuals start to create little fiefdoms and get quite comfortable. Even getting a sense of entitlement. **Can anyone doubt that Franco Ciccherini could have perpetrated such a massive (both in length and in quantity) fraud had we had term limits which limited his access to the highest levels of administration?** There are many, many other benefits to term limits beyond the prevention of fraud and crime within the administration. I will explore this topic in more detail at a later time and hope to do justice to it.

It is my hope that the Baha'i community in Italy will learn from this tragedy, rebuild, move on and continue to grow. And that Baha'is elsewhere will use this opportunity to avoid similar painful learning experiences by beginning to consult on how to increase transparency and accountability with the institutions; how to implement common sense control measures and how term limits can benefit the community.

Posted on March 3, 2007 by Baquia

Courtesy : http://bahairants.com/financial-scandal-rocks-italian-bahai-community-209.html

Baha’i government would be totally tyrannical

The Baha’i Administrative Order, developed by Shoghi Effendi, and derived from the writings of Baha’u'llah and Abdu’l-Baha, is a badly flawed and ineffective mode of government, which would naturally take over an area if the Baha’is ever became the majority of any place on Earth. Here’s why that must NEVER happen:

First, Baha’i elections are run in such a way that there are no nominations, campaigning is forbidden, and the top nine members that get the most votes are elected. As a result, incumbents are virtually guaranteed to win, turnover is extremely low, and the policies of adminstrative bodies cannot be challenged by outsiders at elections. There is no freedom in such elections.

Second, consider this quote from Baha’u'llah himself: Consider the pettiness of men’s minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.

Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

Say: True liberty consisteth in man’s submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

I think George Orwell would call this sort of thing “doublespeak”. Of course, if you are a Libertarian, this is total nonsense to you. War is peace, freedom is slavery, ignorance is strength. NOT!

Third, Baha’ullah himself made many laws in his writings that for Baha’is can never be challenged or overturned, not even by Baha’i administration bodies. Even worse, the interpretation of those laws by Abdu’l-Baha and Shoghi Effendi also cannot be challenged or overturned. The legislative functions of those bodies, including the

Universal House of Justice, are thus extremely limited. Baha’is have NO real freedom!

Consider this testimony from another ex-Baha’i:

http://www.bahai-faith.com/ex-Bahai-10.html

I used to be a member of the Baha’i Faith, and though it has some very good points, it ultimately fails to pass the test of independent investigation. **Baha’is usually seek an image as being very liberal and open-minded, to attract seekers no doubt. Once within the community however, you are very limited in terms of how you should feel about any aspect of life… it has to be the “Baha’i Way” or no way. In fact, you may find yourself in a ridiculous situation if you have unique family situations…**

Are you adopted? Oh, too bad if you were wanting to get married…. Better hope you can track down your biological parents, or you will face a real nightmare, because you need their permission before you can marry if they are still living. If they, let’s say, don’t like “negroes” and you want to marry interracially, then despite the fact that they have never seen you before in their lives (because they dumped you at an orphanage) you are forbidden to marry, and face severe penalities if you do so anyways. Have you, or anyone you know, had an experience where you faced a four fold conflict with: the love of your life, a biological parent you’ve never met (or a hard-headed parent with prejudices against your love’s race), the Baha’i religious administration, and your own conscience.

Then why bother to have a UHJ at all? It is toothless!

What is the religion Baha'i about?

1. How new members are found ?

Baha'i Faith: There are secrets but these secrets are not known to the poor, innocent, newly converted Baha'is. **Does the common baha'i know that the Baha'i Elections are fully controlled by the "All Male, Supreme, All Infallibale, Haifan Organisation"? Do they know this, that these are not spiritual but highly fraud and controlled? there are many secrets and are available on the internet. Search on google for Pakistan Baha'i Election Fraud, Baha'i Control on their Electoral System, Baha'i Election fraud in India.**

2. How funding is obtained? Baha'i Faith: Has commercial businesses, they collect money from poor Indians, Burmese, Nepalis, Pakistanis in the name of Community Banking and then use these funds for proselytizing. Also auctions are held of different used Clothings of Baha'i Leaders for fund raising. If they know (and they actually know) that you have money, they (Especially Iranian Baha'is) will start motivating you to give the **HUQUQULLAH, which is then transferred to UHJ in Haifa and it is then used to maintain Huge Gardens on Mount Carmel.** Some of the fund is used for Pioneering purpose and it is allocated by the Counselors to its own people, sometimes exceeding 15000 US$ a year. There are huge financial scams in the Baha'i community. Just google to learn more, Search for Baha'i financial scams in Dubai, India, Italy, Pakistan, Africa, Iran etc.

Recently a Saree (Indian Dress) of Ruhiyyih Maxwell was auctioned to raise funds for Baha'i activities.

3. Charismatic central figure.

"Baha'i Say: There is no clergy, paid or unpaid" Totally false!

There are no clergies but there are Counselors and ABMs. The ABMs are religious Police just like the one in IRAN and the Counselors are purely MULLAHs. They are those conducting difficult and important lectures on the subjects such as Covenant, Huququllah, Covenant Breaking, Baha'i Elections, Ruhi 8 etc. These are Baha'i MULLAHs and everybody is supposed to OBEY them without any questioning. You cannot be critical of them. Otherwise you are considered Critical of UHJ, the Supreme Baha'i Body. If you ask questions to them, you are considered weak in Covenant. These Counselors and ABMs are mostly paid huge amounts for their services. These amounts are called as "Living Assistance"

4. Investigation of truth Baha'i Say: Baha'is are encouraged to investigate all religions, and to appreciate truth no matter where it is found.

Totally Wrong.

Baha'is are strictly not allowed to read the material of other Baha'i Sects. **They are told to immediately delete all the mails / emails received by the "Critics" or Baha'is of other denominations.**

5. Behavior control, as defined by Hassan. Baha'i Faith: **Many Baha'is are Alcoholic.** Behavior is fully controlled by the Supreme Baha'i Administrative Bodies. Once Baha'i Administration declares any fellow as a "Covenant Breaker" then other Baha'is are supposed to totally boycott / shun him even if he be your brother.

This is what I found, the advice of UHJ to Baha'is "There is no excuse for believers continuing to associate with ... and those who, knowing everything, still insist on doing so, should be shunned by their fellow-Bahá'ís. The same applies to people who have left the Cause and associate with ..."

6. Thought control ! Baha'i Faith: The "Ruhi Institute" is specially meant to brainwash the newly converted. **Read Ruhi Book 6 and learn yourself.**

7. Emotional control! Baha'i Faith: Exactly same here, Guilt and fear are often used to control members, including alternating praise and public humiliation (if you are critical of this cult) or forced confession, and indoctrination (Shunning) against leaving the group. **Small mistakes are fined with the taking of "Voting / Administrative Rights"**

8. What happens when people leave the religion Baha'i Faith: Exactly Same with the Baha'i Cult. **Search the Phrase "Non-association with Covenant-breakers" and read the teaching of Baha'u'llah, Abdul Baha and Shoghi Effendi.**

"SO BAHA'I FAITH IS ACTUALLY A CULT" "THE MOST DANGEROUS NWO CULT" Source(s): **http://bahaicultfaq.blogspot.com**

Bayanis (Azalis) throught the world celebrate New Year 165

[caption id="attachment_582" align="aligncenter" width="405"] Siyyid `Alí Muḥammad Shírází (Báb)[/caption]

Today (23 April 2012) is the 1st of the month of Baha' (splendor) and so the beginning of the Year 165 of the Bayani calendar. **Unlike the Baha'is who illogically calculate this calendar from the Naw-Ruz of 1844, according to the diary of the Bab Himself reproduced in the Book of the Five Grades (kitab panj sha'n), the Bayani calendar began as of March 20th 1850.** Also unlike the Baha'is the Bayani calendar possesses no intercalary days to make up for the 365/366 solar year cycle deficiency. The calendar of the Bab follows a strict scheme of 361 days (19 x 19) so that the beginning of every new year falls on a different day than the one previous. This is because the Bayani calendar is supposed to reflect and symbolize the all-things/kullu-shay' (19 x 19 = 361).

Given the occasion, I would like to here extend a heartfelt happy new Bayani Year to the Bayani community of Iran and abroad, and hope that our collective efforts to set the historical record straight against 146 years of orchestrated persecution by the Baha'i establishment with their anti-Bayani Baha'i propaganda and historical whitewashes - which the Western establishment has helped them diffuse - will finally begin to pay off. This Year of 165 should be a significant year since 165 is the abjad numerical value of there is no god but God لا اله الا الله

Nima Wahid Azal Official website of the Bayani Community http://bayanic.com

Five clear lies of 'the most great Hypocrite' Abdul Baha

In this article I want to point out some of the predictions of the so called ‘Great Baha’i Leader’ Abdu’l Baha which never came true. All those predictions proved that he was a Fraud and a Great Liar.

[caption id="attachment_586" align="aligncenter" width="590"]

Abdu'l-Baha in St Paul Minneapolis 1912[/caption] [caption id="attachment_589" align="aligncenter" width="590"]

Abdu'l-Baha kissing Sarah Farmer Green Acre[/caption]

Abdu’l Baha narrated in the book “Some Answered Questions” (Mofavezat) in the Chapter 11: Commentary on the Eleventh Chapter of the Revelation of St. John, page No.29 & 30.

“In each cycle the guardian and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were heads or chiefs of the tribes; in the time of Christ there were twelve Apostles; and in the time of Mohammad there were twelve Imams. But in this glorious manifestation there are twenty-four, double the number of all the others, for the greatness of this manifestation requires it.”

It is clear from the above that Abdu’l Baha believed that the successors of the past prophets were twelve in number and the successors of Baha’u’llah will be Twenty Four as the manifestation of Baha’u’llah is a glorious manifestation. Abdu’l Baha himself was the first successor and he himself appointed the second successor and the guardian of Baha'i Faith in his life time to Shoghi Effendi. He has written in “Will and Testament” in many places in different manner. He has stated very clearly about the guardianship and different stations of Shoghi Effendi in his Will. Among all those stations the very important station is the Permanent Headship of the Universal House of Justice. Means the Universal House of Justice will always be headed by the Guardian of the faith. And remaining twenty two guardians, who will succeed to Shoghi Effendi, will be from the male children of Shoghi Effendi. Refer the Will and Testament of Abdu’l Baha:

“O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi--the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,--as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents.

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not; neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God... The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God...

O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:--"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him. The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor.

This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (i.e., secret ballot).

Will and Testament of Abdu’l Baha, page No.11, 12 & 13.

By paying attention to the above writings of Abdu’l Baha it is clear that all these things are the hidden news (Akhbar e Ghaibi) from Abdu’l Baha as well as the constitution of the Baha’i Faith. The following results can be derived from the above text:

That in the life time of Shoghi Effendi who was the Guardian after Abdu’l Baha, the Universal House of Justice will be established. And it must be established. That the Head of the Universal House of justice will be Shoghi Effendi and the members of UHJ who are the pillars of the cause of God should obey Shoghi Effendi and whoever disobeys him, disobeys the God. And Shoghi will rule over the Universal House of Justice while all the member of UHJ will be under him. Means Shoghi had the right of dictatorship. **That Shoghi will have a male child**

and his child will also have male child. Progeny of Shoghi will continue. Guardianship after Shoghi Effendi will be fixed by his Will and it is incumbent upon him to appoint guardian in his life time. That the guardianship must be in the male child of Shoghi Effendi means he should have first child as male and not the female (Because the women are having no right to be the member of Universal House of Justice then how they can be the head of the UHJ). And if his glorious lineage not be matched with a goodly character then must he (the guardian of Cause of God) choose another branch of Baha'u'llah (Aghsan) to succeed him.

God proved all these forecast wrong.

Firstly: Shoghi Effendi died and Universal House of Justice could not be established. He died in the year 1957 in London and UHJ was established in the year 1963. This was the first lie of Abdu'l Baha.

Secondly: There should be a head of the Universal House of Justice and must be the Guardian of Cause of God. Universal House of Justice of Haifa established without the guardian. This was the second lie of Abdu'l Baha.

This was the time when Baha'is divided in to different sects. Charles Mason Remey proclaimed himself the second guardian of the Baha'i Faith and wrote to Baha'i World that the Universal House of Justice should be established in his (Charles Mason Remey) guardianship. After his demise, group of Mason Remey divided into many groups but a major group of Remey is spread throughout the world and even in Inida. Head of this group Joel Bray Marangella lives in Australia. Many people have claimed as successor of Remey. Internet is the best source to know the details.

[youtube=http://www.youtube.com/watch?feature=player_embedded&v=WYnjWvjHf1o]

Thirdly: Shoghi Effendi died without a child (male and female). When his first born could not come into existence then what about his lineal descendents? This was the third lie of Abdu'l Baha.

Fourthly: Shoghi Effendi died without appointing his successor. Thus the disputes started among the Baha'is. Some of them like the goats and sheep attached with them, and gave their milk and skins to the Haifa and some of them scattered here and there and some of them joined Mason Remey, Jamsheed Maani, Neal Chase, Joel Marangella, Jacques Soghomonian and others. Presently there are seven or eight sects of Baha'is. Shoghi died without appointing his successor. This was the fourth lie of Abdu'l Baha.

In short the Wills of Abdu'l Baha humiliated and insulted him completely after about 45 years and made clear to everybody that he was a fraud and a big liar. All his commandments about Shoghi Effendi remained aside and establishment of Universal House of Justice caused the disputes and sects instead of unity and peace.

Surely God punishes and humiliates the liars.

Abdu'l Baha forecasted twenty four successors of Baha'u'llah. It ended with the first successor only. This was the fifth lie of Abdu'l Baha.

Fazil-i-Mazanderani in his book “Amr-u-Khalq” tried to darn and justify the fifth lie of Abdu’l Baha and wrote:

“The twenty four holy souls which are “Adilla-i-Ism-i-Azam” are 19 souls, 18 Huruf-i-Hayy (Letters of Living) and one is Primal Point (Bab) and five souls are hidden in Malakoot-i-Asrar. Wisdom demands not to mention it. It will be mentioned later.

(The title "Letters of the Living" (Huruf-i-Hayy) is used specifically to refer to the first eighteen followers of the Bab who became believers in his Revelation. Abdu’l Baha and Shoghi Effendi are not from Letters of Living).

It is surprising that Fazil e Mazanderani had included the Bab and eighteen Huruf-i-Hayy among the twenty four successors of Baha’u’llah while according to Baha’is Bab himself was a Manifestation. He was the Forerunner of Baha’u’llah. His advent was before Baha’u’llah and his cycle was ended before him.

He thought that by changing the word of guardians and holy souls (Ausiya and Asfiya) used by Abdu’l Baha as “Adilla-i-Ism-i-Aazam” will confuse the people and hide the lies of Abdu’l Baha.

Why he had hidden Abdu’l Baha and Shoghi Effendi along with those five souls? We do not know who will inform to the Baha’i World about those three souls after the death of Fazil-i-Mazanderani? In fact darning the words of Abdu’l Baha is to lessen the eloquence of the words of Abdu’l Baha.

Anyway from the above it is clear that whatever Abdu’l Baha forecasted all those forecasting became the cause of his humiliation. And guardianship could not continue even after the darning and justifications of Fazil-i-Mazanderani. **Today Baha’is are fighting in this matter.**

I hope the callers of “Independence Investigation of Truth” will independently investigate the truth.

Email from an ex-student of New Era School, Panchgani -INDIA

Extracted from : http://panchgani-bahais.blogspot.com/2011/10/email-from-ex-student-of-new-era-school.html

Wednesday, 19 October 2011

Proselytizing Baha'i faith in schools is unethical and immoral

[caption id="attachment_595" align="aligncenter" width="400"]

Finding Receptive Souls and Teaching Them Directly[/caption]

I was a student of New Era School and I will not hesitate in accepting that a full scale Proselytizing goes on in the school in the name of Children Moral Classes. To be honest I have to say here that I did accept the Baha'i Faith for a while for which I was given a declaration card to sign stating that I believe in Bahaullah and Abdul Baha. Therefore I was not at all surprised to see your blog which points towards the Baha'is Proselytizing the Faith to the tiny tots in the Schools in India in the name of Community development. The methods adopted by the Baha'is are dangerous and deceptive as the children are not mature enough and cannot realize what is the actual purpose of these courses. But the fact is that whatever Baha'is are doing is just the order of their apex organization the Universal House of Justice. To support my point, I am reproducing the following extract which has been taken from Baha'i newsletter, 'Reflections on Growth' - Number 25, August 2009, Page 6 Prepared under the auspices of the International Teaching Centre for the institution of the Counselors.

For reading this Message one should first understand the secret Baha'i vocabulary.

Baha'i Terminologies	**Actual meaning**
Universal House of Justice	Centre of Baha'i Faith in Israel
Faith, Cause	Baha'i Faith
Teaching	Proselytizing
Teaching Methods	Ways of Proselytizing
Embrace the Cause	Accepting the Baha'i Faith

"Finding Receptive Souls and Teaching Them Directly"

I*n describing an intensive program of growth, the Universal House of Justice in its 27 December 2005 message explained that the objective of the expansion phase was* ***“to widen the circle of those interested in the Faith, to find receptive souls and to teach them.”*** *The question that might arise is “What’s the best way to teach these souls?” This is answered in the same paragraph of that message: “Experience suggests that the more closely teaching approaches and methods are aligned with the capacity acquired from the study of the institute courses the more rewarding the results.”* When studying Ruhi Institute Book 6 “Teaching the Cause,” we learn to distinguish between sharing information about the Faith and conveying concepts that will help a seeker recognize the **station of Bahá’u’lláh and embrace the Cause.** The teaching method that participants strive to emulate is the one informally referred to as “Anna’s presentation.” This is offered as a model of how to teach the Faith directly, with the aim of inviting an individual to join the Faith at the end of the presentation. Believers all over the world have been striving to align their teaching approaches with the learning acquired in Book 6 and are recording outstanding results from this direct method of teaching. A few words should be said in relation to the term direct teaching. Shoghi Effendi Characterized direct teaching as “an open and bold assertion of the fundamental verities of the Cause” whereas indirect teaching, he wrote, is “a less direct and more cautious method of teaching,” consisting of presenting........

India

A well-prepared home front pioneer can affect the lives of many people and become the catalyst to rapidly accelerate the development of a community. One such sterling example is recounted below. A curious 16-year-old noticed a group of people in another village studying together. When he inquired about what they were doing, he became intrigued by the quotations they were discussing and asked the tutor if a similar course could be held in his own village. He and the tutor arranged to carry out a 22-day institute campaign, and he made certain that his friends and relatives attended. However, this same youth was unable to attend the sessions regularly. He was determined to go through the full sequence of courses properly and was sent to the residential Intensive institute courses held at Panchgani. The experience of this youth at Panchgani proved to be extremely useful because there the service component was emphasized, enabling him and his fellow participants to build different capacities. During his time there, that youth resolved to give three months of service to the Faith when he completed the sequence. After only a few days back home with his family, he left to serve as a short-term pioneer in a neighboring cluster. In the beginning, this stalwart youth faced many challenges at his post. The participants of the first study circle he started were not serious. Then with another Bahá’í he taught the Faith to 10 people in a different locality. They started a study circle for those 10 and finished Book 1 in four days, but the participants did not attend regularly. Then they started having the classes weekly. Six participants went through the sequence of courses up to Book 6.

> Slowly he was learning to keep the participants motivated to go through the program. This young pioneer also made sure that, along with studying the text of each book, his participants carried participants carried out acts of service. Thus, when they finished Book 1, he asked them to start devotional gatherings. After Book 3, he encouraged them to start children's classes. Some of them joined him in teaching while going through Book 6. Then the pioneer started another study circle in a third locality. There were four participants in this study circle who moved up through Book 3. Consequently, within months, this pioneer was directly working with 10 people: six in Book 6 and four in Book 3. But that is not the complete circle of influence of this inspiring young man—through those 10 people he was able to influence the lives of more than 100 others! The total activities established by participants of his study circles included 6 regular devotional gatherings, 3 children's classes, and 1 additional study circle, which all together attracted a total of 104 participants. In addition, many of these friends are now taking part in teaching teams during collective teaching campaigns. Clearly, the consecrated efforts of one individual had the power to change a community. His three months of service turned into nine, and in the end he decided not to leave his post until an intensive program of growth had been firmly established."

From : Reflections on Growth, Number 25, August 2009, Page 6

Need I say more? From the time New Era school has been established there are cases of 500 conversions to the Faith. Countless others are sympathetic and support the cause by large donations – cash and kind. **My dear countrymen, be cautioned !!!!!**

These are prophecies about Bahaullah?

I was doing some research and came across this site:

http://bci.org/prophecy-fulfilled/founders.htm claims that these are prophecies:

Since I was raised Christian I'll deal with the Christian "Prophecies".

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of heaven will be shaken; then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other."--- **Matthew 24.29-31**

That was referring to Jesus, the son of man and son of God were just titles for him. I'm not sure if Jesus was God or if Christianity is even true anymore but that's not the point- this was not a prophecies about Bahaullah.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter... he shall teach you all things." --- **JESUS- John 14**

He was talking about the Holy spirit. Whom he gave to his disciples when he allegedly rose from the dead. And if it is a prophecy about someone who came after him what about Muhammad?

"Him that overcometh... I will write upon him the name of my God, and the name of the... new Jerusalem... and I will write upon him my new name." --- **JESUS- Revelation 3**

Well, Revelation is a book written by a mad man or it was talking about the Roman Empire or maybe Baylon empire using symbols and taken as a prophecy either way, no one sane takes this seriously.

I'm sure Muslims will have the same issues with the so called Islamic prophecies. **So my question to the Bahais here, are they any actual prophecies about Bahaullah in the worlds religions or are you just interpreting religious writings to suit your religion?**

Seon

Courtesy: http://groups.google.com/group/talk.religion.bahai/browse_thread/thread/2131e56e744fc700#

False facade of 'Unity' and 'Love' by Bahais

Let all non-baha'is realize the FALSE facade of 'unity' and 'love for all people' portayed by the BAHA'I universal House of Justice.

peace
love unity
WHEN?
anjaanblog.blogspot.com

Please read my posts and one can deduce that Baha'is ARE NOT ABLE to answer logically- safe to make derogatory remarks.

INDIVIDUAL CONSCIENCE is NOT TOLERATED BY The Baha'i authority- BAHA'I universal HOuse of Justice---- this is discussed in details by Martin(Baha'i mathematician from Canada- member of the all male 9 members of BAHA'I Universal House of Justice).

Any Baha'i member with individual conscience is SUMMARILY threatened with expulsion and ostracized by his-her own Baha'i family.

Take a look at Shirin -Iranian Baha'i girl raped for a period of 10 years by her own Iranian Baha'i father (who has been a long standing chairman of the National Spiritual Assembly of Peru). In this case Martin and his 8 'divinely' inspired members of BAHA'I universal HOuse of Justice decided to shut Shirin up for 3 years by KIDNAPPING HER IN Peru and placing her in a mental institution.

When Shirin complained bitterly, the 'divinely inspired' members of BAHA'I universal HOuse of Justice THREATENED Shirin-THE VICTIM- by blackmailing her and causing an unheard trick=== SPIRITUAL EXTORTION.

To many, the Baha'i cult is a dangerous PLAGUE - that plans to take over the world through a Middle Eastern Theocracy- whereby non-baha'is will be forced into financial ruin (through the laws of baha'i inheritance- THE AQDAS).

The Baha'i cult had in fact MISLEAD its own followers into believing that THE LESSER PEACE would be instituted by the end of the 20th century. THIS HAS NEVER HAPPENED

This STUPID prediction was based on the book of Daniel that was supposed to have occured in 1957 then re-written by Baha'is to occur by the end of the 20th century.

NOW, why do Baha'is refer so often to the Bible when at times, Baha'is do not believe that the Bible is entirely authentic. Baha'is choose what they want to portray- and make 'fun' of Christians for their belief in the physical ressurection.

Here is a link to Baha'i views on the "lack of authenticity of the HOLY BIBLE"= ----http://bahai-library.com/uhj/holy.scriptures.html

Baha'u'llah is CAUGHT misquoting the Bible in the Gleanings- "As to the question raised by...in connection with Baha'u'llah's statement in the 'Gleanings' concerning the sacrifice of Ishmael; although this statement does not agree with that made in the Bible, Genesis 22:9, the friends should unhesitatingly, and for reasons that are only too obvious, give precedence to the saying of Baha'u'llah, which, it should be pointed out, is fully corroborated by the Qur'an which book is far more authentic than the Bible, including both the New and Old Testaments. The Bible is not wholly authentic, and in this respect is not to be compared with the Qur'an, and should be wholly subordinated to the authentic writings of Baha'u'llah." **(From a letter dated July 28, 1936 written on behalf of Shoghi Effendi to a National Spiritual Assembly**

"...we cannot be sure how much or how little of the four Gospels are accurate and include the words of Christ and His undiluted teachings, all we can be sure of, as Baha'is, is that what has been quoted by Baha'u'llah and the Master must be absolutely authentic. As many times passages in the Gospel of St. John are quoted we may assume that it is his Gospel and much of it accurate." **(From a letter dated January 23, 1944 written on behalf of Shoghi Effendi to an individual believer)**

The Baha'i CULT -an offshoot of Iranian Islam- SHI'ITE SECT- has REPEATEDLY tried to discredit the authenticity of the Bible- and then have turned around and have Baha'u'llah make statements that ARE NEVER FOUND IN THE BIBLE.

BEWARE THAT BEING FOULED INTO SUBMISSION BY BAHA'ISM would mean losing INDIVIDUAL RIGHTS AND CONSCIENCE - despite Baha'i rhetoric of independent search for the 'truth'.

Bab and Bahaullah were both false prophets!

If Bahaullah was intended to have a "World Government", he would have been successful in creating it over 150 years ago when he was living. Instead, how ironic it seems, Bahaullah was jailed, beaten, and exiled to Constanople Turkey (which by the way is where the creation of Jesus Christ took place with the Council of Nice and four other Councils starting in 325 B.C.), where he spent all of his life in bondage just like he did the black African slaves. Bahaullah was also diagnosed with a mental disorder, labeled crazy, laughed at by the majority of the people from his own Iranian/Persian country, and basically excommunicated-just like those former Bahais of today, who have searched for the truth concerning the Bahai writings, and came to find out that there are many contradictions in the Bahai writings, and many other Bahai writings are simply just not true. So, These former **Bahais** were either excommunicated, or just left the faith on their own. However, there are still many blind people in the Bahai faith who think that they are right and the majority of the world is wrong. It's just too bad that the **Bahais** are trying to seek truth with a lie. If the first Jesus was created (which he was) and never walked the earth as a human being, then Bahaullah absolutely can not be the second coming of Christ, but a man suffering from delusions of granduer. And, because both the Bab and Bahaullah enslaved other human beings, neither is a "perfect reflection of God" but ordinary human beings who have made mistakes in life just like the rest of us. And, God allowed the Bab to be shot up and killed, so that all people would know that the Bab and Bahaullah were both false prophets and were even denied by God Himself. The millenium always changes with the zodiac. The zodiac changes every 2000 years in accordance with their signs in the night sky. So, there can never be any mistake concerning when events will happen. We are about to experience a changing in the Zodiac-better known as "the latter days". I can't stand liars and deceivers, and the exiled Persian **Bahais** in America and Israel are nothing more than liars and deceivers who can not be trusted!

Why Do Bahais Deny the UHJ Being Clergy?

The **Bahais** have a weird habit of denying truth and reality. One of the many Bahai denials is that bahai apologists insist that there is no clergy in Bahaism. They seem to forget that the uhj, the institution within Bahaism that has the power to legislate laws, excommunicate, etc runs exactly like a clergy being it is a clergy.

[caption id="attachment_613" align="aligncenter" width="399"]

TENTH
INTERNATIONAL
BAHA'I CONVENTION
MAY 2008
HAIFA

Bahai Clergies(or Mullahs)-UHJ-Infallible members of Bahai Faith[/caption]

Bahais like to insist that the clergy is a bunch of paid people who are given duties that are ritualistic and that the uhj is not doing rituals. But the simple fact remains that **Bahais** do regard the uhj as infallible, thus making them a special class of people with bahaism. Furthermore, the UHJ, as I mentioned before, is given the power to legislate and excommunicate people.

Bahais says : ***"Only the institution of the House of Justice is infallible, not the people who make it up."***

Our Reply : **O.K. it means that 6 donkeys + 3 donkeys = 1 horse!!!. What a Logic!!-**

Bahais says : ***"The House of Justice do not constitute a clergy because they are an elected body, not a group of professional priests or ministers***."

Our Reply :You are trying to redefine what clergy. For your information, the Webster dictionary defines clergy as:

"the official or sacerdotal class of a non-Christian religion"

The UHJ definitely falls in that category. **Being elected or not is not the issue, and furthermore, the Pope for example is elected**, thus making another hole in your extremely weak argument. The uhj is a class within **bahais** that are apart from the rest of "regular" **bahais**. Like I said before, they are given the power to legislate, excommunicate, etc. Regular **bahais** just can't go and legislate and excommunicate people.

Reality proves beyond a doubt that the UHJ is a clergy.

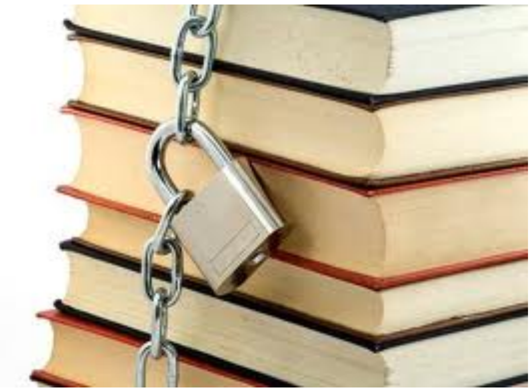
Average Bahais do not have such powers and rights. Average Bahais are not considered infallible either.

So by definition, the UHJ being a special class of people in Bahaism that has the power to excommunicate, legislate, etc is CLERGY, no matter Bahais like it or not.

Why do Bahais continue to insist that they have no clergy? I believe it is because to make Bahaism more "palatable" to people who are fed up with the clergy of other religions. By covering up the fact that Bahaism has a clergy, it is just another example of the deceptive nature of this secular humanist cult dressed up in religious clothing.

Scripture Censorship in Baha'i Faith

Any and all scripture that would call into question Baha'i orthodoxy is censored.



Is there an authorized Baha'i version of the Bab's W&T, no; is there an authorized Baha'i version of the Bab's Bayan, no. Why?, because these scriptures call into question the very legitimacy of the Baha'i faith and of Baha'u'llah's covenantal claims.

If Baha'u'llah's and Abdu'l-Baha's Wills and Testaments are taken as evidence of Baha'u'llah's covenant shouldn't the Will and Testament of the Bab be put forth as a part and parcel of that covenant?

Truth is that the Bab's Will & Testament is unlikely to ever be issued in an authorized Baha'i version because it would have to be so censored and or altered as to make no sense to cover up the fact that according to the Bab's Will & Testament it was Azal and not Baha'u'llah who was given the authority over the Bab's covenant.

Truth is that church fathers whether they be Christian, Baha'i, Buddhist or Muslim are always willing to make things up as they go to cover up any and all inadequacies and inconsistencies in their orthodox scriptures, doctrines and dogmas.

They are willing to leave things out or gloss things over which would show their chosen ideology in a poor light. In short they are more interested in fabrication than they are in the truth as long as that fabrication fits the mold of their personal interpretation.

Thus the Gnostic Gospels were edited out of the Bible. So to do the Baha'i powers that be strictly control, through the review-censorship process, all Baha'i information using their false label of authorization.

Yours Larry Rowe

Where are the 7 million Baha'is ??

From the late Jackson Ingram-Armstrong:

The Encyclopedia Britannica numbers were provided by Baha'i apologists, and EB has fallen to so low an estate that it simply prints what is provided.

There are virtually no Baha'is in continental Europe. 700 in Holland, similar in Spain, 2,000 each in Germany and France, fewer in Italy. From a demographic point of view this may as well be "zero."

There are rumored to be about 5,000 in the UK but who knows what that means, and it is not a lot anyway. Likewise the former Soviet Union has very few Baha'is. Almost none in China. So, with Europe, Eurasia and China out of the way, where are they?

There are 60,000 adult Baha'is with good addresses in the US, 12,500 in Canada. So much for North America.

There are 2,000 at most in the Arab world. There were less than 100,000 registered before the Revolution in Iran. Maybe 10,000, mostly Iranian refugees, in Turkey. Maybe 25,000 in Pakistan (mainly former Hindus, mainly rural peasants). So the Middle East is likewise very small.

There are 10,000 in Thailand. There were 100,000 in Vietnam before the revolution, but few are likely to remain. There are very few, then, in all of Southeast Asia. There are only a couple of thousand in Japan, and a similar number in Korea. East Asia is a wash.

All that is really left is Latin America, subsaharan Africa, and India. **2 million are claimed in India but insiders say the true number of real Baha'is there is closer to 100,000. Indians like to 'join' things, but go on being Hindus.** I very much doubt there are millions of Baha'is in Latin America (Mexico appears to have almost none, e.g.). Columbia and Bolivia at one time had a few tens of thousands each, to my recollection, but that is not the same as millions.

I can't speak for subsaharan Africa. The biggest community was Uganda with 100,000, but it has been greatly disrupted in the last 2 decades by war and dictatorship, and one doesn't know how many are left.

Prominent Baha'is of India involved in Criminal Activities!

http://www.hindu.com/2006/08/19/stories/2006081914800400.htm

The Delhi High Court on Friday stayed the arrest of the trustees and management committee members of Delhi's Lotus temple, till September 25 on a complaint registered with the Delhi Police.

[caption id="attachment_629" align="aligncenter" width="404"]

Lotus Temple,India-A center of Baha'is irreligious activities[/caption]

Justice A K Sikri directed the Economic Offence Wing(EOW) of the Delhi Police not to arrest the trustees and management committee members of the Lotus temple, founded by the Bahai faith, till the next date of hearing.

Trial Judge Kamini Lau, on the complaint of some of the former employees of the temple, had directed the Delhi Police to lodge acomplaint against the trustees and management committee members who **were allegedly involved in smuggling of classified defence documents, hawala transactions and religious conversions**.

The trustees and members, some of them from Iran, also procured about 80 Indian passports by submitting false address proof, Counsel S S Tripathy and Sandeep Jain said. Incidentally, Zina Sorabjee, the wife of former Attorney General of India Soli Sorabjee, is one of the trustees. UNI

Bahaullah's Claims and the Reality

Making a claim is one thing, but backing it up is another matter! Bahaullah is the founder of the Baha'i Faith. At wikipedia.org site we find that Bahá'u'lláh, the divine founder of the Bahai Faith, has made the following claims:

http://en.wikipedia.org/wiki/Bah%C3%A1%27u%27ll%C3%A1h

[caption id="" align="alignnone" width="150"] Mirza Husayn Ali Nuri (Bahaullah)[/caption]

Bahaullah's Claims:

1-Bahá'u'lláh declared that he was the "Promised One" of all religions, fulfilling the messianic prophecies found in world religions.[1]

2-He stated that his claims to being several messiahs converging one person were the symbolic, rather than literal, fulfilment of the messianic and eschatological prophecies found in the literature of the major religions.[1]

3-Bahá'u'lláh's eschatological claims constitute six distinctive messianic identifications: from Judaism, the incarnation of the "Everlasting Father" from the Yuletide prophecy of Isaiah 9:6, the "Lord of Hosts"; from Christianity, the "Spirit of Truth" or Comforter predicted by Jesus in his farewell discourse of John 14-17 and the return of Christ "in the glory of the Father"; from Zoroastrianism, the return of Shah Bahram Varjavand, a Zoroastrian messiah predicted in various late Pahlavi texts; from Shi'a Islam the return of the Third Imam, Imam Husayn; from Sunni Islam, the return of Jesus, Isa; and from Bábism, He whom God shall make manifest.[1]

4-While Bahá'u'lláh did not claim himself to be either the Hindu or Buddhist messiah, he did so in principle through his writings.[1]

5-Later, `Abdu'l-Bahá stated that Bahá'u'lláh was the Kalki avatar, who in the classical Hindu Vaishnavas tradition is the tenth and final avatar (great incarnation) of Vishnu who will come to end The Age of Darkness and Destruction.[1]

6-Bahá'ís also believe that Bahá'u'lláh is the fulfilment of the prophecy of appearance of the Maitreya Buddha, who is a future Buddha who will eventually appear on earth, achieve complete enlightenment, and teach the pure Dharma.[45]

7-Bahá'ís believe that the prophecy that Maitreya will usher in a new society of tolerance and love has been fulfilled by Bahá'u'lláh's teachings on world peace.[45]

8-Bahá'u'lláh is believed to be a descendant of a long line of kings in Persia through Yazdgerd III, the last monarch of the Sasanian Dynasty;[2] he also asserted to be a descendant of Abraham through his third wife Keturah.[46]

It is easy claiming something, but the test is; can he back it up?

from Judaism, the incarnation of the "Everlasting Father"

Doesn't the "Everlasting Father" means that this divine Father does not die and he is living in Heaven forever? But, Bahaullah (1817-1892) died at age of 75, like any other human being.

from Christianity, the "Spirit of Truth" or Comforter predicted by Jesus in his farewell discourse of John 14-17 and the return of Christ "in the glory of the Father"

The whole theology of Christianity evolves around the "Original Sin" and "Virgin Mary". But, Bahaullah was born to his parents, and he had three wives and a dozon children. This looks Bahaullah, as the Returning Jesus, entirely has abolished the whole notion of the Christianity! Besides, the First Jesus could not be killed, he resurrected himself and he ascended to Heaven. But Bahaullah as the Returning Jesus unfortunately had lost this capablity and he died and he got buried under six foot earth!

from Shi'a Islam the return of the Third Imam, Imam Husayn.

In Shia Islam, they do not expect the return of the third Imam; Imam Husayn! They expect the return of the tweleveth Imam, Imam Mehdi; he is the "Promised One"! Imam Mehdi is supposed to reveal his identity at a designated time, and conquer the whole world and glorify Islam.

It is worth mentioning that Imam Mehdi, the twelveth Imam, was born in 868 AD and according to Shia Islam he was hidden by God at the age of five. He is still alive but his identity is concealed. He is waiting for the time that God has decreed for his return. So, Imam Mehdi has been living over 1100 years, and upon his return he will be victorous over the evildoers. But, Bab (1819 -1850), the initiator of the Bahai Faith, claimed that he was Imam Mehdi, and he got killed by the verdict from the Shia Clergies for heresy. One might ask why the Returning Imam Mehdi (Bab) got killed without fulfilling his mission!?

From the outcome of Bab's life, we can conclude that either Bab was an imposter! Or, the Shiete Faith has a false prophecy! In either case that makes Bab an imposter! Because, when you claim that you are the "Promised One" and you have showed up to complete your mission, then you are obligated to deliver the promised prophecy. Any failare, for any reason, negates the assumed claim.

While Bahá'u'lláh did not claim himself to be either the Hindu or Buddhist messiah, he did so in principle through his writings.

Budda taught people how to live their life without invoking God in his teachings. But Bahuallah, as the Returning Budda, gave his new instructions to people from his divine state of being! Then, we can conclude that Budda was wrong ignoring God in his early instructions!

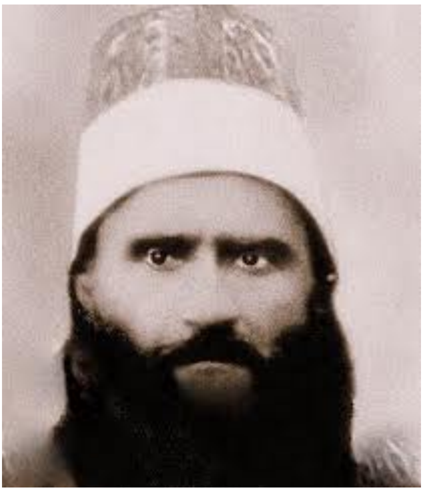
It looks there is no limits for Man's Arrogance! As soon as few people admiring us for our cisma or our talent, we tend to boast our status beyond any known deity! Because this Returning Jesus who is fulfilling the prophecies of all the other religions is far more complete than the Jesus who fulfilled just the Jews prophecies.

Hitler said and I paraphrase it; when you make an unbelievable lie the people tend to believe you! And the reason for that is so simple; they rationalize that this has to be true otherwise nobody dare to make this kind of outrageous lies and get away with it! In this case, Bahaullah claimed to be the embodyment of the Most Revered "Promised One" of all the religions, and Bahais are believing him whole heartily! The amazing part is, that most Bahais are highly educated and very informed people. And I thought no man could be this Gaullible, especially when you can read these kinds of evidences!

Why I believe Baha'i is false!!

My initial impression of the teaching of Bahá'u'lláh was favorable. After all, the objectives of peace and regeneration of the world were noble and desirable. However, noble objectives are not sufficient to substantiate the reality of its claim to be the ultimate explanation of supernatural reality.

What about the many cases of martyrdom of believers in the Bab and in Bahá'u'lláh? Do not these lend credence to the Baha'i faith? Much as one is emotionally inclined to do so, I believe this is insufficient to constitute proof of supernatural reality.



[caption id="attachment_645" align="aligncenter" width="209"] Mirza Husayn Ali Nuri(Bahaullah)[/caption]

Bahá'u'lláh proposes that divine revelation occurs in stages This is the concept of **progressive revelation**. Each stage is suitable for the level of human understanding at that particular stage in history. He proposed that he is the ultimate Messenger of God and constitute the Messiah hoped for by the Jews, the triumphant return of Jesus Christ and the long-awaited return of Imam Mahdi.

This audacious claim is nonetheless a **theory**. Any theory purporting to explain the divine is attempting to explain a reality in the supernatural realm. As such, it must stand up to the scrutiny of tests of supernatural reality.

If the writings associated with the theory contain historically supported events which cannot be explained by nature, then it constitutes evidence that the theory probably describes a supernatural reality.

The two objective tests of supernatural reality are accurate predictions of future events and performance of miracles.

Prediction of future events constitute one type of evidence of supernatural reality if the likelihood of those events taking place by chance is extremely remote.

Other than three predictions, I have yet to find other predictions in the life and works of Bahá'u'lláh which have come to pass in secular history

Behá'u'lláh claimed that the Báb had predicted his coming.

The Báb had declared that his own revelation as the "door" to the Imam Mahdi was not final, and that he would, at some future time be succeeded by **"Him whom God shall manifest".** At the same time the Báb had laid it down that the time of this promised deliverer's arrival was known only to God, that no one could falsely claim to be him. The Báb also indicated that the next manifestation would appear suddenly and unexpectedly.

After the execution of the Báb in July 1850 by the Iranian government, a number of important Babis put forth extravagant claims of divinity. This included Sayyid Basir-i Hindi of Multan in 1851. He was one of several Babi leaders of the time who claimed participation in divine manifestations, similar in some ways to those claimed by Sufis or mystics Another such person was Sayyid `Uluvv who had made claims to being God incarnate. He resided in the shrine city of Kerbala in Iraq, the site of the tomb of the Imam Husayn.

Thus during those turbulent times, anyone could claim he was "Him whom God shall manifest."I believe Bahá'u'lláh seized the opportunity to declare his divinity and take over the mantle of leadership of the Babis. Thus his appearance as "Him whom God shall manifest" was neither sudden nor unexpected.

Bahá'u'lláh predicted that Sultan `Abdu'l-`Aziz, the Grand Vizer, `Ali Páshá and the associate, Fu'ád Páshá would have their lives taken from them as punishment for exiling him to the prison city of Akka.

It is not uncommon for people to curse their enemies. I believe the likelihood of the curse made by Bahá'u'lláh coming to pass by chance is not extremely remote

What is more interesting is not the prediction coming to pass but the very fact that the curse was made at all. One of the central tenets of Baha'i Faith is belief of common brotherhood of man and that people of the Baha'i should be shining examples to all mankind. I quote form his Writings on the Civilizing of Human Character:

"O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men."

This appears to be contrary to the making of curses. I believe that is is an example of hypocrisy and is totally inconsistent of a man who claims he is the "Manifestation of God." and the epitome of the virtues of God.

Behá'u'lláh predicted that a democracy of the people would rule one day in Iran. If this prediction was made before democratic government appeared on earth, it would have been exceptional. However, Behá'u'lláh was looking at the fledgling democracy in England when he made his prediction. Hence the likelihood of this prediction occurring by chance is not extremely remote.

In summary, the likelihood of these three predictions concerning Behá'u'lláh occurring by chance are not extremely remote and therefore are not sufficient to invoke a supernatural causation.

Performing deeds which are impossible in the natural to occur are known as miracles. Miracles constitute evidence of supernatural reality. I am unable to find examples of miraculous acts performed by Bahá'u'lláh.

Thus there is insufficient evidence for me to be convinced that Bahá'u'lláh's theory of "Progressive Revelation" represents supernatural reality.

How can I explain Bahá'u'lláh's behavior? I like to propose a theory that Bahá'u'lláh has megalomania, a psychological state characterized by delusions of grandeur. Examination of his writings show that this theory is plausible.

Bahá'u'lláh claimed that he was infallible (incapable of failure or error) (the 'Ishraqat circa 1855)

However, he made an error when he pronounced that creation had no beginning. I quote from his 'Writings on the human soul'.

"As to thy question whether the physical world is subject to any limitations, know thou that the comprehension of this matter dependeth upon the observer himself. In one sense, it is limited; in another, it is exalted beyond all limitations. The one true God hath everlastingly existed, and will everlastingly continue to exist. His creation, likewise, hath had ***no beginning****, and will have no end. All that is created, however, is preceded by a cause. This fact, in itself, establisheth, beyond the shadow of a doubt, the unity of the Creator".*

It had been scientifically established that there was a beginning described as the 'Big Bang'. **Thus Bahá'u'lláh was not infallible.**

Bahá'u'lláh's original name was Husayn-`Ali Nuri. Consistent with his condition of megalomania, he renamed himself Behá'u'lláh, the meaning of which is "The Glory of God."

He claimed that he is the Manifestation of God and that no one can recognize God except through Him. (the Tajalliyat circa 1855)

He claims that the various messianic prophecies of earlier religions were fulfilled by his coming. (the 'Ishraqat circa 1855)

He glorified himself in a fashion consistent with megalomania:

"Had Muhammad, the Apostle of God, attained this Day, He would have exclaimed: 'I have truly recognized Thee, O Thou the Desire of the Divine Messengers!' Had Abraham attained it, He too, falling prostrate upon the ground, and in the utmost lowliness before the Lord thy God, would have cried: 'Mine heart is filled with peace, O Thou Lord of all that is in heaven and on earth! I testify that Thou hast unveiled before mine eyes all the glory of Thy power and the full majesty of Thy law!'... Had Moses Himself attained it, He, likewise, would have raised His voice saying: 'All praise be to Thee for having lifted upon me the light of Thy countenance and enrolled me among them that have been privileged *to behold Thy face!"* (Bahá'u'lláh, *Summons of the Lord of Hosts*, p. 149)

If I examine Bahá'u'lláh's claim that the prophets Abraham, Moses, Jesus, Muhammad, Imam Mahdi and Bahá'u'lláh are Manifestations of God, I find something interesting.

None of them claimed to be Manifestations of God except Jesus and Bahá'u'lláh.

Bahá'u'lláh had three predictions to his credit. He performed no miracles. Like any other man, Bahá'u'lláh died and was buried. There was hardly anything supernatural about him.

Baha'i Cult Leader was on the Payroll of the Racist & Imperialistic British Military

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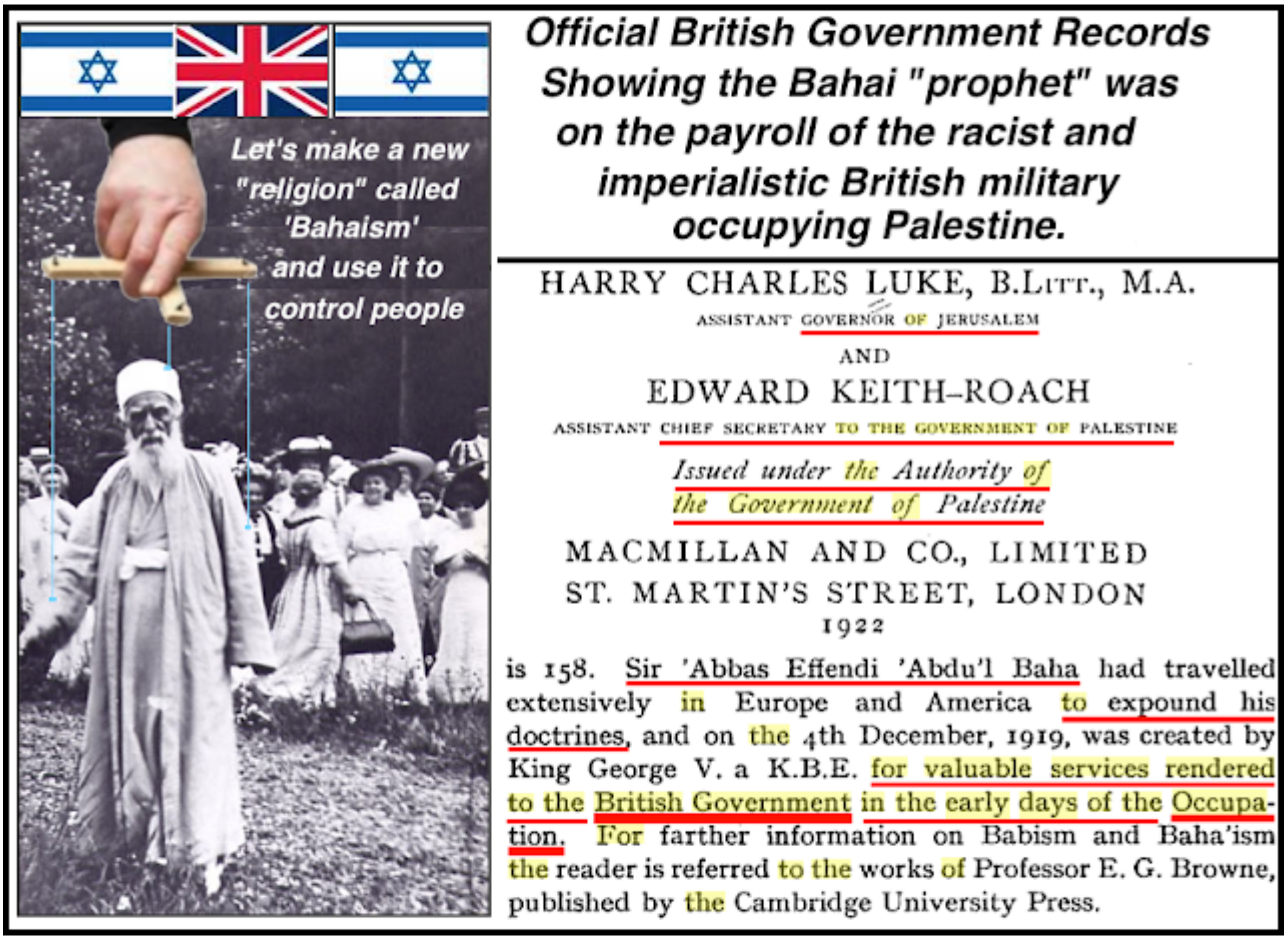
Let's make a new
"religion" called
'Bahaism'
and use it to
control people

Official British Government Records Showing the Bahai "prophet" was on the payroll of the racist and imperialistic British military occupying Palestine.

HARRY CHARLES LUKE, B.Litt., M.A.
ASSISTANT GOVERNOR OF JERUSALEM
AND
EDWARD KEITH-ROACH
ASSISTANT CHIEF SECRETARY TO THE GOVERNMENT OF PALESTINE
Issued under the Authority of
the Government of Palestine
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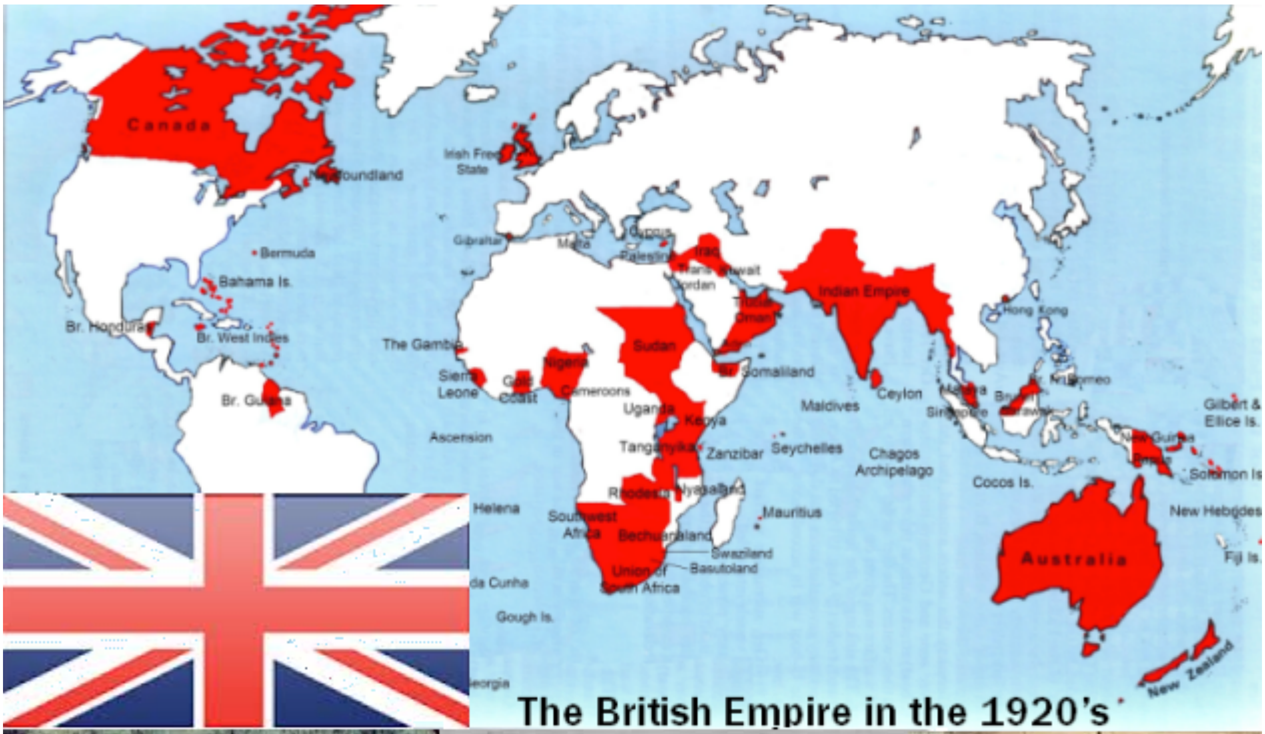
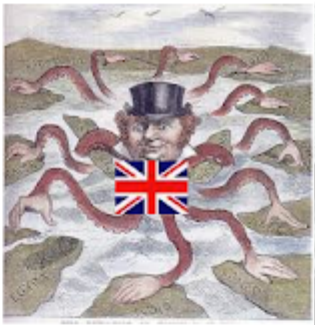
ST. MARTIN'S STREET, LONDON
1922

is 158. Sir 'Abbas Effendi 'Abdu'l Baha had travelled extensively in Europe and America to expound his doctrines, and on the 4th December, 1919, was created by King George V. a K.B.E. for valuable services rendered to the British Government in the early days of the Occupation. For farther information on Babism and Baha'ism the reader is referred to the works of Professor E. G. Browne, published by the Cambridge University Press.

It's 100% fact that the Baha'i Cult Leader was on the payroll of one of the most cruel, racist, and thieving Governments (Britain) during its worst period of crime.

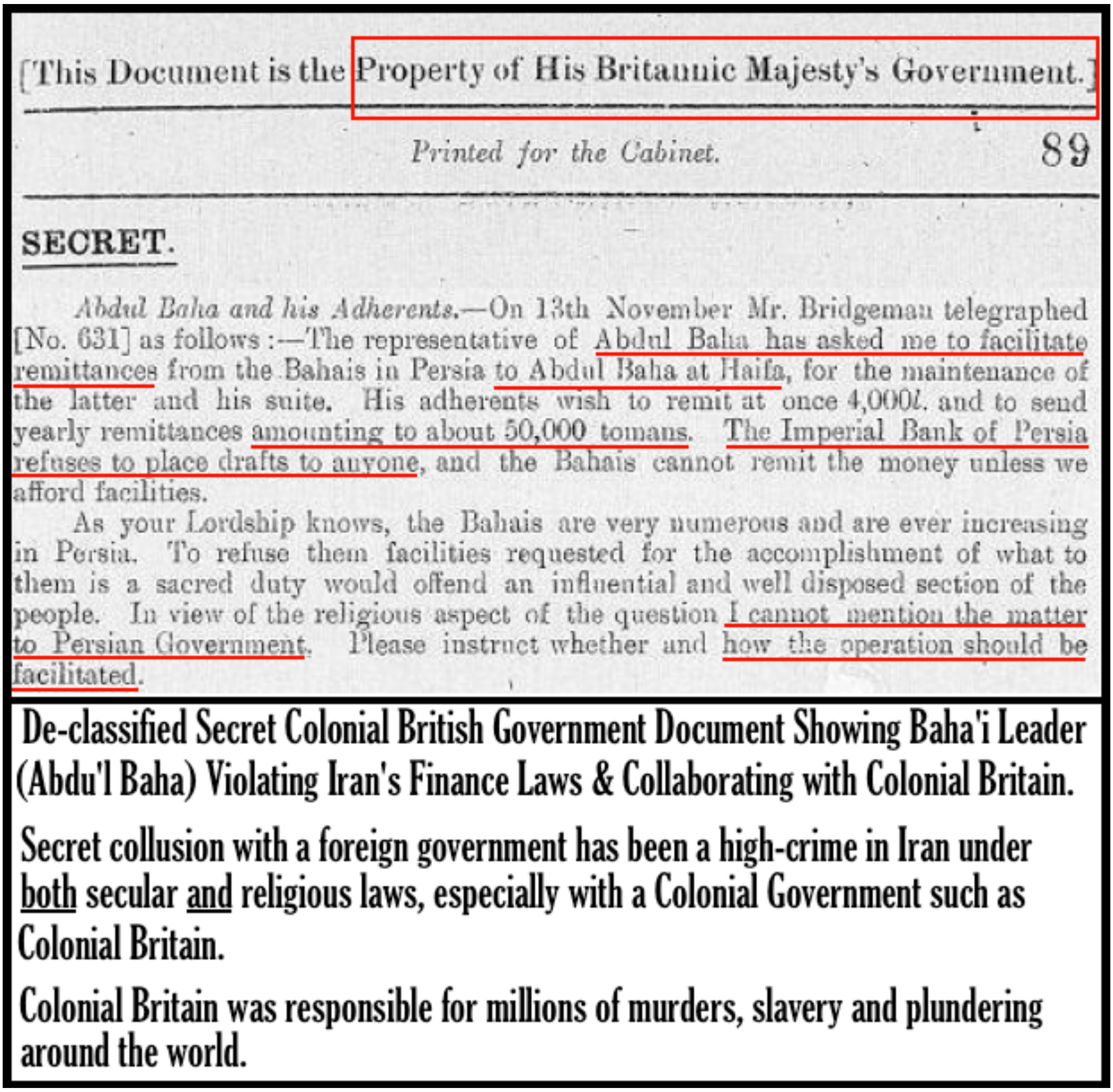

Canada
Newfoundland
Irish Free State
Bermuda
Bahama Is.
Br. Honduras
Br. West Indies
Br. Guiana
Gibraltar
Malta
Cyprus
Palestine
Iraq
Trans Jordan
Kuwait
Oman
Indian Empire
Hong Kong
The Gambia
Sierra Leone
Gold Coast
Nigeria
Cameroons
Sudan
Br. Somaliland
Uganda
Kenya
Tanganyika
Zanzibar
Ascension
Maldives
Ceylon
Seychelles
Chagos Archipelago
Malaya
Singapore
Br. N. Borneo
Sarawak
New Guinea
Papua
Gilbert & Ellice Is.
Solomon Is.
Cocos Is.
Rhodesia
Nyasaland
Mauritius
Helena
Southwest Africa
Bechuanaland
Swaziland
Basutoland
Union of South Africa
da Cunha
Gough Is.
Australia
New Hebrides
Fiji Is.
New Zealand
eorgia
The British Empire in the 1920's

- Why is it significant that it is a confirmed and proven fact that the so-called Bahai 'messenger of God' was a paid lackey of the Colonial British Empire?
- Why do Baha'is want a "one world government," "one world police force," & want to blend religions?



Abdu'l Baha Being Honored by Colonial Britain

- Colonialism was like a thousand Holocausts in a thousand different lands and engineered by British-Zionists
- The Bahai "religion" was just one of the tools that was used to break down native cultures, religions, and opposition to foreign subjugation.
- Did you know that Baha'is will not serve in the military of their native countries even if they are attacked?
- Did you know that Baha'is were rewarded with hundreds of millions of dollars in land and tax exemptions in occupied Palestine?



[This Document is the Property of His Britannic Majesty's Government.]

Printed for the Cabinet. 89

SECRET.

Abdul Baha and his Adherents.—On 13th November Mr. Bridgeman telegraphed [No. 631] as follows:—The representative of Abdul Baha has asked me to facilitate remittances from the Bahais in Persia to Abdul Baha at Haifa, for the maintenance of the latter and his suite. His adherents wish to remit at once 4,000*l*. and to send yearly remittances amounting to about 50,000 tomans. The Imperial Bank of Persia refuses to place drafts to anyone, and the Bahais cannot remit the money unless we afford facilities.

As your Lordship knows, the Bahais are very numerous and are ever increasing in Persia. To refuse them facilities requested for the accomplishment of what to them is a sacred duty would offend an influential and well disposed section of the people. In view of the religious aspect of the question I cannot mention the matter to Persian Government. Please instruct whether and how the operation should be facilitated.

De-classified Secret Colonial British Government Document Showing Baha'i Leader (Abdu'l Baha) Violating Iran's Finance Laws & Collaborating with Colonial Britain.

Secret collusion with a foreign government has been a high-crime in Iran under both secular and religious laws, especially with a Colonial Government such as Colonial Britain.

Colonial Britain was responsible for millions of murders, slavery and plundering around the world.

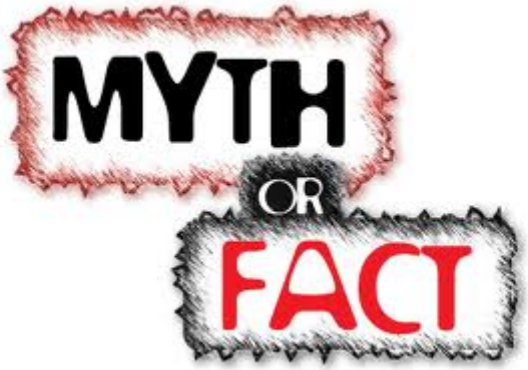
Bahai Leader Colludes with Colonial Britain

Source : http://iranianfacebook.com/2012/07/15/bahai-leader-bahai-prophet-was-on-the-payroll-of-the-racist-imperialistic-british-military-the-same-british-that-gandhi-had-to-free-india-from-during-its-period-of-enslavement/

19 Myths Baha'is LOVE!!!!

Myth #1: The Bab and Baha'u'llah was anti-slavery

Truth: Both owned, bought, and sold black slaves. Baha'u'llah forbade the slave trade in the Aqdas, not slavery itself. One of the first laws that the Confederate States of America inacted was to make the slave TRADE illegal. But slavery itself continued. **Baha'is in the Ottomon Empire and Egypt continued to own black slaves until these areas fell under British rule.**



Myth #2: Baha'u'llah was tolerant of homosexuality because He told Baha'is to have a "sin-covering eye".

Truth: Baha'u'llah called homosexuality HARAM (absolutely forbidden) for Baha'is. The term sin-covering eye referred to "minor sins" (sagirah). There is no one Arabic word for "sin". There is one for major sins (sagirah) and one for minor sins (sagirah). Baha'u'llah used the one for minor sins. He considered LIWAT (male homosexual acts) and SIHAQ (female homosexual acts) to be among "satanic deeds"; another name for MAJOR sins. He likened LIWAT and SIHAQ to ZINA (adultery/ fornication).

Myth #3: 'Abdu'l-Baha was infallible.

Truth: No way. He said that Universal Peace would be established in 1957. He said that under the Law of Moses a thief's hand could be cut off. Both untrue. He identified the "24 Elders" in the Book of Revelations as "the Bab, the 18 Letters of the Living, and 5 others" in one place, and identified the same 24 Elders as the 24 Guardians during the Baha'i Revelation in another, contradicting Himself. **He did refer to the "Infallible Pen" and indeed, nothing He wrote has been contradicted by science or history, but many things He said or purported to have said have been contradictory to science, history, and even Himself.**

Myth #4: Baha'i Holy Law does not mention abortion, and thus it is up to the House to rule upon it.

Truth: The Kitab-i-Aqdas was the Addendum to the Babi book of Laws, the Qayammul-Asma', which forbade abortion and divorce. **Baha'u'llah abrogates the no divorce law, but not the no abortion law. The Aqdas cannot be understood without the Asma, because it is only the Addendum to the Asma.** Shoghi Effendi repeatedly said that abortion was "absolutely forbidden" for Baha'is, without making exceptions to this rule.

Myth #5: The Central Figures and Shoghi Effendi preached against racism, and proclaimed that all races are equal in every respect.

Truth: Neither The Bab or Baha'u'llah mentioned anything about the oppression of blacks. They had black slaves. They did NOT write that races are "equal". 'Abdu'l-Baha did NOT say that the races were equal, but that the Persian race was the most intelligent at birth. ShoghiEffendi NOWHERE wrote or said that the races are equal in intelligence. He did NOT condemn scientific racism (something he was taught at Oxford as scientifically proven fact), but rather "racialism"; the philosophy that one race can dominate others.

Myth #6: Baha'i teachings say that Jesus never arose from the dead, but His body is still buried somewhere in Jerusalem.

Truth: Baha'u'llah said that Jesus had the "Power of the Great Ether" and this is why He arose from the dead. **'Abdu'l-Baha's explanations of the Resurrection of Christ in "Some Answered Questions" were TA'WIL (esoteric explanations of literal events). He said that the disciples "saw Christ living" after His death. He did not arise in a physical body, but in His ethereal form which 'Abdu'l-Baha called the "Reality of Christ".**

Myth #7: Baha'i Writings say that Christ came to unite cities, and to improve the status the rights of minorities and women.

Truth: Nothing in the Writings, nor in the Pilgrim's Notes, says anything close to that. **The Writings say that Christ came to offer Himself as an atonement for the sins of all mankind. That was His mission; nothing about uniting cities or trying to improve the rights of women or minorities.**

Myth #8: Krishna was a black Manifestation of God.

Truth: Krishna was "dark blue" (the meaning of the name "Krishna") and was born with a very rare birth-defect that turns light skin blue. Krishna is presented in the Bhagavad-Gita, and in Hindu tradition, as an Aryan of the Warrior caste. All of the Manifestations of God in the Adamic Cycle have been Caucasian men.

Myth #9: The next Manifestation of God will be a woman.

Truth: There is NOTHING in the Writings nor the pilgrim's notes to even suggest that. None of the Manifestations of God recognized or mentioned in the Writings or pilgrim's notes were female.

Myth: #10: The Baha'i Writings say that all the Prophets are equal to each Others, none of Them are greater than the Others. To say one is greater than the Others is to "distinguish" between Them, which the Writings forbid.

Truth: The Writings say that the Prophets have varous "ranks". A Tablet of 'Abdu'l-Baha says that the Prophets can be likened to the members of a human body, with Brain, Heart, and other members. He likens Baha'u'llah to the Brain, Jesus to the Heart, and the Other Prophets to the less important Members of the Body. Shoghi Effendi called Baha'u'llah the "Supreme Manifestation of God". By "distinguish between Them" Baha'u'llah was NOT condemning alloting to them ranks, but rather condemning what the Christians and Jews were doing his His day, accepting some and rejecting others as Prophets.

Myth #11: The World Order of Baha'u'llah will be established via the "World Peace" Message, when everyone realizes that we can only have World Peace by becoming Baha'is, then they will become Baha'is.

Truth: Baha'u'llah in a pilgrim's note says how the World Order of Baha'u'llah will be established. It will come after a World Union is formed. The World Union will outlaw religion because of wars and terrorism and enmity between religious groups. Religion will be outlawed by the World Union. However, in one or two generations the leaders of the World Union will see that mankind will become too corrupt without organized religion, so they will choose the Baha'i Faith among all the religions as the most ecumenical and suiting of the needs of world unity, and thus all children will then be raised as Baha'is, and that will commence the World Order of Baha'u'llah.

Myth #12: The death of Jesus on the Cross was just a martyrdom, nothing more. The Bab suffered more because He was tortured before death. Baha'u'llah suffered more because He was put in the Black Pit for four months.

Truth: **There is NOTHING in the Writings nor the pilgrim's notes that says this! Shoghi Effendi recognizes only four "atonements":** *Ishmael (offered as a test upon Abraham) *Jesus (died the sins and iniquites "of all mankind") *Imam Husayn (blood atoned for collective sins of Shia Muslim community) *Mirza Mihdi (died for the sins of the Baha'is against Baha'u'llah...allowing them to re-enter His presence)

The ONLY Manifestation of God in that list of Jesus Christ. His death was a "universal atonement" in that its effects had an effect "on all created things".

Myth #13: The depictions of Hell-fire and Jehenna in the Qur'an are mere symbols, and were created by Muhammad as a way to frighten ignorant Arabs into getting them to follow the religion of Islam

Truth: There is NOTHING in the Writings or the piglrim's notes that even suggests this! In His Tablet to Varqa, **Baha'u'llah is quite explicit that Paradise and Hell-fire are metaphors in this life, but "realities" in the Afterlife, and that if such realities did not exist in the Afterlife, then the Cause of God was pointless.**

Myth #14: The Bible is full of myths and errors of fact, and everybody knows this, and the Writings say this too. The Gospels as well are full of myths and errors, and were written many years after the events described therein.

Truth: The Writings say that the "Torah" (five books of Moses) were written by Him, contradicting what liberal scholars say on the issue. There is NOTHING in the Writings or pilgrim's notes to even suggest that the Bible is full of "myths" or "errors" but that certain parts of the Bible should be considered parable or metaphor rather than literal (such as Eve eating a piece of fruit after being tempted by a talking snake).

Myth #15: The Baha'i Teachings are summed up in the 12 (or 11 or 13 or 14) Principles of the Baha'i Faith.

Truth: The "Principles" were first called the "Foundations of World Unity" and they were NEVER put forth as the summon bonum of Baha'i beliefs, nor even basic Baha'i beliefs. They were compiled as "Foundations" to present to world peace clubs and race unity clubs, to find common ground with them, so that Baha'is could speak at such meetings to talk to others about the Faith.

Myth #16: Baha'u'llah said that what the Afterlife was like is beyond description, meaning we cannot possibly know what it is like, therefore the Qur'anic descriptions of the Afterlife must merely be parables of something we can't possibly understand.

Truth: Baha'u'llah described the conditions, including the stench, of the Siyah Chal ("Black Pit") as being "beyond description". This does not mean that we cannot imagine it, nor that the Siyah Chal was simply a metaphor or parable of some personal suffering of His that we cannot comprehend. Baha'u'llah affirms the Qur'anic descriptions of the After life in His Tablet to Varqa.

Myth #17: The Writings say that Heaven and Hell are conditions of the soul, not geographic locations. Therefore, Paradise and Hell have no existence other that in our own souls.

Truth: **Sufi writings say the same thing, and Baha'u'llah once studied among the Sufis of Kurdistan. But the Sufis did not deny the existence of Heaven and Hell. They deny they are "geographic locations" as the Muslims were taught for centuries** (i.e. Paradise was just beyond the fixed stars..fixed in a crystal sphere, and Hell was under the earth in great caverns of fire). The Sufis said we create our Heaven or Hell, depending upon the condition of our soul at death. In other words, if our soul is in Heaven at death, a Heaven is created for us. If our soul is in Hell at death, a Hell is created for us, in the Unseen World, which is as real as this World, but is ethereal instead of physical. The Unseen World exists in every location where the physical Cosmos exists. For years Baha'u'llah used the title Baha'u'Din, the name of the founder of a popular Turkish Nashqabandi Sufi sect. Baha'u'llah wore a Darvish Turban of the Nashqabandi Sufi Sect from the time He lived among the Nashqabandis (1863-5) until His death in 1893.

Myth #18: The Writings say that reincarnation is not true, and impossible.

Truth: The Writings of the Bab speak of "return", that the souls of the Prophets, the Saints, and "certain Chosen Ones" will RETURN in every Dispensation. In other words, the soul of Muhammad returned as Mulla Husayn, the first believer in The Bab. The Bab was the "return" of the Imam Mahdi, a young boy who died falling into a well 1000 lunar years before The Bab declared He was the Mahdi. Baha'u'llah wrote He was the return of "Jesus, the spirit of God". 'Abdu'l-Baha said that "human souls" do not return to THIS planet. The Sufis taught that when a man became a WALI ("Saint") he no longer had a human soul, but an angel soul or a divine soul. This occurred when the Seeker extinguished his "ego" (human soul), and his nafs (self) is fana' ("blown out like a candle"). Other incarnations on other planets are not ruled out, and seem to be at least hinted at in some Writings and pilgrim notes. The souls of Prophets are pre-existent, and thus not human souls. The souls of the Saints are not "human souls" because they have extinguished their human souls and the only eternal thing that remains in them is the Divine, or Angelic, Soul.

Myth # 19: The purpose of the Baha'i Faith is to establish World Peace/Race Unity/the Equality of Men and Women/Universal Education/equal pay for equal work/ socialized medicine/national health care/Esperanto as the Universal Language, etc.

Truth: The purpose of the Baha'i Faith is to establish the Justice of God on Earth; to end injustice in all forms, so that Mankind may be spared from the Wrath of God (final extinction).

"Myths"...no matter how popular they are, cannot help the Cause of God, but hinder it. Only the TRUTH can make us free!

Darrick Evenson

Baha'i Leadership May Spy on You

The Baha'i Leadership May Spy on You, Track Your Movements, and Violate Your Privacy -- Beware!

Below is a report prepared on one individual who left the Baha'i movement:

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF AUSTRALIA INCORPORATED A.R.B.N. 009 727 128 Incorporated in the A.C.T.) (Liability of members limited) Phone: (02) 99113 2771 SECRETARIAT Fax: (02) 9970 7275 Email: aus...@bahai.org.au

4 November 1997

The Local Spiritual Assembly of the Baha'is of the Gold Coast

PO Box 833 Southport 4215

Dear Baha'i Friends,

RE: MR. NIMA HAZINI

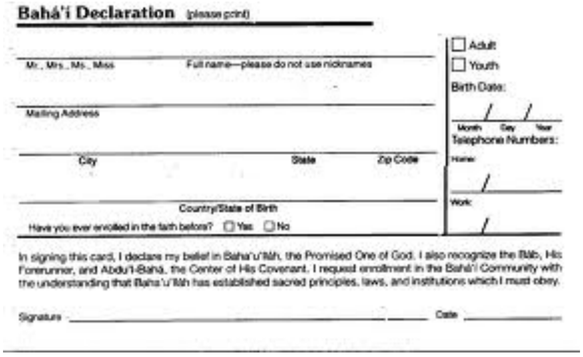
The National Spiritual Assembly of Australia has been informed by the National Spiritual Assembly of the United States that Mr. Nima Hazini occasionally spends time in Australia visiting parents and often associates with the Baha'i youth here. As Mr. Hazini's parents are members of your community we are sharing the following information (which has been provided by the National Assembly of the United States) with your Assembly: ***"...It is important for you to know that Mr. Hazini withdrew his Baha'i membership in December 1996 after expressing his strong dissatisfaction with the Baha'i community and our National Spiritual***

Assembly. Shortly after his withdrawal was accepted, Mr. Hazini wrote to the National Spiritual Assembly stating that he had not withdrawn from the Baha'i Faith but had withdrawn only from the Baha'i community. He provided a copy of his letter to the Universal House of Justice…When Mr. Hazini received a copy of the Universal House of Justice's letter, he chose not to pursue reinstatement of his Baha'i membership. The last information that we had about him was that he had decided to become a follower of Sufism."

At one stage Mr. Hazini was transferred to the United States as a Baha'i in good standing. However, in light of the information given by the National Spiritual Assembly of the United States we have made the necessary changes in our records about his status. Your Spiritual Assembly is advised to be alert to Mr. Nima Hazini's activities in your area, when he comes to Australia to visit his parents, especially his association with the Baha'i youth.. Thanking you for your cooperation and with loving Baha'i greetings. *Gul Williams for the Secretariat*

Reg. Office: Baha'i National Centre, 173 Mona Vale Road, Ingleside, NSW

Doesn't matter, just Sign them in



Bahá'i Declaration (please print)

Mr., Mrs., Ms., Miss — Full name—please do not use nicknames

Mailing Address

City — State — Zip Code

Country/State of Birth

Have you ever enrolled in the faith before? ☐ Yes ☐ No

☐ Adult

☐ Youth

Birth Date: / / Month Day Year

Telephone Numbers:

Home: /

Work: /

In signing this card, I declare my belief in Baha'u'llah, the Promised One of God. I also recognize the Bab, His Forerunner, and Abdu'l-Bahá, the Center of His Covenant. I request enrollment in the Bahá'í Community with the understanding that Baha'u'llah has established sacred principles, laws, and institutions which I must obey.

Signature ______ Date ______

"If we made the requirements too rigorous, we will cool off the initial enthusiasm, rebuff the hearts and cease to expand rapidly. The essential thing is that the candidate for enrollment should believe in his heart in the truth of Bahá'u'lláh. Whether he is literate or illiterate, informed of all Teachings or' not, is beside the point entirely. When the spark of faith exists the essential Message is there, and gradually everything else can be added unto it..."

(From a letter written on behalf of the Guardian to the National Spiritual Assembly of South and West Africa, July 9, 1957: Teaching the Masses, p. 12) (Compilations, Lights of Guidance, p. 69)

The Secret activities of Abdul Baha

EXTRACTS FROM EDWARD. G. BROWNE's -"MATERIALS FOR THE STUDY OF THE BABI RELIGION" ..

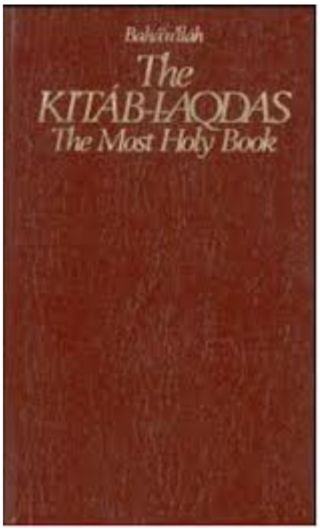
ABDUL BAHA ASKS MIRZA MANSUR TO KILL MIRZA YAHYA

"One of the followers of 'Abbas Efendi named Mirza Mansur, who is now in India, was therefore commanded by his master to proceed at once to Jedda and there conspire with the Hajji above mentioned for the destruction of .Mirza Yahya. At that time the said Hajji was also at 'Akka, But whether the plot was concocted there or .at Jedda I am unable to say. To be brief, one night Mirza Mansur succeeded in administering to Mirza Yahya a poison which killed him at once. The subtlety of this plot lay in the perpetration of this horrid deed in such a city as Jedda **1**.

"Before the conspiracy had accomplished its purpose, Abbas Efendi had written from 'Akka to one of his friends informing him that some such calamity would befall Mirza Yahya and that he would be punished, Hajji Mirza Hasan of Khurasan published in Cairo a pamphlet concerning this even and the .'Great miracle' wrought herein by 'Abbas Efendi. It is unnecessary to send you this lengthy pamphlet, our object being merely to make known to you the character ofthese peoples' intrigues. You must employ every needful precaution, for, should they be unsuccessful or disappointed in inducing you to return to their party, they will endeavorby every means and without scruple' to injure you. Concerning what befell Mirza Yahya we have heard from certain persons who were at Jedda at the time that as he had no heirs, and as his father-in-law, .the said Hajji was of 'Abbas Efendi's party and was also Persian Vice-Consul at Jedda, no one appeared to demand an enquiry into the causes of his death. I therefore entreat you carefully to avoid taking from the hands of these people any food, drink, or other thing, although we know that the Lord (Glory be to Him) is the protector and Sustainer, and will without doubt protect His ends and shelter those love Him, especially him who displayed the greatest energy, and has fought so faithfully in preaching to the people the Manifestation of His Most Great Name al-Abha. "Mirza Abu'l-Fazl [of Gulpayagan] and Hajji Mirza Hasan [of Khurasan] and the others, while they were here recently, did not visit any of the Unitarians, neither the Blessed branches (Aghsan)**2** nor the others They neither wrote nor spoke to them concerning the differences of faith, and some of them used even to avert their faces from them if they happened to pass each other in the street." **1. Where the crime would easily pass unnoticed as, in fact, was the case 2.i.e. 'Abbas Efendi's three younger half-brothers, Muhammad Ali, Badi’ullah and Ziya’ullah.**

How much really changed in the Aqdas?

Bahá'u'lláh is said to have written the Kitáb-i-Aqdas in 1873, or perhaps several years earlier. This was relatively early in his ministry, so much was added or amended afterward, but the Aqdas stands as the book that Bahá'u'lláh intended to serve as the foundation of his scriptures. The Aqdas, when viewed with its Islamic, Shi'i, Iranian, and Bayanic origins in mind, presents very little original material, and is hence a very traditional book in the Shi'i style, and it contains much that western Bahá'ís and non-Bahá'ís might find hard to swallow. It is therefore no surprise that the Bahá'í authorities did not complete an authoritative English translation until 120 years after its release in Arabic. Its release in English, along with the advent of the Internet, preceeded a surge in fundamentalism in the previously liberal western Bahá'í community.



First and foremost, the Twin Duties assigned by the Aqdas to all men are (1) belief in Bahá'u'lláh and (2) obedience to his laws and ordinances. ¶1 The Aqdas states quite clearly that good deeds—without satisfying these two duties—are worthless. This fundamentalist doctrine of salvation leaves no room for the unbeliever and those who cannot manage to live by the entirety of Bahá'u'lláh's rules and regulations, which are—as well shall soon see—quite hard to swallow hole. The Bahá'í community, in fact, does not follow many of the directives of the Aqdas, though they claim they will one day when mankind has reached a sufficient level of maturity.

Unbelievers

There are certainly passages in Bahá'í scripture that exhibit tolerance of the unbeliever, but there are certainly passages that exhibit a less than complimentary attitude:

The peoples of the world are fast asleep. ... So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize the Lord of all being, Whose voice calleth aloud from every direction ... **¶39**

Islamic Legalism

One of the most striking characteristics of the Aqdas, especially in light of the fact that such gravity is given to its laws and ordinances, is that a number of important issues are omitted while several less important topics are addressed in great technical detail. What the Aqdas chooses to address appears to follow the pattern of Islamic tradition and Bábí law more than issues that concern modern civilazation. Indeed, the Aqdas itself indicates that Bahá'u'lláh wrote the Aqdas to appease the many contemporary Bahá'ís who saw great importance in addressing Islamic law. **¶98**

Severe Punishments

It is not enough to say that the Aqdas endorses capital punishment. In many parts of the world where capital punishment is used, it is reserved for extreme crimes. In the Aqdas, the application of capital punishment is more straightforward: if one kills (with intent), one is to be killed. **¶62**

Even stronger is the punishment for arson, which appears to be the equivalent of burning at the stake. ¶62 Not to imply that arson is not a dreadfully serious crime, but isn't that a bit cruel and unusual? Is there no other crime that calls for a punishment of proportionate cruelty?

Unfair Penalties and Allotments

Though Bahá'u'lláh dealt with a handful of topics in great detail, his handling of these topics left something to be desired with regard to fairness.

One example of this are the flat monetary fines applied to fornication ¶49 and manslaughter ¶188 and flat amounts assigned to dowries ¶66: did it ever occur to Bahá'u'lláh that this approach favors the wealthy? It has the effect of making fornication and manslaughter similarly minor offenses for those who can easily part with a little gold.

I have, on occasion, stopped to wonder how a modern criminal court system might be served by the additional load of fornication cases. I also wonder how people might come to be accused of fornication. It's good for a laugh or two.

Manslaughter is treated as a civil offense for which the blood money is set to about 11 troy oz. of gold. The fine for first offense adultery is about an ounce.

Marriage and Inheritance

The passages of the Aqdas on marriage ¶63-70 are noticeably gender-biased. Men are permitted to have two wives ¶63 (`Abdu'l-Bahá later abrogated this allowance of bigamy). Men are presumed to be the sole bread winners, so no consideration is given to the likelihood that a woman might work ¶67. Whereas adultery is considered to be an offense that men and women can commit ¶49, divorce appears to be justifiable by female adultery only, for, in keeping with Islamic tradition, divorce is not a two-way street: the man divorces the wife; not the other way around. ¶68.

Dowries are set to a couple ounces of gold for city urban Bahá'ís and a couple ounces of silver for rural Bahá'ís. ¶66 Silver is, of course, worth much less than gold. This system favors rural residents whether they are rich or poor, but more importantly, why even bother with such detail? Why require dowries in a modern age in which wives are presumably no longer possessions?

Bahá'u'lláh's rules for inheritance clearly favor men over women. ¶20–29 The only defense Bahá'ís have for this is that Bahá'u'lláh's rules are merely a default to be used when Bahá'ís don't leave a will (which would be illegal). Is this to suggest that Bahá'u'lláh's inheritance rules are not to be used, even as a model? Of course they are to be used! If failing to leave a will is forbidden, why else would Bahá'u'lláh have specified these allotments? To punish the female descendants only? Important Topics Avoided

It seems a bit peculiar that, having dealt with incidental topics in great detail, Bahá'u'lláh found his way to sidestep some important issues, such as circumcision—especially the female variety practiced in parts of the Muslim world. He must have been aware of the practice, yet he did not seem to believe it was an issue deserving of his attention.

Some heinous crimes are not touched by the Aqdas. Thievery is addressed in detail, but robbery—the violent equivalent—is not touched.

The Aqdas does not address sexual crimes such as molestation and rape. These heinous offenses may not have been considered as serious from Bahá'u'lláh's Islamic perspective, but of course that's no excuse for a universal manifestation.

Good Old-Fashioned Homophobia

The Aqdas fails to discuss rape, sexual assault, or molestation, but it does express great abhorrance for something it ambiguously calls the subject of boys. ¶107 Shoghi Effendi interpreted this as a general forbiddence of sexual relations between males. As ambiguously grossed out as Bahá'u'lláh appeared to be by the subject of boys, Shoghi Effendi was probably reading Bahá'u'lláh right.

Silly Stuff, But Not Harmless

Though the Bahá'ís claim to respect cultural diversity, the very fabric of the Bahá'í Faith threatens cultural diversity, because the Bahá'í Faith is no mere code of international and interracial good will as it has been sold to us; rather it is a complex set of behavioral codes that dictate manner of dress, eating, worship, marriage, and on and on. One directive that drives this point home is Bahá'u'lláh's directive on the trimming of hair:

Shave not your heads; God hath adorned them with hair, and in this there are signs from the Lord of creation to those who reflect upon the requirements of nature. He, verily, is the God of strength and wisdom. Notwithstanding, it is not seemly to let the hair pass beyond the limit of the ears. Thus hath it been decreed by Him Who is the Lord of all worlds. ¶44

It's a good thing Shoghi Effendi clarified the prohibition against long hair to be directed only toward men! Still, given the apparent spirit of this passage, consider how Bahá'u'lláh kept his own hair. We have included a photo to assist the reader.

میرزا حسینعلی نوری

The Roots of Shundamentalism

Shundamentalism, the distictly Bahá'í practice of shunning other Bahá'ís who follow another Bahá'í leader, was put forward again and again by Bahá'u'lláh, and an example is to be found in the Aqdas:

Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in Iraq, then later while in the Land of Mystery, and now from this Resplendent Spot. ¶37

Later, in Questions and Answers, Bahá'u'lláh utters this remarkably divisive statement regarding non-Bahá'í family members, giving great legal weight to the practice of shunning apostates:

Any heir, from whichever category of inheritors, who is outside the Faith of God is accounted as non-existent and doth not inherit. # **Answer No 34**

Why one should not become—or remain—a Bahá'í, according to the Aqdas

Finally, here are some selections from the Aqdas to help motivate good people to keep clear of the Bahá'í Faith:

It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away. **¶119**

Burden not an animal with more than it can bear. **¶187**

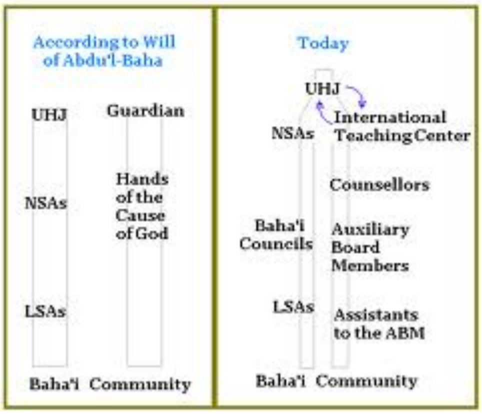
Baha'i Faith-Divorced from the institution of the Guardianship

Divorced from the institution of the Guardianship the World Order of Baha'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as `Abdu'l-Bahá has written, has been invariably upheld by the Law of God.

The World Order of Bahá'u'lláh, p. 148.

<u>Several responses can me made in defense of of the authority of the UHJ:</u>

1.The Guardianship still exists functionally. 2.The fact that there was one Guardian should be enough for all time. 3.`Abdu'l-Bahá declared the UHJ to be an infallible institution without mentioning the Guardianship.


According to Will of Abdu'l-Baha
UHJ
Guardian
NSAs
Hands of the Cause of God
LSAs
Baha'i Community
Today
UHJ
International Teaching Center
NSAs
Counsellors
Baha'i Councils
Auxiliary Board Members
LSAs
Assistants to the ABM
Baha'i Community

<u>A. Is the Guardianship functionally intact?</u>

The Guardian provided the essential role of official interpreter. Who among the Guardianship-without-a-Guardian performs this service? The answer is, of course, that the UHJ does it, and quite often. Is the UHJ authorized, infallible or not, to legitimize itself by coughing up convenient translations of excerpts in the nick of time and saying, "see, this passage is saying this, that, and the other"?

How does the UHJ propose to put forward official translations of scripture without possessing the title of interpreter? Isn't translation all about interpretation?

It's one thing to suggest that the UHJ can perform its function without a Guardian while the Guardian is coming of age (as it would have had to do had it been elected while Shoghi Effendi was a boy). It's another thing entirely to suggest that the UHJ can do its job unerringly without the slightest hope of ever having an unerring interpreter again.

<u>B. Was one Guardian enough?</u>

And to those who propose the job of Guardian was completed by Shoghi Effendi: how could the job be done without a Guardian-endorsed translation of the Most Holy Book, especially when such variations in translation as we have mentioned arise?

The reason why the Guardianship is critical to the Bahá'í Covenant is plain as day: the responsibility of authoritative interpretation rests entirely on the shoulders of the Guardian. `Abdu'l-Bahá didn't always spell it out for everyone; Shoghi Effendi should not have had to explain it, but I suppose it's a good thing that he did.

As things stand, there is no Guardian, so there is no final judicial authority in the Bahá'í administration. Nor is there an executive. Nonetheless, nature abhors a vacuum, and power will be awarded to those that fill the void, so we have an infallible UHJ with executive and interpretive authority. Who is there to contest with them? There is no separation of powers, no checks and balances, and no dissent.

C. Is the UHJ Infallible without a Guardian?

If one bases one's response to this question on the writings of the Bahá'í Faith previous to the Will and Testament of 'Abdu'l-Bahá, the answer, I think, would be a qualified yes.

The Guardianship: whose idea was it?

Truth be told, I'm not convinced that Bahá'u'lláh ever had any idea that there would be an institution like the Guardianship. His writings point to the House of Justice (HJ) as a divinely inspired—if not unerring—institution, but he says nothing to even imply the functions of the Guardianship. He doesn't even command his heirs to continue a line of inheritence-based leadership. Rather, he seems to think the HJ would suffice. The credit for conceiving the Guardianship ought to go to his son Abbas Effendi (unless the latter's will and testament was, as some have maintained, a forgery), and Shoghi Effendi ought to get credit for laying out the concept in more detail.

It turned out that the Guardianship was plagued by the same family rivalries that infested the leadership of Bahá'u'lláh and `Abdu'l-Bahá. Perhaps Bahá'u'lláh was trying to move toward a more republican—if not infallible—system.

This was not the only big change that `Abdu'l-Bahá ever made in the name of interpretation (monogamy being an obvious example), if indeed it was his idea.

To summarize, putting aside `Abdu'l-Bahá's Will & Testament and the statements of Shoghi Effendi, one can conclude that the UHJ is indeed to be regarded as divinely inspired, and authoritative except in the domain of worship. However, if we admit those two sources, then we must consider the doubts raised by statements expressing the necessity of having a Guardian to act as interpreter and chair of the UHJ.

Leaders of Baha'i Faith

Sayyid-e-Bab

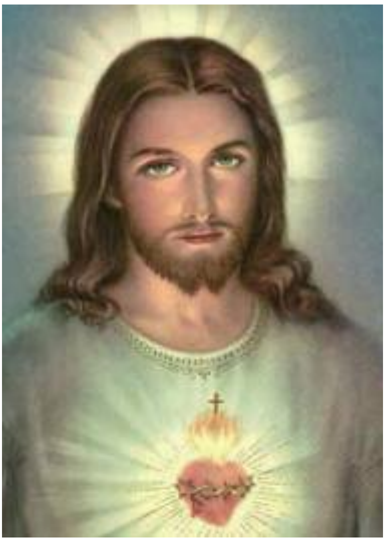
Baha'is answer these two questions!!

The Baha'i Faith is indeed a strange religion. The more I study it, the more I am amazed at its level of duplicity and intent to deceive people. Let me explain this.

You know there are those kinds of people who like to please everyone. And they will say anything - right or wrong to ensure that people like them or that they don't lose their appeal. Sure, for some time we like them. But then their "sweetness" starts getting to you. Over a period of time, this "sweetness" starts getting sickening. You then want them to come clean in discussions, when it comes to giving their opinions and speak the right thing. You want them to speak the facts and not what people want to hear. Ever met people like that?

Well, the Baha'is remind of these types of people. Those who will say anything to appear pleasing to everyone in the world. Let me give you some examples on this.

[caption id="" align="aligncenter" width="190"]



Is he a Son of God or Manifestation of God?[/caption]

Baha'is claim to unite religions. Yet they have no thought or opinion on how they can unite the tangential beliefs in religions without antagonizing the other. Christianity believes that Jesus is the son of God. Islam says no. Christianity believes that Jesus was crucified. Islam says no. If the Baha'i Faith was truly the next generation revelation which is meant to unite religions, it must address these very clear contradictions. But you know what. They will never call a spade a spade. They will go onto a tangent. **So who is Jesus? Is he the son of God? Ask the Baha'is - they will say he is a Manifestation of God. Sure. But is he the son of God? He is a Manifestation. Oh, but is he the son of God?**..whew...You will never hear anything from them. Why can't they come clean on this? Why cant they either tell the Christians that you guys have been misguided all these year - Jesus is not the son of God. Or simply tell the Muslims - there is no unity of God. Jesus is the son of God. Perhaps they can't come clean on this without antagonizing either Islam or Christianity. So as the adage goes - if you can't convince, then confuse!

A Persian Baha'i with Zionist President

I am still unable to reconcile the fact that Baha'is are not meant to teach the Faith to Jews. Huh? C'mon are you not a universal religion or Bahaullah the messenger of all times etc etc, as you claim? Then why are you depriving the Jews of guidance. **Ask the Baha'is and they will tell you that this is as per pact which Bahaullah entered with the Jews. Huh? A messenger of God entering into an arrangement with a community to deprive them of the teachings of God? Ask the Baha'is and they will shy away from this. What right do they have to stake claim to being a universal religion when they cannot teach such an important community in the world?** So whenever a Muslim comes to me, that's what I tell him – ask the Baha'is to teach the Jews first and then Christians and then Islam. In any case that is the sequence in which Allah revealed his message in any case. Or else, tell us that the Jews are right and we all will follow the Jews and not Bahaullah.

There are several such instances which highlight the false sweetness of the Baha'i Faith. The sad part is that the Bahais themselves are not able to see through these contradictions. Anyways, if ever you meet any Baha'i who appears very sweet to you, just throw him these questions and watch the "sweetness" disappear!

Source : talk.religion.bahai

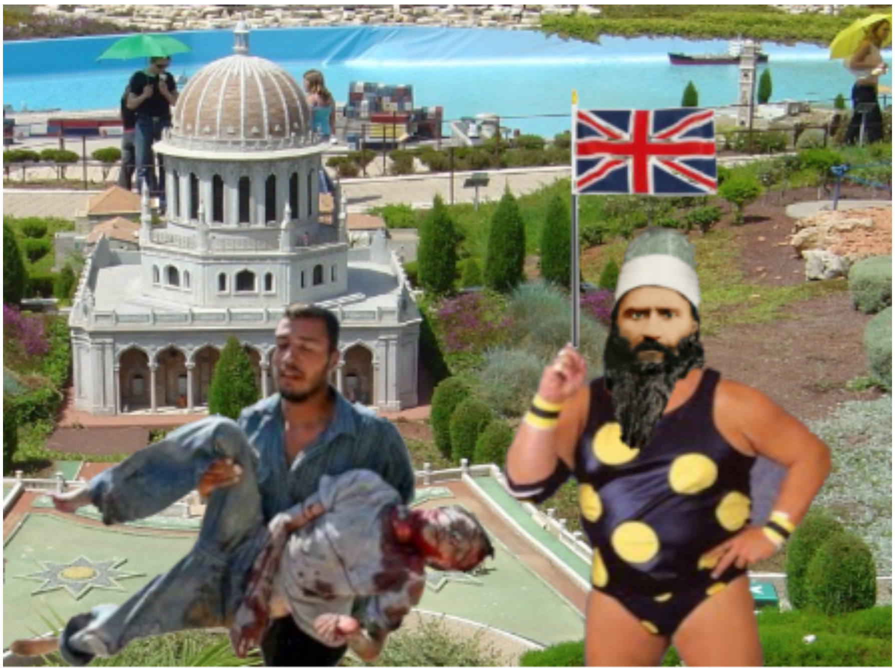
http://bahaism.blogspot.com/

Baha'is in my Backyard-Trailor

"World peace, no less, is what the Bahai faith wants - a widespread and mysterious religion. This is an investigative road movie about a feel-good religion, two overachieving directors, a prophet's great-granddaughter, and a CIA agent. A detective-like quest after the Bahai religion, which originated in Iran some 150 years ago, and ended up building its world center on Mount Carmel in Haifa, Israel, - right in our backyard." For more information go to www.belfilms.co.il

[youtube=http://www.youtube.com/watch?feature=player_embedded&v=oPSjw1OdRvs]

Dialogue with Haifan-Baha'i Leaders -- People Have Questions.



'Universal House of Justice'
(Top Baha'i Governing Body)
Mostly White Non-Iranian Men
(No women allowed)
TENTH INTERNATIONAL BAHA'I CONVENTION

by MaryamJoon *15-Sep-2012* Source : http://www.iranian.com/main/blog/maryamjoon/dialogue-haifan-bahai-leaders-people-have-questions

QUESTIONS FOR THE *LEADERS* OF THE *HAIFAN*-BAHA'I MOVEMENT THAT IRANIANS & NON-IRANANS HAVE:

There are a lot of articles that basically say, Islam is 'kaka-poo-poo' ... fair enough. This blog is not about that. Let's assume for the sake of this blog that Islam is 'kaka-poo-poo,' so we can get that out of the way without getting side-tracked with irrelevancies and onto some questions about the Haifan-Baha'i movement.

I would like to ask the ***leaders*** of the Haifan-Baiha'is (a/k/a The Universal House of Justice or UHJ) these questions, and of course, commentators are welcome to present their theories, but with the understanding that it is the ***leaders*** that bear the responsibility for answering these questions.

QUESTIONS:

1. Does the Haifan-Baha'i Leadership (a/k/a 'UHJ'), which customarily fails to make itself open to questions, understand that failure to make itself publicly *available to individuals with questions renders its organization suspect in the minds of many Non-Muslim and Muslim people?**

(* **NOTE:** When I say failure to make itself ***available*** to public questions, I mean for example in *a town-hall format* or by *opening its websites and forums up to the public without the strict censorship used there*; I certainly do not mean canned-VOA or canned-BBC interviews or docu-dramas. Even the Pope, Rabbis, and Muslim clerics have frequent round-table discussions open to the public where people ask questions - they debate back-&-forth on video and in-person frequently, which often provides Iranian.com with some interesting material; See, for example, Muslim cleric holds 2 hour long open question and answer period in front of 10,000 people.)

2. Given that there are hundreds-of-millions of Muslims in Iran and in other regional countries, do you understand that when their Muslim co-religionists in Palestine are slaughtered and face racism and abuse, the fact that the Haifan-Baha'i Leadership deliberately stays silent about those abuses and instructs its followers to say nothing (even though it actively participates in numerous campaigns about '*the plight of the Baha'is*') leads Muslims and Non-Muslims alike to view the Haifan-Baha'i organization with suspicion and contempt, particularly in light of the fact that Bahai leaders own hundreds of millions of dollars worth of property in historic Palestine (Israel) and benefit from certain Israeli government tax incentives?

3. Iranians are well-versed in the schemes of British-Colonialism. During the early days of the founding of the Baha'i movement, the Colonial-British government was LITERALLY causing thousands of massacres against MILLIONS of people all over the globe in lands under British-Colonial occupation. Indians had their resources looted and their people raped (see Gandhi), the British caused famines in Bangladesh that killed millions; in Africa the British reinstated inhumane and heart-breaking slave-practices. British-Colonialism, without question, killed many *million s* of people *more* than the Holocaust. During this same era of British-Colonial rule the Baha'i Holy Man, Abdul Baha, was offered a British KBE (*Knight of the British Empire*) and accepted this British Medal for 'for valuable services rendered to the British Empire.' Does the Baha'i leadership understand that among Iranians, and many people around the world, no one believes the British-Colonial Government was engaged in 'humanitarian' efforts during that era (but rather rape, looting, and subjugation) and that the KBE accepted by Abdul Baha is tantamount to accepting a 'good leadership' medal from Ghenghis Khan or Adolf Hitler?

4. Is the Haifan-Baha'i Leadership willing to admit that the problems it is facing in Iran today did not start with the present government of Iran, but that for approximately 160 years under both secular and religious governments in Iran, the Bahai's movement was rejected by *both* the majority of Iranian people *and* governments (both secular and religious)?

5. Question 5 and 6 go together: This question is not about what Baha'is claim their faith stands for today; This question is not about whether people of different races are Baha'is today. This question is not about producing some evidence showing that Abdul Baha engaged in some charitable work or commentary at some point. Side-discussion about present Baha'i practices or beliefs are simply an obfuscation of what this question is about. As noted in official Baha'i archives and publications, the Baha'i holy man, Abdu'l-Baha, said this about native Africans: *"The inhabitants of a country like Africa are all as wandering savages and wild animals. They lack intelligence and knowledge; all are uncivilized; not one civilized and a wise man is to be found among them. These are the proofs of the wise men. ... No matter how much the shell is educated (or polished), it can never become a radiant pearl. The black stone will not become world-illumined gem."* (Tablets of 'Abdu'l-Baha p.567 vv. 3-4) In light of the forgoing, are Baha'is willing to publicly condemn Abdul Baha's statements, written in his own hand and comprehensible to every native Persian speaker, as relying on improper, racist and discriminatory rhetoric?

6. If you dispute the quote from Abdul Baha in question No. 5 (above), could you provide a PHOTO-COPY of the actual text of Abdul Baha's writing in his own handwriting and the date that photo-copy was first made available to the public so that Iranians who are well-versed in translating Persian and do not require the assistance of revisionist-intermediaries can see it for themselves? (In other words, we are not asking for a modern-day individual to engage in the art of interpretation, we are saying that Persian speakers want to see a PHOTO-COPY of the original Abdul Baha writing, and to make up their own minds, particularly given that the Bahai faith claims to favor 'independent investigation of the truth.')

7. At this link, a photo-copy of an email authored by a well-known Baha'i academic by the name of Ian Kluge appears. I have cheked both the email and the code imbedded within the message, both of which confirm that the source is Ian Kluge (*he uses the same e-mail that he has used in many of his official publications*). Mr. Kluge also responded to an e-mail confirming his authorship. Kluge runs several Haifan-Baha'i websites and has given numerous talks to the Baha'i flock. Mr. Kluge's message states: *"I fully support a first strike on Iran's nuclear facilities wherever they may be hidden and by whatever means are needed to destroy them. If the Iranians deny us their oil, destroy their oil facilities – if we can't have their oil, neither will they." (Bahai Academic, Ian Kluge.)* On several occassions, I wrote to both the Universal House of Justice and to the Baha'i National Assembly in the U.S. and requested them to publicly condemn Kluge's remarks. I received an explicit refusal, which in essence stated, 'we will not respond to every inquiry.' If from this day forward, the government of Iran (or any other government) views the Baha'i movement with suspicion on secular national security grounds, what excuse does the Baha'i Leadership have to offer Iranians for its willful failure to timely condemn, distance itself, or even address Kluge's remarks?

8. Please confirm whether some of the criticisms against the Haifan-Baha'i movement have come from *Zoroastrian* spiritual leaders who *predate* the present government of Iran and share what some of those criticisms are.

9. The Baha'i Universal House of Justice (the top Haifan-Baha'i authority) is mostly composed of non-Iranians and white men, and expressely forbids women members: Can the UHJ members take 20 minutes of their time each to give a video response that reads these questions verbatim on video and answers them directly?

10. If Bahai leaders *honestly* care about the stories of persecution they constantly put out, why don't they take the time to address questions (particularly by individuals who are suspicious about the activities of its leadership) to dispel the concerns that skeptics and critics have in an effort to lessen the likelihood that people will be against the Bahai faith?

Thank you.

A NOTE TO INDIVIDUALS THAT ARE MEMBERS OF THE BAHA'IS OR CONTEMPLATING BECOMING A BAHAI:

Iranian Bahais are our own children, but also people have to know that there is a **political** game in the background; and they have to know that the **overwhelming majority** Bahai's are **NOT** Iranians (and it papers to many that these foreigners make themselves involved in Iranian issues on behalf of Israel with an apparent conflict of interest given that the leadership receives benefits from the government of Israel).

If a child is Iranian, and wants to stay Bahai, some have said, 'Do **NOT** follow the **Haifa-Israeli-Bahai Movement, especially if with all their resources they cannot make a simple video and responsd to each of these questions and post them here. They should be able to read each question and answer them.'**

There are other groups of Bahai for people to join, like the Reform Baha'is, which allow exactly the types of questions I have posed here. The Reform Baha'is are a group that says they are not connected to Israel and criticizes the **Haifa-Israeli-Bahai Political Group and Military Propaganda Operations.** The Reform Bahai's don't seem to have fancy buildings, but they genuinely seem like nicer and less shifty people. (Do you really need a fancy building to be closer to God? It is a question for your conscience.) I hope the information below helps those of you that are interested in alternatives to the mainstream Israeli-Baha'i organization.

Reform Bahai Press

5224 Aintree Road Rochester, MI 48306-2713

Phone: (248) 652-4982

Further reading: Video, Bahá'í Brainwashing Corporation.

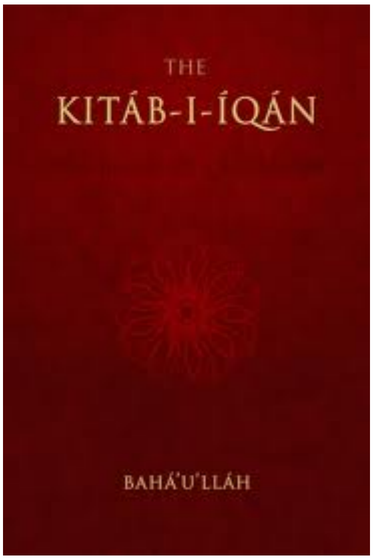
NOTE: I did not make the first picture in the graphic for this article, but it does seem representative of some of the questions people have.

What was the scope of Bahaullah's Knowledge?

Bahá'ís put no limits on the knowledge of the Manifestations. Yet Bahá'u'lláh, in one of his holiest books, has admitted to being unable to know a subject without reading it:

> ***As We had frequently heard about him [Haji Mirza Karim Khan], We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available, until one day a certain man informed Us that one of his compositions, entitled Irshadu'l-'Avam, could be found in this city.***

Bahá'u'lláh, Kitáb-i-Íqán, pages 184–5



What, then, did it mean when Bahá'u'lláh or 'Abdu'l-Bahá spoke so confidently on science, history, or even current events?

Infallibility and Scientific Knowledge of Abdul Baha!!

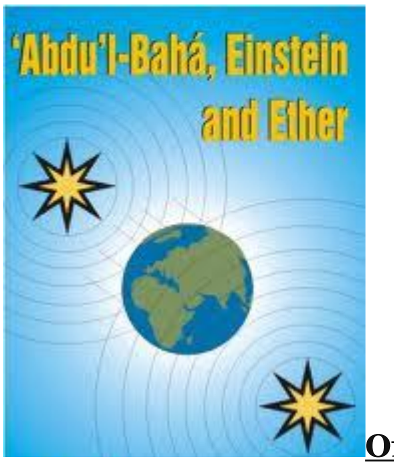
`Abdu'l-Bahá must have kept in touch with the popular accounts of science in his time, at least occasionally. For instance, he was aware of Maxwell's aether hypothesis:

> *... the nature of ether is unknown, but that it existence is certain by the effects it produceth, heat, light and electricity being the waves thereof. By these waves the existence of ether is thus proven.*

—Bahá'í World Faith; Tablet to August Forel

> *If we wish to deny everything that is not sensible, then we must deny the realities which unquestionably exist. For example, ethereal matter is not sensible, though it has an undoubted existence. The power of attraction is not sensible, though it certainly exists. From what do we affirm these existences? From their signs. Thus this light is the vibration of that ethereal matter, and from this vibration we infer the existence of ether.*

—Some Answered Questions, pg. 190



Of course this logic was rejected by Albert Einstein, who pointed out that Maxwell's equations were the only explanation necessary for electromagnetism (including light). The ether was an unnecessary concept. The only reason that Maxwell ever invoked the concept was so that electromagnetic radiation would not propagate in a void. Why did he need an ether? Because he needed a mechanistic medium for electromagnetic radiation to propagate through. **Einstein rejected this mechanistic thinking because (1) it was superfluous and scientifically useless, and (2) it contradicted the principle of relativity and the experimental evidence thereof.**

`Abdu'l-Bahá was limited by classical mechanistic thinking, even though he lived in Einstein's time. Of course `Abdu'l-Bahá wasn't really "thinking" in a creative sense; he was simply mimicking a defunct scientific argument that had been made a half century before, as a means to his metaphysical end.

The ether was not the only example of `Abdu'l-Bahá's outmoded mechanistic thinking. Here's another:

> *Scientific philosophy has demonstrated that a simple element (`simple' meaning `not composed') is indestructible, eternal. The soul, not being a composition of elements, is, in character, as a simple element, and therefore cannot cease to exist.*

- Paris Talks

Physics may yet discover a truly fundamental particle, but the atoms that `Abdu'l-Bahá refers to are continually destroyed, not only in Nuclear bombs and power plants, but in natural radioactive decay. Not long after the discovery of radiation, Einstein described that any matter can be transformed into energy.

> *It followed from the special theory of relativity that mass and energy are both but different manifestations of the same thing -- a somewhat unfamilar conception for the average mind. Furthermore, the equation E is equal to m c-squared, in which energy is put equal to mass, multiplied by the square of the velocity of light, showed that very small amounts of mass may be converted into a very large amount of energy and vice versa. The mass and energy were in fact equivalent, according to the formula mentioned before. This was demonstrated by Cockcroft and Walton in 1932, experimentally.*

- Albert Einstein

After several Nobel Prizes had been awarded for these breakthroughs, `Abdu'l-Bahá was still thinking in terms of the science of the previous century.

Bahá'ïs respond in different ways to this problem. Some say that `Abdu'l-Bahá was not infallible regarding matters of science, and claim that he never claimed to be. These Bahá'ïs fail to recognize the obvious. **`Abdu'l-Bahá almost always spoke as an absolute authority on matters of science; he spoke with absolute conviction that he was correct with respect to the facts. Shoghi Effendi reaffirms his grandfather's confidence, while addressing some controversial claims to historical knowledge made by `Abdu'l-Bahá:**

> *Historians cannot be sure Socrates did not visit the Holy Land. But believing as we do that `Abdu'l-Bahá had an intuitive knowledge quite different from our own, we accept His authority on this matter....*

- Shoghi Effendi, Arohanui (1946)

I can't quite see what a special "intuitive knowledge" would have to do with knowing whether Socrates visited Israel and learned about God from rabbis. That's not intuition, but something nearer to omniscience.

Notwithstanding this "official" pronouncement of his infallibility, there is an unofficial account of `Abdu'l-Bahá denying such infallibility. **Nevertheless, `Abdu'l-Bahá spoke with unshakable confidence on these matters, so there is ample implicit evidence that he wanted to give the impression that he was indeed infallible.**

Some hope that Einstein and modern physics are somehow mistaken, and hence follow every pseudo scientist that claims to have evidence thereof. Some Bahá'ïs claim that `Abdu'l-Bahá was speaking metaphorically, but fail to present a metaphor.

Infallibility, especially when applied to the real world of science and history, is a dead-end street.

Bab v/s Bahaullah

One of the strange turns in Bahá'í legal history was the reversal of the Báb's progressive consent decree:

> *It hath been laid down in the Bayan that marriage is dependent upon the consent of both parties. Desiring to establish love, unity and harmony amidst Our servants, We have conditioned it, once the couple's wish is known, upon the permission of their parents, lest enmity and rancour should arise amongst them.*

Kitáb-i-Aqdas

In making this pronouncement, Bahá'u'lláh returned to parents the final say in the choice of spouses.

Though this seems to be a regressive move to the modern observer, Bahá'ís are compelled to find something progressive in it, and thus take an orthodox stance.

Syyid Ali Muhammad (Bab)

[caption id="attachment_733" align="aligncenter" width="123"] Bab[/caption]

میرزا حسینعلی نوری

[caption id="attachment_735" align="aligncenter" width="207"] Bahaullah[/caption]

I can say from personal observations that Bahá'u'lláh's consent law is one of the most divisive Bahá'í laws. Because parents are obligated to either approve or disapprove, and not permitted to abstain, they are effectively obligated to meddle.

The Báb made a point of liberating marriage from the power plays of parents. For better or for worse, Bahá'u'lláh reversed a radical move by the Báb, perhaps because he felt the Báb had gone too far.

Bahá'u'lláh didn't do anything original by outlawing arranged marriages. He was merely adopting Bábí law in part. In fact the Báb is the one who made the big move here, whereas Bahá'u'lláh took a more traditional approach. The Báb was more of a radical reformer. Of course he got a little extreme in some aspects, such as in book burning and holy war, but he was a truer catalyst for change.

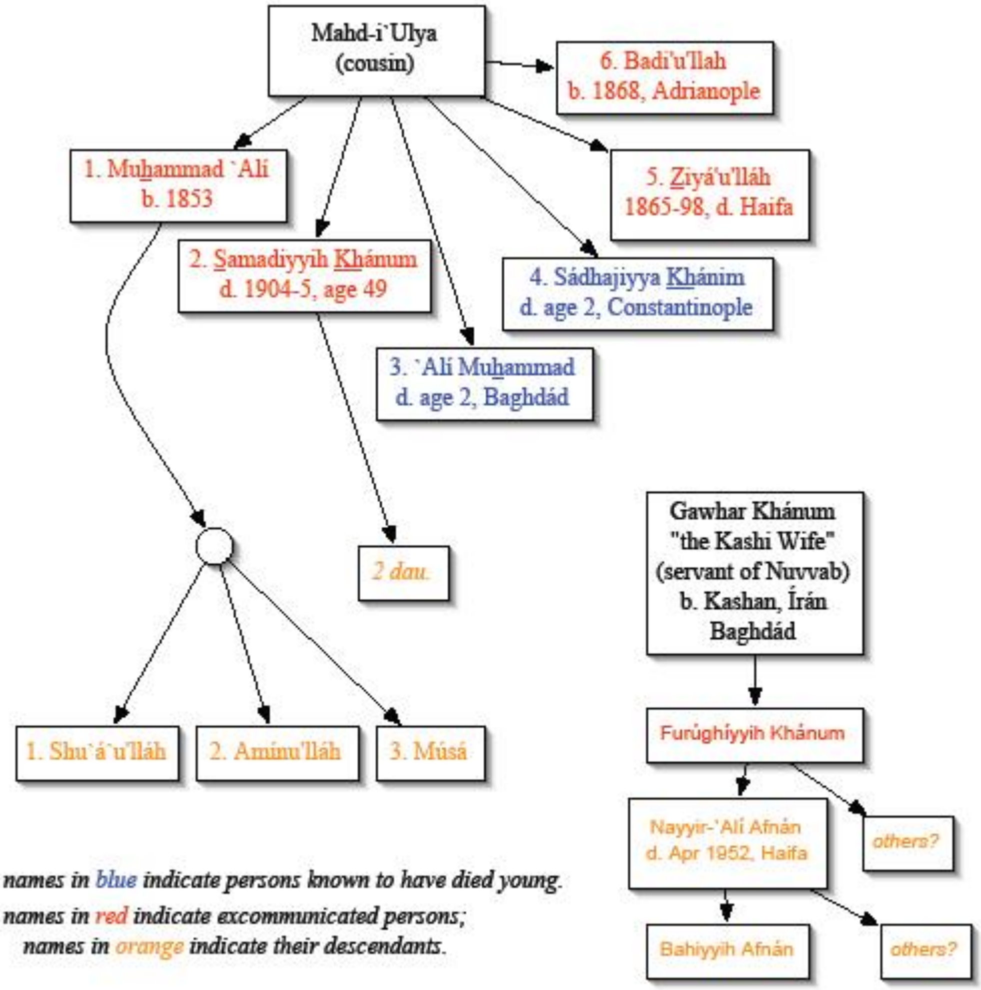
When Bahá'ís defend such rigid and archaic laws, they sound like Mormons defending polygamy, which is another difficult subject for educated Bahá'ís. The bottom line is that Bahá'u'lláh's laws were traditional Muslim laws, with a few modifications. **The Aqdas,indeed, reads like an ammendment to the Qur'an. No big surprise: the Qur'an was a very important book to Bahá'u'lláh; moreso even than it was to the Báb.**

The Demise of Aghsan

`Abdu'l-Bahá did not only change Bahá'u'lláh's marriage law. He also effectively annulled the families of Bahá'u'lláh's 2nd and 3rd wives as well – by means of excommunication, while leaving *his* family untouched. Their excommunication would be left to his grandson and preferred heir Shoghi Rabbání. `Abdu'l-Bahá's ***you're with me or you're against me*** policy was embraced by his grandson, and the price they both paid for their unwillingness to condone the slightest dissent, even when it was motivated by a person's faithfullness to their immediate family, was the annihilation of the Aghsán line that Bahá'u'lláh based his covenant upon.

Bahá'u'lláh had three concurrent wives by the names of **Asiyih (Navváb)**, **Fatimih (Mahd-i-'Ulya)** and **Gawhar**. His third wife Gawhar was a maid of his first wife Asiyih

Family Tree of Bahaullah's 2nd and 3rd Wives


Mahd-i`Ulya (cousin)
6. Badi'u'llah b. 1868, Adrianople
1. Muhammad `Alí b. 1853
5. Ziyá'u'lláh 1865-98, d. Haifa
2. Samadiyyih Khánum d. 1904-5, age 49
4. Sádhajiyya Khánim d. age 2, Constantinople
3. `Alí Muhammad d. age 2, Baghdád
Gawhar Khánum "the Kashi Wife" (servant of Nuvvab) b. Kashan, Írán Baghdád
2 dau.
1. Shu`á`u'lláh
2. Amínu'lláh
3. Músá
Furúghíyyih Khánum
Nayyir-'Alí Afnán d. Apr 1952, Haifa
others?
Bahiyyih Afnán
others?

names in blue indicate persons known to have died young.
names in red indicate excommunicated persons;
names in orange indicate their descendants.

chiron.valdosta.edu/whuitt/religion/ bahai/verities/rtf/timeln14.rtf
Ancestors of Parvine Afnan Shahid

List of Descendants of Mirza Buzurg of Nur, the Father of Baha'u'llah, E.G. Browne
http://bahai-library.com/?file=browne_descendants_mirza_buzurg.html

`Abdu'l-Baha Meeting with Two Prominent Iranians, by Muhammad Qazvini
http://bahai-library.com/articles/qazvini.html

The Baha'i Faith: Its History and Teachings, by William M. Miller
http://www.gospelcom.net/wclbooks/thebahaifaith/

Baha'u'llah's Family
http://www.euromade.freeserve.co.uk/bahai/bahafamily.htm

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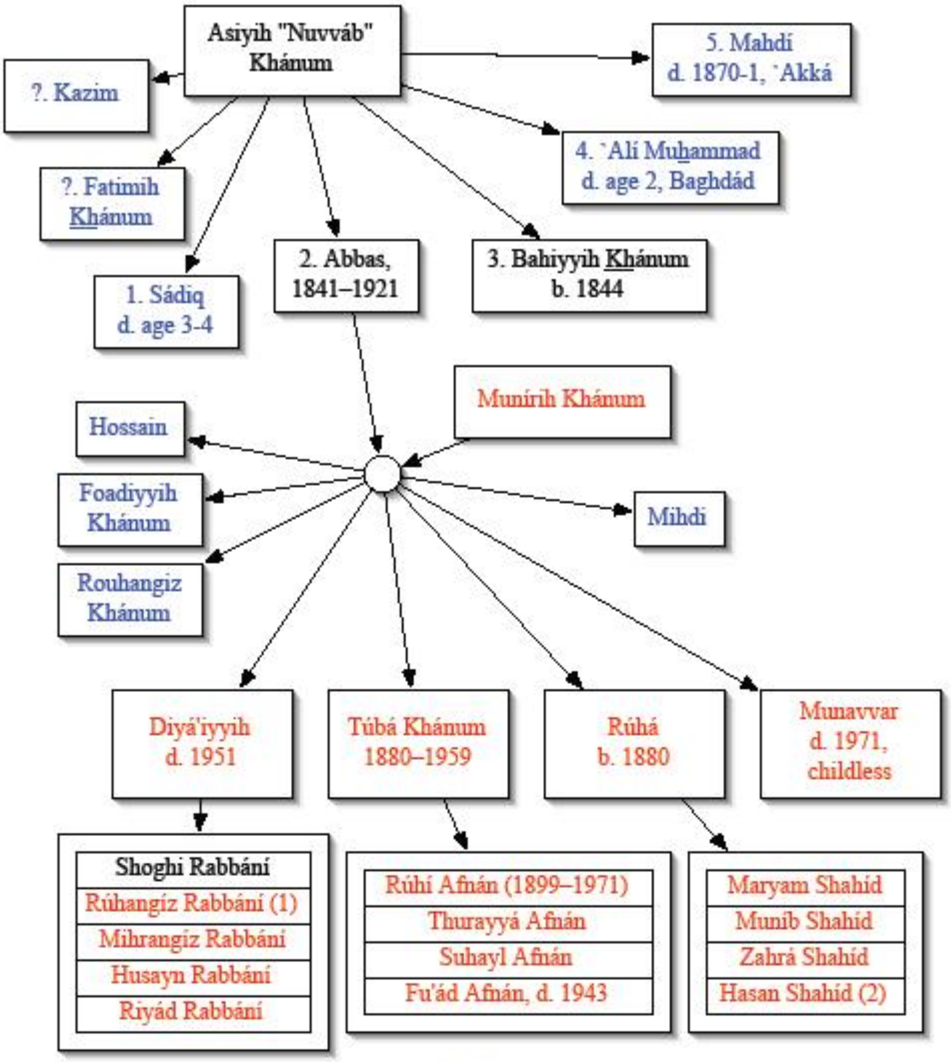
Abdul Baha (Abbas Affendi), Siblings and Children


Asiyih "Nuvváb" Khánum
?. Kazim
?. Fatimih Khánum
1. Sádiq d. age 3-4
2. Abbas, 1841–1921
3. Bahiyyih Khánum b. 1844
4. `Alí Muhammad d. age 2, Baghdád
5. Mahdí d. 1870-1, `Akká
Munírih Khánum
Hossain
Foadiyyih Khánum
Rouhangiz Khánum
Mihdi
Diyá'iyyih d. 1951
Túbá Khánum 1880–1959
Rúhá b. 1880
Munavvar d. 1971, childless
Shoghi Rabbání
Rúhangíz Rabbání (1)
Mihrangíz Rabbání
Husayn Rabbání
Riyád Rabbání
Rúhí Afnán (1899–1971)
Thurayyá Afnán
Suhayl Afnán
Fu'ád Afnán, d. 1943
Maryam Shahíd
Muníb Shahíd
Zahrá Shahíd
Hasan Shahíd (2)

names in blue indicate persons known or presumed to have died young.
names in red indicate persons excommunicated by Shoghi Rabbání.

1 – Had a daughter named Bahíyyih Afnán
2 – Had a son named Parvine Afnan Shahid

List of Descendants of Mirza Buzurg of Nur, the Father of Baha'u'llah, E.G. Browne
http://bahai-library.com/?file=browne_descendants_mirza_buzurg.html
Ancestors of Parvine Afnan Shahid
Baha'u'llah's Family
http://www.euromade.freeserve.co.uk/bahai/bahafamily.htm

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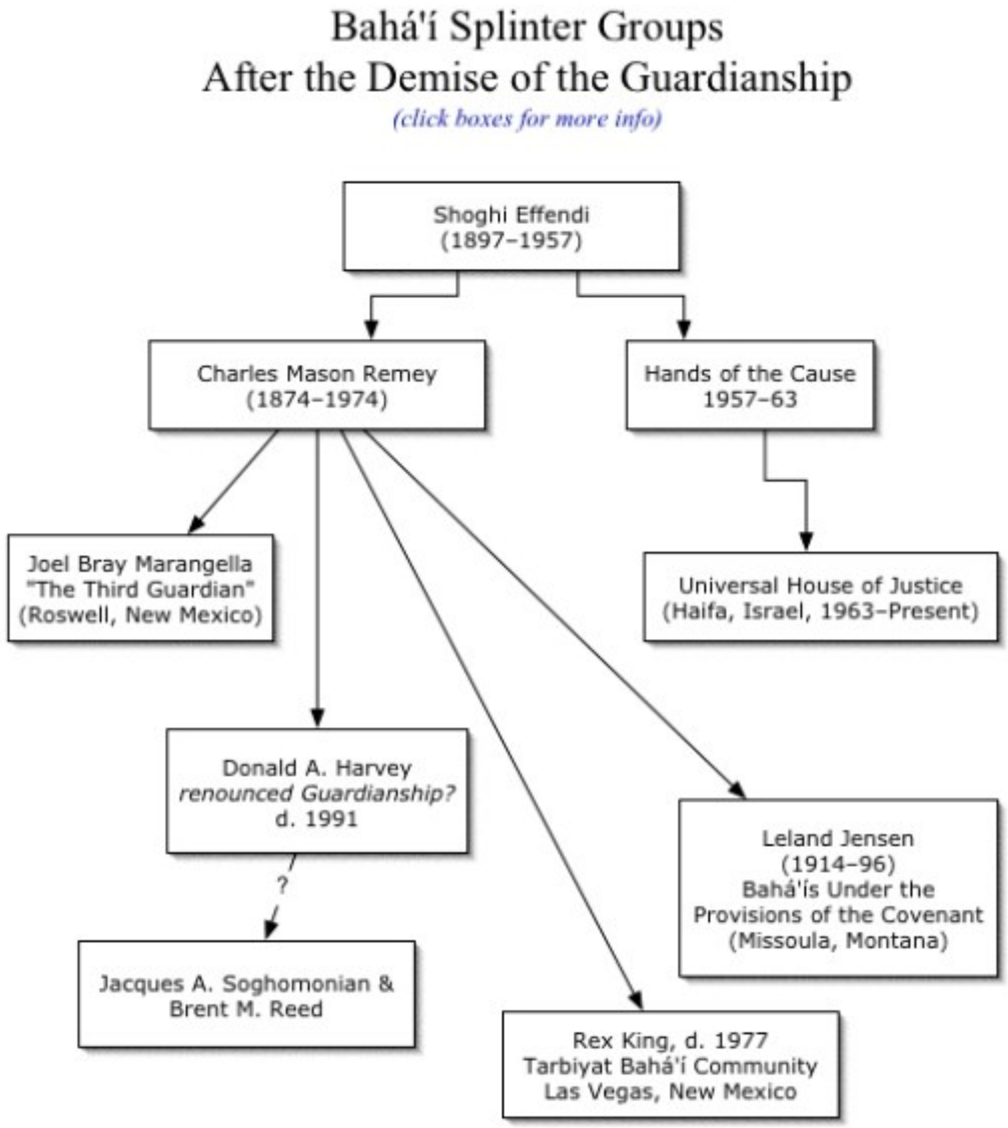
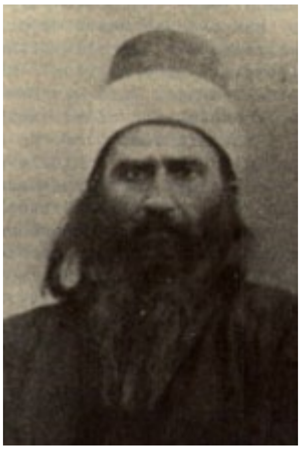
Bahai Splinter Groups after the demise of Guardian


Bahá'í Splinter Groups
After the Demise of the Guardianship
(click boxes for more info)
Shoghi Effendi (1897–1957)
Charles Mason Remey (1874–1974)
Hands of the Cause 1957–63
Joel Bray Marangella "The Third Guardian" (Roswell, New Mexico)
Universal House of Justice (Haifa, Israel, 1963–Present)
Donald A. Harvey renounced Guardianship? d. 1991
?
Leland Jensen (1914–96) Bahá'ís Under the Provisions of the Covenant (Missoula, Montana)
Jacques A. Soghomonian & Brent M. Reed
Rex King, d. 1977 Tarbiyat Bahá'í Community Las Vegas, New Mexico

Still Bahais claims that there are no sects in Bahai Faith.

And there are no conflicts among the Bahais....and bla bla bla....

Why Baha'is are not allowed to keep image of Bahaullah??



Bahaullah

As a Bahá'í youth, I remember not being impressed with the photographs I had seen of Bahá'u'lláh. Having grown up with charming images of `Abdu'l-Bahá, my expectations were high, and unfair to Bahá'u'lláh.

Portraits of `Abdu'l-Bahá are as common as the Virgin Mary in Bahá'í households, and they have guidelines for posting these portraits in a *respectful* manner. In spite of this idolatrous practice, Bahá'ís consider themselves special for not displaying portraits of Bahá'u'lláh!

I don't intend to criticize Bahá'u'lláh for his lack of physical charm. There is certainly no absolute need for a *Manifestation of God* to have a warm, charming appearance, but when I hear Bahá'ís wonder at the attractiveness of `Abdu'l-Bahá, I am moved to ask, *why do you place significance on such matters?*

I can't help but be skeptical regarding the motives behind the Bahá'í prohibition against portraits of Prophets. Given the Bahá'í affection for *graven images,* I'm inclined to wonder whether the prohibition would have ever been laid down had Bahá'u'lláh been better looking.

Bahá'ís are told not to keep photos of their Prophets because such photos could too easily become *idols;* believers would focus on the appearance of their prophet, and be distracted from his message.

Yet, the anticipation of Bahá'ís to view the one Holy Image in the International Archives Building in Israel is only heightened by that prohibition of *graven images,* and Bahá'ís shudder at the prospect of seeing the image of Bahá where they ought not, as though the image itself has some kind of ominous power!

Written by an Unimpressed Bahai

Why the Baha'i Faith Can't Keep its Converts??

The National Baha'i Center in Wilmette, IL claims that there are 140,000 Baha'is in the United States. However, it is almost axiomatic among Baha'is that half of the Faith's enrolled members are inactive. In fact, the reality may be even worse than that. **One independent poll on American religions estimated that there are only 28,000 people in this country who consider themselves Baha'is.**

One reason for this huge discrepancy is that no one is ever removed from the membership rolls unless they write a letter to the National Center renouncing their belief. So a person who becomes disillusioned and simply drifts away can remain on the rolls indefinitely. While the 28,000 figure is probably low, the Baha'i assumption that there are thousands of people who consider themselves Baha'is but have no contact with the community is not realistic. (There is the possibility that some do maintain their belief in isolation, but there are not likely to be many who do so.)

What I propose to examine here are the possible reasons for that. This article is not based on scientific data, but my own observations. I would not have the resources to research something like this, even if I had the training. However, I did spend thirteen years in the Baha'i community, and watch a lot of people come and go. Also, the Internet is rife with "ex-Baha'i" stories, and I think the Baha'i community can learn something from what these people are saying. The teachings of the Baha'i Faith -- the unity of religion, the individual's right to investigate truth, racial harmony , and the agreement of reason and religion -- have a wide appeal. The Baha'i Faith appears to be a religion that is wasting its potential.

I have no way of knowing which of the problems I mention is responsible for the greatest amount of convert dissatisfaction, I have therefore put them in the order that a convert is likely to encounter them:

THE FALSE FRONT

The Baha'i Faith, in its public presentations, emphasizes the more broad and tolerant aspects of Baha'u'llah's teachings. The itself is not dishonest, since those liberal teachings are actually present in Baha'i scripture, and historically, converts into the Faith have been from among more open-minded and educated people. However, these free-spirited seekers often do not find out about the more authoritarian and exclusive aspects of Baha'i thought until after they have enrolled.

There are a few things commonly told to converts that can hardly be seen as anything other than deceptions. (To be fair, however, Baha'is often convince themselves that they are true.) **One**

example is that the public is told that Baha'is do not proselytize; they merely teach the Faith as long as a person is interested. However, the new believer soon discovers that community life is centered around the need to gain new converts, and finds himself pressured into "teaching" plans and projects. So a person who has perhaps always held a dim view of those who try to push their religious beliefs on others now must participate in exactly that type of activity. It is hardly surprising that some of them decide that they've made a mistake.

One convert who rapidly left after discovering this called the Baha'i Faith "the Amway of religions." Another more bluntly said "No proselytizing, my rear end!"

Another example is the exclusion of women from the Universal House of Justice, the religion's supreme governing body, even though equality of the sexes is promoted as a fundamental principle. That fact also can come as a shock to a new convert, and perhaps cause them to leave. [For a more detailed look at this issue, see my Themestream article "But Some are More Equal than Others".]

UNSATISFYING COMMUNITY LIFE

One of the least understood aspects of the Baha'i Faith by the general public is the central place administration holds in Baha'i community life. Life as a Baha'i can seem like an endless series of frustrating committee meetings. Building a multitude of LSAs scattered geographically all over the country has taken priority over building solid communities. Once a community has the nine adults necessary to form an Assembly it can be left virtually on its own. In fact, Assemblies exist on paper that never actually meet because not enough of the people in the community are active. But such Assemblies are counted in the impressive statistics given to the public.

The vast majority of Baha'i communities are too small to offer much in the way of services. In an era when mega churches that provide something for everyone are all the rage, the Baha'is look pretty thin. In a very small community, sometimes just getting together for any activity at all can be difficult. Baha'is are often enjoined to be patient, and told that the Faith is only in its infancy. Realistically, however, a religious movement that has been part of the American scene for the last 100 years can hardly continue the claim that it is "embryonic". The simple fact is that the Baha'i Faith has just done a terrible job in creating a rich and rewarding community life for its members, and many of them drift away for that reason.

On the bright side, however, there has been some recognition of this problem on the part of the Baha'i institutions, and in some areas, greater efforts towards community development have been made.

SANCTIONS AND PUNISHMENTS

Like Judaism and Islam, the Baha'i Faith has a religious law code that adherents are expected to abide by. Persistent, public, and continued violation of one of these laws (for example, drinking alcohol, or cohabitation without marriage) can result in sanctions, most commonly the removal of administrative rights. A person so sanctioned cannot participate in any administrative activity, including Feast, the main worship service. This can prove to be an extremely alienating experience, and can result in a person leaving the Baha'i Faith altogether. Even the threat of such sanctions can be the cause of disillusionment. Also, unfortunately, some Baha'is feel it is their duty to "turn in" people who are not living up to Baha'i standards.

The most common reason for a Baha'i to be sanctioned is failure to have a Baha'i marriage ceremony, which requires the consent of all living parents. Baha'is who are married before conversion don't have to face this, but for those who marry afterwards will not be recognized as being married unless they do so in a Baha'i ceremony. If parental permission is withheld, for whatever reason (including animosity to the Baha'i Faith itself), then a person is left with the choice of either abandoning one's intended marriage partner or facing sanction by his religious community.

INTIMIDATION BY BAHA'I AUTHORITIES

There are abundant stories on the Internet that tell of Baha'is leaving after an encounter with a Counselor or Auxiliary Board Member (ABM). **These appointed officials have the responsibility for the "protection and propagation of the Faith". It is primarily those who have responsibiltiy for "protection" that show up to investigate cases of possible impropriety. The primary target of these officials are people who are showing an interest in one of the small Baha'i sects, known to mainstream Baha'is as "covenant-breakers". Opposition to the current head of the faith, the Universal House of Justice, is considered to be a spiritual illness, that could possibly be contagious, so the news that someone is reading their material and openly discussing it will almost certainly bring an ABM into the community who will investigate, warn, and threaten with shunning, a person who fails to abandon such contacts.**

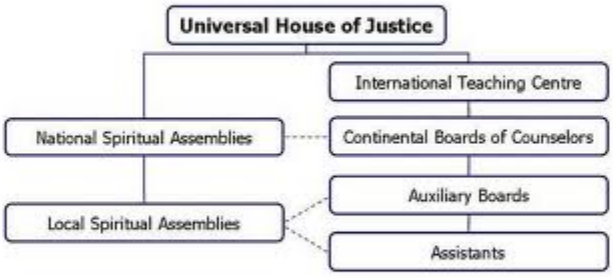
However, with the advent of the Internet, "protection" duties will also include the monitoring of email traffic for anything that seems heterodox. The most notorious incident of this was the Talisman crackdown in 1996, where professors and intellectuals were threatened with shunning for statements made on an email forum.

Besides associating with schismatics, or email heresy,a Baha'i can attract the attention of Baha'i authorities simply for oral statements, or being seen as a "charismatic leader". Independent and innovative thinking are viewed with suspicion, with submission to the institutions viewed as a fundamental value. This can drive some of the more talented members away from the Faith.

Author's note: ***This article first appeared in Themestream December 8, 2000.***

Bahai Faith-A Religion Out of Balance

"I believe in Baha'u'llah; I just don't believe in that other stuff" is a common refrain heard among disillusioned, inactive, and unenrolled Baha'is. To believe in Baha'u'llah is to accept His Writings as the Revelation of God. The "other stuff" is Baha'i administration.


Universal House of Justice
International Teaching Centre
National Spiritual Assemblies
Continental Boards of Counselors
Auxiliary Boards
Local Spiritual Assemblies
Assistants

How did administration come to hold such a central place in the Baha'i community? The first generation of Baha'is in this country were free-wheeling seekers of truth, who looked upon their new-found faith as "the spirit of the age", and thought nothing of participating in the worship services of Christian churches, or in mixing with Theosophists and other New Thought groups. How did their descendents become servants of an inward-looking bureaucracy?

To answer that question requires a quick look at Baha'i history:

Baha'u'llah had two concerns when he laid out the instructions for how his religion was to be governed: The first was that it was not to be ruled by professional clerics, but by the consultations of elected bodies. So he instructed his followers, in his Writings, to elect "Houses of Justice"(currently called Local Spiritual Assemblies) to consist of nine people in every city. The religion as a whole would be governed by a Universal House of Justice.

The second concern was for the unity of his faith, that it would not be divided into various sects. In his will, called "The Book of the Covenant" he appointed his eldest son, 'Abdu'l-Baha, to be the leader of his faith and the interpreter of his Writings. The existence of a scripturally mandated central authority was meant to prevent major schisms in the religion, and has, for the most part, been successful.(There have been, throughout Baha'i history, small groups that have challenged the central Baha'i authority, but none of these have ever been viable threats to the Baha'i mainstream.)

There was little administrative development under the ministries of Baha'u'llah or 'Abdu'l-Baha. However, 'Abdu'l-Baha, in His Will and Testament, established the institution of the Guardianship, a hereditary office whose occupant is both the chief executive of the religion and the authorized interpreter of the Writings. The Guardian, along with the legislative body, the Universal House of Justice,would work together in governing the affairs of the Faith. This Will also appointed his eldest grandson, Shoghi Effendi Rabbani, as the first Guardian. Since all of Shoghi Effendi's relatives were excommunicated, and he had no children, there was no one left to fill this hereditary office when he died in 1957. The Universal House of Justice was elected in 1963, but the administrative directives laid down by Shoghi Effendi are still closely followed. It is, in fact, very difficult to reform any of them, since as Guardian, he is popularly regarded as infallible.

Baha'i administration does not develop according to the needs of the community for organization, but exists as a goal in itself. In fact, many Baha'is believe that these institutions will evolve into a future world theocracy, so that in creating them, they are actually engaged in "saving" the world.

Baha'i scholars, however, have questioned this theocratic model, pointing to evidence that Baha'u'llah himself actually supported the separation of church and state. (See Juan R.I. Cole's book "Modernity and the Millennium" for an excellent presentation of Baha'u'llah's political thought.)

A Local Spiritual Assembly(LSA) will be formed as soon as there are nine adult members in a locality, so it is not uncommon for virtually all the active community members to be serving on it. (It is also not unheard of for inactive members to be elected to an LSA, if the community is so small there is no one else to elect.)In such a situation, it is almost impossible to be an active member and not be involved in the administration. Even brand-new converts are frequently put on Assemblies.

There are warnings against over-administration in Shoghi Effendi's writings, but it can scarcely be avoided when the formation of an Assembly is the first thing a community is expected to do. In fact, Baha'i missionaries, called "pioneers" will relocate primarily in order to help form an LSA -- going to a community that already has seven or eight members. (Those with less than nine members are encouraged to organize as a "group", which includes electing officers.)

Another very odd regulation is the way that localities are divided up. Localities are determined by already existing government bounderies, so that the Baha'i population, no matter how small, existing within a city limit makes up one Baha'i community. Baha'is who reside outside that city limit make up another, separate community. For example, during my first year as a Baha'i, there were eight Baha'is in the city, and three in the surrounding court district that were expected to organize separately. Yet, so important was the formation of the city Assembly considered, that the first question I was asked when I was showing an interest in the Baha'i Faith was whether or not I lived in the city limits.

I personally know of people that have begged the National Spiritual Assembly to do away with this ridiculous and unnecessary roadblock in the way a small, struggling communities. But such pleas have fallen on deaf ears. It is difficult not to believe that this is done primarily to make the statistics look good. The Baha'i Faith claims to have over 1700 LSAs in this country, and no one on the outside would ever suspect that many, perhaps most, of them really have no community to manage, except for the Assembly members themselves.

Finally, administration invades even occasions that are primarily for worship. One-third of the main devotional service, the Nineteen Day Feast, is devoted to the discussion of community issues. It is this administrative portion that makes the gathering off-limits to non-Baha'is. This time is usually devoted to reading letters, listening to tapes, or watching videos sent from the National Center. Ideally, this period is supposed to be used for community consultation, and recommendations are to be given to the LSA. (Rather redundant when everyone is already on the LSA.) However, anecdotal evidence suggests that this time period is not often used very effectively, and that believers seldom feel that their suggestions are being taken seriously. Also, a long period spend discussing business negates the spiritual atmosphere that is supposed to attend such an occasion.

Baha'u'llah, besides ordaining the election of a "House of Justice" for every city, also mandates the building of a "House of Worship" in every city. This institution, more properly known as the "mashriq'u'l-adhkar"(meaning roughly "dawning place of God's remembrance), is supposed to be the center for Baha'i worship and charitable giving. Various humanitarian services (schools, clinics etc.) are an integral part of the mashriq. The House of Worship and its charities are to be open to all humanity, whether they are Baha'is or not.

So, just like its sister religions, Christianity and Islam, the Baha'i Faith was intended to be a religious community that centers on worship and charitable giving, and yet one can hardly spend five minutes as a Baha'i without realizing that neither of these things are given top priority.

A reorientation of the Baha'i community towards this center of worship and charity would restore some of the openness that was present in the early Baha'i Faith. To participate in administration, a person must be an enrolled Baha'i in good standing, and even many of these are not suited for administrative work. Members of the community associated with the mashriq'u'l-adhkar do not even need to be Baha'is. This fact is recognized even in current practice, since non-Baha'i scriptures are commonly read in the existing Houses of Worship, which are open to all.

There are Houses of Worship in the Baha'i World -- in the U.S., Germany, India. Uganda, Australia, Samoa, and Panama. A person can hardly encounter an introductory pamphlet about the Baha'i Faith without seeing pictures of one or more of them. However, these beautiful buildings are not practical places of worship for the vast majority of the world's Baha'is. They are showplaces for curious tourists; they are another opportunity to "teach the Faith"; they give us pretty pictures used to prove that the Baha'i Faith is indeed a "world religion". But they are only the shiny wrapping on a box that remains mostly empty.

The major obstacle, at least in the West, to the creation of local Houses of Worship is the pattern of Baha'i development. Quite obviously, communities that consist of 12-15 members are not going to be able to afford even the simplest building. As long as the Baha'i administration divides Baha'is into tiny "localities" the mashriq is only a dream for the vast majority.

Another obstacle is internal -- Baha'is are accustomed to thinking of the House of Worship as something for the future, and institution that will develop when the tiny local communities grow to the point when it can be supported. The fact that it is, according to Baha'i scripture, even more important than the Spiritual Assembly is overlooked.

Instead of a distant dream, the mashriq can be a living reality in Baha'i communities today. 'Abdu'l-Baha clearly called a meeting "where they shall glorify God and fix their hearts upon Him, and read and recite the Holy Writings" the mashriq'u'l-adhkar.[1] That is, a worship meeting itself is the mashriq, not the building; it is this that is supposed to be the center of Baha'i community life.

There are some positive signs, however. Recognizing the hunger for a more spiritual and meaningful community life, some Baha'is have made concrete steps towards establishing the the local mashriq'u'l-adhkar by centering the community around "mashriq meetings" instead of the more administratively-oriented Feast. One U.S. community has even purchased land on which to build their House of Worship.

Official reactions to this development have been mixed, however. Support of the mashriq'u'l-adhkar was characterized in the April 7, 1999 letter from the Universal House of Justice as a "particularly subtle form" of "internal opposition" to Baha'i teachings. However, since then statements have become more moderate, even positive. Especially encouraging is its Dec. 28, 1999 letter which promoted the "holding of regular mettings for worship open to all and the involvement of Baha'i communities in projects of humanitarian service" as expressions of the mashriq'u'l-adhkar. So there is certainly room for hope, even though there is still considerable suspicion in some quarters of any vision of the Baha'i Faith that does not center on institutional development and loyalty.

[1]Selections from the Writings of 'Abdu'l-Baha pp. 93-4

The Twelve Apostates of Baha'i Faith

Having recently read Moojan Momen's paper "Marginality and Apostasy in the Baha'i Community" in the journal "Religion", I believe that I see a general flaw in the paper. It appears that the cases that Dr. Momen cites to support his thesis are by and large unsupportive of that thesis. This observation is based principally upon the information that Momen provides, though my own experience does enter into it.

Disclosure

In the interest of fair—if not full—disclosure, I was a Bahá'í until 1988, retained my membership for another decade, and have been a somewhat outspoken—though less than outstanding—apostate over the decade since. I have visited the Internet forums to which Dr. Momen refers irregularly since April 1996, and I moderate the Yahoo! *ex-bahai* discussion group, so I have had some contact with most of the characters to which Dr. Momen refers, but I have never met any of them in person.

ARE YOU AN APOSTATE?!

Terminology

Dr. Momen specifies a particular, rather unorthodox working definition for the term "apostate" in his paper: apostates are the subset of the group of people who would typically be called apostates who

1. Are involved in contested exits, *and*

2. Affiliate with an oppositional coalition.

I ask that the reader consider this definition while reviewing Momen's accounts of "apostates", though the definition itself may be somewhat ambiguous.

General Overview

Dr. Momen enumerates his conclusion in six points, though one of the six appears to be twofold. Following are those points that will *not* be addressed herein (some have been trimmed or summarized for brevity):

1. The majority of Bahá'í apostates have characterized the Bahá'í Faith as a cult, and have been partially successful in doing so.

2. What apostates and dissidents see as bad can be seen by mainstream Bahá'ís as good. For example, what apostates see as authoritarianism in the Bahá'í Faith can be seen by "core members" as guidance.

3. The Internet has enabled apostates and dissidents to form a community, and to a degree, to organize.

4. Although in fact only one of the apostates currently holds an academic post, apostates have been very successful in their use of the academic media to present their views. Several have published books and articles in respectable venues.

5. If religious movements want to avoid apostasy, they must act at an early stage in this process.

I do not wish to address these specific assertions. I do not intend to discuss whether the Bahá'í Faith is a cult or not, or to debate the extent to which the Bahá'í Faith is exclusivist, authoritarian, or paternalistic. I do acknowledge that a number of Bahá'í apostates and dissidents have enjoyed some success in their efforts, often enabled by the Internet, but I don't see the point in evaluating the extent of their success.

As for the last point (5) it seems as reasonable as saying "an ounce of prevention is worth a pound of cure," though it appears that Dr. Momen is going further and advocating early and active resistance to marginal believers and apostates. If that is the case, he is not concise enough for his assertion to be addressed in a serious manner.

Those points aside, we are left with two points which attempt to characterize the phenomena of dissidence and apostasy as they pertain to the contemporary Bahá'í community:

1. The apostates have created an apostate mythology, with its own heroes and anti-heroes. This mythology, when combined with the apostate issues, which form something of a creed that is regularly recited; the ‘captivity narratives’ are the equivalent of salvation or conversion stories; and the medium of the Internet, creating a community, amounts almost to the creation of a religion of its own. One could call it an ‘implicit religion’. But since this ‘religion’ has no independent life and exists only to oppose, it would perhaps be more accurate to call it an anti-religion.

2. ... the road that leads to apostasy is usually a long one. Clashes with the central authorities in the religion over positions, actions or strategies lead to the build up of res sentiment, which is expressed in ways that, in the Baha’i community at least, leads to further clashes. Frustration leads to marginality and in turn to rejection of the religion. The accumulated hostility can then lead to apostasy...

These assertions are not obviously representative of real Bahá'í apostate communities, and must be tested against real world observations.

The Twelve Apostates

Dr. Momen mentions 17 individuals in various degrees of variance from the mainstream Bahá'í community, one of which is an enrolled but marginal Baha’i. Twelve to fourteen are considered apostates by Momen. A number of these, however, claim to be Bahá'ís, but are probably willing to accept the "marginal" label.

Here I review the primary examples that Dr. Momen provides, and attempt to determine the extent to which each conforms to Momen's thesis.

1. K Paul Johnson

I begin chronologically with K Paul Johnson, a young Bahá'í who resigns his membership at age 20. Twenty years later he becomes a well-known author on theosophy, known for his critical but non-antagonistic research on Madame Blavastsky.

After he became established as a theosophical historian, Mr. Johnson introduced himself to the online academic Bahá'í community in the mid-1990s, seeking assistance for a forthcoming book addressing Bahá'í history. Dr. Momen accuses Mr. Johnson of “attacking core Bahá'í beliefs”, but provides no example nor even a specific reference wherewith to validate this accusation. Still, we may allow that Mr. Johnson has criticized Bahá'í beliefs: would this information support Momen’s thesis? Would it establish that Johnson is a case of ressentiment, or someone who conforms to a community myth? No, it would only establish that Johnson has criticized Bahá'í beliefs.

Mr. Johnson has not made himself known as an outspoken antagonist of the Bahá'í Faith, but thanks to Dr. Momen, Mr. Johnson may very well have that reputation from now on.

Having myself interacted with Mr. Johnson in recent years, I have found him notably disinclined to debate with Bahá'ís. He is far from an object example of Dr. Momen's thesis. There is no known period of marginalization, and no visible expression of hatred or envy that might be born of *ressentiment*. Given what I have seen, I am inclined to believe that Momen did not do adequate research on Johnson. For example, Momen's assertion that Johnson "could be called a serial apostate" seems to have no basis whatsoever.

2. Francesco Ficcicchia

Dr. Momen credits this Swiss apostate with giving the Bahá'í Faith the reputation of a cult in Germany. Dr. Momen claims that Mr. Ficcicchia was marginalized before his apostasy, but Momen does not support this assertion. He states that Ficcicchia "had been a Baha’i from 1971 to 1974, when he declared to his former fellow Baha’is that ‘you will from now on have me as an embittered enemy who will fight you with all possible means at every opportunity’". This sudden, angry opposition does not represent a pattern of apostasy emerging from marginality. It appears more like an epiphany. As for whether any apostate community or associated myth applies to Ficcicchia's case, Momen admits that it does not. Ficcicchia was not a member of any marginal community or coalition.

3. Denis MacEoin

I remember hearing of Mr. MacEoin as a young Bahá'í. He was the only apostate that I was aware of, other than yours truly. I remember wondering whether I had acquired a “MacEoin syndrome”.

Dr. Momen states that Dr. MacEoin "departed after clashes with the Baha'i administration." This tells us that MacEoin may have become unhappy with the Bahá'í administration, and even the religion itself, before he disavowed it. But was his exit contested?

MacEoin was a professor of Islamic studies, and his disagreements with the Bahá'í leadership were not, however, a typical matter of personal marginalization, but rather a matter of academic controversy. Momen admits that MacEoin, like Ficcicchia, was *not* part of a group of dissidents or an oppositional coalition. Though both of these men are apostates, they are not apostates by Momen's formal definition, and certainly do not fit his model.

Dr. Momen submits no argument that either Mr. Ficcicchia nor Dr. MacEoin supported a myth of lost innocence or administrative usurpation. Their criticism of the Bahá'í Faith appears all too fundamental, comprehensive, and personally conceived to fit any such mythology. Perhaps the next generation of dissidents and apostates will better fit Momen's model.

4. Juan Cole

Yet another respected scholar and author, Dr. Cole "voiced concerns about certain aspects of Bahá'í administration", and upon being confronted by the Bahá'í leadership, resigned his membership amid much debate and controversy, but before long turned his attention to world affairs. I see him often on TV, discussing the Iraq war as an expert-for-hire. Again, this is not a picture of all-consuming ressentiment. This man, hardly a marginal sponge for community myths, has moved on. It seems to me that Dr. Momen ought to have recognized this, and left Professor Cole out of the picture.

5. William Garlington

Mr. Garlington is an Ex-Bahá'í author who, as far as I am aware, is not associated with a community of apostates, and Dr. Momen does not indicate anything to the contrary. Momen asserts than Garlington presented a biased weighting of the issues of the American Bahá'í community in his book *The Bahá'í Faith in America*, but he makes no claim that Garlington ever made any false statements or exibited any envy, hatred, or any other behavior that might be born of ressentiment.

6. Eric Stetson

Mr. Stetson was a Bahá'í for several years as a young man, then became known for supporting ex-Bahá'ís and uncertain Bahá'ís and promoting Christianity. Though his web site has a good deal of content that is critical of the Bahá'í Faith, it is not written in a hateful or a vengeful way. Furthermore, Mr. Stetson is not an active critic of the Bahá'í Faith, but has put his efforts into promoting Christian Universalism, which, contrary to Dr. Momen's assertions, is not Mr. Stetson's creation. Momen is apparently unaware that Christian Universalism is a significant part of the American religious tradition that lives on, to a degree, in Unitarian Universalism, and has begun to regain support among some liberal Christians today.

Dr. Momen also indicates that Mr. Stetson once claimed to be a prophet. That may be a fact, but it has no bearing on Momen's thesis. Upon reflection, such a detail would appear to contradict the thesis, as it would show that Stetson was capable of moving in his own direction. Mr. Stetson may have once been confused about his self-image, and he may yet again, but any assertion that Stetson is obsessed with opposing the Bahá'í Faith is baseless.

As a moderator of Mr. Stetson's *ex-bahai* discussion group, I have become acquainted with Stetson over the last couple years, and have found that he has become uninterested in Bahá'í controversies. He is all but absent from the discussions, and leaves daily operations to the moderators.

7. 'BB'

This angry, self-described Bayani is idiosyncratic to say the least. I think it is safe to say that he is not about to conform to any community myth, whether apostate or otherwise. My personal experience has been that he is just as inclined to hurl accusations at apostates as he is inclined to denounce the Baha'i authorities. Though he may be subject to some ressentiment, and who isn't?, this individual appears to have positive interests in a variety of cosmic pursuits. I have interacted with him online (partly as a group moderator), and I find him, as volatile and angry as he can be, quite the antithesis of Momen's communal apostate.

8. 'CC'

Dr. Momen points out that this man, who was only very briefly a Baha'i, is a conservative who doesn't fit well at all into any supposed apostate community or myth thereof. Again, not a very good match for Momen's full thesis.

9. Frederick Glaysher

This benign but paranoid man exists on the fringe of the dissident fringe. As Dr. Momen points out, he is typically regarded as little more than a spammer. He is more an erratic lone wolf than a community member, though many of his liberal stances are not objectionable to many dissidents. Like 'BB', he is no conformist.

Mr. Glaysher is too erratic to represent Momen's proposed model. Momen presents little to indicate that ressentiment is a factor in Galysher's behavior, rather, Momen presents yet another thesis for Glaysher's case; not one of social conformity, but one of personal fantasy in isolation.

10. 'DD'

Though I may have unknowingly interacted with 'DD' at some point in the past, I am not familiar with him, so I will have to base my response on what little data Dr. Momen provides. Momen briefly describes 'DD' as follows:

1. He exhibited a marginality phase on talk.religion.bahai previous to his resignation.
2. He has grown "ever more extreme" on talk.religion.bahai since his resignation.

We might call into question whether 'DD' is even an apostate according to Momen's definition, considering that:

1. Momen says nothing about a contested exit.

2. Momen says little to give the impression that ‘DD’ is a member of an oppositional coalition, or that ‘DD’ conforms to a community myth.

Dr. Momen implies that ‘DD’ is a member of an oppositional coalition by pointing to the presence of ‘DD’ on talk.religion.bahai. I am unsure that this Usenet group represents a community due to its chaotic, unmoderated nature. I have typically avoided talk.religion.bahai for this very reason. Still, some individuals may have formed a kind of niche community in that chaotic space.

Dr. Momen provides nothing to support the notion that ‘DD’ is a case of pronounced ressentiment or that he conforms to an apostate community myth. Momen is notably brief in his coverage of this apostate's behavior, telling us only that ‘DD’ is “extreme in his attacks on the Baha’i faith.” Does this broad stroke say anything useful?

11. Alison Marshall

Is Alison Marshall an apostate? Let us review Dr. Momen’s definition. An apostate is:

1. involved in contested exits, *and*

2. affiliated with an oppositional coalition

According to this convoluted definition, Mrs. Marshall is the ultimate apostate because she really wanted to remain a Baha’i and still stubbornly considers herself a mainstream Baha’i. It is certain that few Baha’i exits have been so contested as the expulsion of Marshall.

Mrs. Marshall still appears to be orthodox in most respects. I will concede that she speaks her mind, and that she does not appear to be happy with being cast out of the Baha’i Faith organization, but she does not appear to be interested in vilifying the Bahá'í authorities. Though some mainstream Bahá'ís that I know often express opinions that appear flagrantly antagonistic to the Bahá'í authorities and even the Baha’i Faith itself, this is not my experience with Marshall.

Where I must question Mrs. Marshall’s credentials is with respect to the second criterion. She may have contested her expulsion, but is she affiliated with an oppositional coalition? My experience has been that she shuns all such things. Admittedly, my experience with her has been limited.

Dr. Momen identifies Mrs. Marshall as a *cause célèbre* among dissidents and apostates. This is perhaps true among the dissidents, but not so true among the ex-Bahá'ís. To a dissident Bahá'í, Marshall may be a heroic figure in that she still appears to love Bahá’u’llah yet she has been expelled from the body of believers, which is much more than a social club; it would be more accurate to call it the *New Jerusalem*. An ex-Bahá'í, as someone who does not follow Bahá’u’llah in the first place, is more likely to see Marshall as one of a myriad would-be religious reformers who is an unfortunate casualty in an internal squabble. An ex-Bahá'í is likely to be sympathetic to Marshall as a tragic figure, but less likely to see her as a hero.

Mrs. Marshall may be a hero to some, but she can hardly be seen one who has conformed to any anti-institutional community myth. She has clearly resisted association with the wide variety of criticisms of the Baha’i authorities and the Baha’i religion that are commonly expressed on the Internet today.

12. Karen Bacquet

Dr. Momen concedes that Ms. Bacquet is not known to have undergone a marginal phase, so she is also a mismatch with respect to Momen's thesis. She simply leaped from Baha'I to enemy of the Faith, though she appears to have been quite inactive over the last year or two, albeit she does continue to maintain her web site and discussion group, as can be seen in her reappearance to respond to Momen's statements about her.

This concludes Dr. Momen's list of apostates; his *twelve apostles* of the Anti-Faith. He goes on to mention several others, but does not attempt to show how any of them conform to his model.

Conclusion

The list of "apostates" Dr. Momen has provided is not a satisfactory representation of his model. There may be angry apostates, bitter apostates, obsessive apostates, and even insane apostates, and there may even be apostates who conform to Momen's model, but until this latter group can be identified, we cannot apply the model to the population as a whole.

Dan Jensen

Babis and Baha'is - Are they Muslims ??

The following article is extracted from : http://islamqa.info/en/ref/88689

Shaykh Ibn Baaz (may Allaah have mercy on him) wrote a brief description of Baabism and Baha'ism, which we will quote here. He (may Allaah have mercy on him) said:

This is a brief description of Baabism and Baha'ism.

In their view, the word al-Baab (lit. "the Door") refers to an ignorant Iranian individual who claimed to be a Sufi. His name was 'Ali ibn Muhammad al-Shiraazi. He claimed that he was the door to Baha'-Allaah Mirza Husayn 'Ali, and that he was the messenger to whom revelation came from Baha'.

The Baabis are named after him. Every time he was put under pressure and asked to repent, he repented from Baabism and claimed to be a Ja'fari, one of the Ithna-'Ashari Shi'ah.

The Baabis held a conference one year in the desert of Dasht to announce their views and proclaim glad tidings of the awaited imam whom they claimed had appeared.

The Baabis are not all the same in their beliefs and view of the Baab, as is stated on p. 97 of the book al-Baha'iyyah Tareekhuha wa 'Aqeedatuha wa Sillatuha bi'l-Baatiniyyah wa'l-Suhyooniyyah (Baha'ism, its History and Beliefs and its Connection with Esotericism and Zionism), by the head of the Ansaar al-Sunnah al-Muhammadiyyah organization in Egypt, Shaykh 'Abd al-Rahmaan al-Wakeel (may Allaah have mercy on him).

In their conference there were two groups of Baabis, one of which was led by al-Bashroo'i and al-Quddoos, and the other by al-Baha' and Qurrat al-'Ayn, as it says on p. 98 of this book. Their gatherings were also of two types, one just for the imams (leaders) of Baabism and another for the common folk. The topic of discussion in gatherings of the leaders was Baabism's abrogation of Islamic sharee'ah. Their ultimate view was that the Baab was greater and higher in status than all the Messengers, and that what was revealed to him of religion was more complete and more perfect than any previous revelation or religion.

As it says in pp. 99-100 of the book mentioned, Qurrat al-'Ayn delivered a reprehensible speech in this conference when al-Bashroo'i and al-Quddoos were not present. Al-Baha' was also absent, claiming that he was ill. He was worried about the consequences of her speech and waited to see the reaction of the delegates and whether they would reject her ideas or not. **In her speech she clearly stated that the religion of Muhammad was completely abrogated by the new religion (Baha'ism) which had come to the ummah via the Baab, even though only a little of it had come so far and they were now in an interval. The ruling of Islamic sharee'ah no longer applied and it was permissible for the people – indeed prescribed for them – to share their wealth and women.**

Al-Wakeel said that this was what was clearly stated by the Baha'i historian in his book al-Kawaakib al-Durriyyah (p. 180, 210). And she clearly stated in her speech that she did not believe in the resurrection.

This Qurrat al-'Ayn was a strong proponent of their views. She issued a fatwa before she got in touch with al-Baha', then when she got in touch with al-Baha' she submitted to him and attributed the fatwa to him.

The Baabis carried out an armed terrorist movement in which they shed a great deal of blood and killed hundreds of people. The Iranian state opposed them and recruited troops to put an end to them, and they achieved that; they killed Baab al-Baab al-Bashroo'i and his companion al-Qudoos in 1265 AH, as stated in the book mentioned – the book of al-Wakeel – then the Shia'h scholars issued a fatwa stating that the Baab was a kaafir and an apostate, and deserved to be executed. The government ordered that he be executed and he was killed in front of the people; before that he was imprisoned in the citadel.

The Shi'ah scholars debated with him several times, and he was exposed and his ignorance and confusion were clearly demonstrated. Among the cleverest questions that were put to him was when he was asked about the defects in Islamic sharee'ah and about the perfection of that which he had brought, and he could not offer any answer, rather he could not even say a word. He was asked to deliver a speech and he delivered a worthless speech that did not deserve to be listened to. Hence the scholars ruled that he was a kaafir and should be executed, and he was executed.

Note: We stated above that the Baab in whom the Baha'is believe was the harbinger of al-Baha' and he is the one who received revelation and conveyed it. So he is like a messenger for al-Baha'. The Baabis believe in al-Baab, who is 'Ali ibn Muhammad al-Shiraazi, the ignorant Sufi who claimed that he was the most perfect human vessel in which the divine reality manifested itself, and that he was the one who created everything by his word. See p. 117. They also quoted him as saying: **"On the day of Nooh, I was Nooh; on the day of Ibraaheem, I was Ibraaheem; on the day of Moosa, I was Moosa; on the day of 'Eesa, I was 'Eesa; on the day of Muhammad, I was Muhammad; and on the day of 'Ali, I was 'Ali … on the day when Allaah causes someone to prevail, I will be the one whom Allaah causes to prevail. I am the last one after whom there will be no one else and I am the first one before whom there was no one else. I am the manifestation of Allaah's proof against the worlds."**

How ridiculous are these words that no wise person would utter. (Shar'at al-Baab, p. 119).

The Baab abolished the five daily prayers, Jumu'ah prayer and prayer in congregation, except in the case of the funeral prayer. He stated that purification from janaabah was not obligatory, and that the qiblah was the house in which he was born in Shiraaz, or the place where he was imprisoned, or the houses in which he and his followers lived. These are the places to which his followers were required to go on pilgrimage.

With regard to fasting, it was to be observed from sunrise to sunset, for one Baabi month which lasts for nineteen days. As for zakaah, it was one-fifth of one's property, to be taken at the end of the year and handed over to the Baabi council. There are other ridiculous rulings which you can see on p. 120 of al-Wakeel's book.

Baha'ism

As for al-Baha', who is known as Baha' al-Deen, he was Mirza Husayn ibn 'Ali ibn al-Mirza 'Abbaas Bazrak al-Maazandrani al-Noori al-Iraani. He was born in Tehran in 1233 AH and he was involved in Sufism all his life. He took his myths and stories from his Shaykhs. Then he moved to Baghdad from Tehran as a visitor or in exile, then he moved frequently from Baghdad to other places, then he moved to 'Akka for political reasons and ulterior motives, and because of the many disputes between his Baabi followers and the followers of his brother, Yahya ibn 'Ali ibn Mirza. After all of that and after many developments, al-Baha' made the following claims (see p. 143 of al-Wakeel's book). **At first al-Baha' claimed that he was the successor (khaleefah) of the Baab, or the last successor of al-qaa'im (i.e., the hidden Imam); then he claimed that he was the qaa'im himself. Then he claimed to be a Prophet, then he claimed to be divine and that the divine reality only existed in its most perfect form when embodied in him.**

Death of al-Baha'

When he was in the prime of his strength and his call was at its strongest, Allaah caused him to develop a fever, from which he died when he was believing in his false claims and ridiculous myths. He died in Dhu'l-Qa'dah 1309 AH. See p. 144 of the essay and footnotes of Abu'l-Fadaa'il. Abu'l-Fadaa'il was one of the propagators of the false sect of al-Baha'.

Al-Baha's methods of propagating his views

He was a Sufi who relied on allusions, symbols and jargon. See p. 147 of al-Wakeel's book.

His books

The most famous of them are al-Ayqaan and al-Aqdas. He wrote the former in Baghdad; it deals with proving that the Baab was the Mahdi and al-qaa'im. It refers to the claims of al-Baha'. He wrote this book in response to questions about the Baab. In this book al-Baha' acknowledged that he was sinning by writing this book. How strange are the actions and evil deeds of this criminal. Glory be to Allaah, how great He is: He insisted that these criminals and liars should fail in their words and deeds. To Allaah be praise for the clarity of the truth and the failure of falsehood. See p. 150 of al-Wakeel's book.

Baha'is hatred towards Muslims

Al-Mirza did not hate any community as much as he hated the ummah of the Final Messenger. It is sufficient for you to know that he accused the earlier and later generations of not having understood anything of the Qur'aan, and he said: **"One thousand, two hundred and eight years have passed since the Qur'aan appeared and all these riffraff recite it every morning and until now they have not understood a single letter of its meaning."** Then al-Baha' says: "The one who does not drink from our sealed nectar, the seal of which we have broken with our name al-qayyoom has not grasped the light of Tawheed, and he does not know the meaning of the Books of Allaah, and he is one of the mushrikeen.”

Note:

In this summary about the Baabis and Baha’is, I have not seen any words that you cannot find in the book of al-Wakeel. It should be noted that some of it comes from the book of Dr Muhammad Mahdi Khaan al-Irani al- Tabreezi, who lived in Egypt, which is called Miftaah Baab al-Abwaab. Some of it was taken from articles written by Muhibb al-Deen al-Khateeb about Baabism and Baha’ism, and some of it is my own words. And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

Majmoo’ Fataawa al-Shaykh ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (7/407-412).

Shaykh Ibn Baaz (may Allaah have mercy on him) also issued another fatwa stating that the Baha’is are kaafirs. He was asked about the views of Baha’-Allaah who claimed to be a Prophet, and also claimed that Allaah was incarnated in him. Is it permissible for the Muslims to bury these kaafirs in the Muslim graveyards?

He replied:

If the beliefs of the Baha’is are as you say, then undoubtedly they are kaafirs and it is not permissible to bury them in the Muslim graveyards, because anyone who claims to be a Prophet after our Prophet Muhammad (peace and blessings of Allaah be upon him) is a liar and a disbeliever according to the texts of sharee’ah and the consensus of the Muslims, and because this is disbelief in the words of Allaah (interpretation of the meaning):

“Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets”

[al-Ahzaab 33:40]

And because there are mutawaatir reports from the Messenger of Allaah (peace and blessings of Allaah be upon him) stating that he is the Seal of the Prophets and there is no Prophet after him. Similarly the one who claims that Allaah is incarnated in him or in any other creature is a kaafir according to the consensus of the Muslims, because Allaah, may He be glorified, is not incarnated in any of His creatures; rather He is greater and mightier than that. Whoever believes that is a kaafir according to the consensus of the Muslims, and he is denying the verses and ahaadeeth that say that Allaah is above the Throne, and He is above all His creation. He, may He be glorified, is the Most High, the Great and there is none like unto Him or comparable to Him. He described Himself to His slaves as follows (interpretation of the meaning):

“Indeed, your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty)”

[al-A’raaf 7:54]

End quote.

Majmoo’ Fataawa al-Shaykh ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (13/169).

Differences Between the Unitarian and Haifan Baha'i Faith

Unitarian Bahaism as understood and practiced in the Unitarian Bahai Association, and mainline conservative Bahaism as practiced in the Haifa-based Baha'i Faith organization, are very different from each other. Here is a list of the major differences between these two Bahai traditions.

- **Terminology:** Unitarian Bahais sometimes use the academic term *Bahaism* – in widespread popular use until a few decades ago – to refer to the Bahai faith, as a way of distinguishing between the religion itself and the Haifan Bahai organization which refers to itself as "the Baha'i Faith." The Haifan denomination sees itself as the only legitimate form of Bahaism, and this is why they use the same term to refer both to the religion and their organization. We consider this to be an inaccurate and presumptuous conflation. Also read about dropping the apostrophe in the word *Baha'i*.

- **Where We Meet:** Unitarian Bahais mostly meet in Unitarian Universalist churches, wherever such congregations already exist, rather than in private homes. We regard UU churches and any other buildings where all-inclusive, interfaith spiritual communities meet as the Bahai *mashriq al-adhkar* (house of worship).

- **Gay Rights:** The Unitarian Bahai Association accepts openly gay and lesbian Bahais – including those in committed same-sex relationships – as fully equal members of our organization.

What is the True... RELIGION

- **Full Equality of Women:** Women are eligible to be elected to the international Board of Directors of the Unitarian Bahai Association.

- **Politics:** The Unitarian Bahai Association does not prohibit its members from participating in partisan politics. In fact, we encourage responsible political activism and public service in democratically elected office as ways that Bahais can work to implement the social principles of the Bahai cause.

- **Multiple Religious Affiliations:** Many members of the Unitarian Bahai Association choose to be full members of the Unitarian Universalist Association (UUA), which allows its members to belong to specific religious traditions and organizations in addition to the UUA. UBA members are allowed to be members of other spiritual communities as well, such as Christian churches, Islamic mosques, Jewish synagogues, Hindu or Buddhist temples, etc. All spiritual paths have value and Bahaism is not intended to nullify one's interest or relationship with other religions. In fact, the UBA encourages its members to explore various religious traditions and practices and to attend different worship services from time to time, to develop and maintain a full appreciation for the rich tapestry of human spirituality.

◦ **Concealing One's Faith:** Bahais who live in Islamic countries that forbid organized Bahaism are allowed by the Unitarian Bahai Association to hide their Bahai faith and publicly identify and worship as Muslims, while maintaining a private relationship with the UBA. This practice is known as *hikmat* (wisdom), and is intended to preserve peace in society and prevent needless discrimination, harassment, imprisonment, torture, or death of believers. Many early Bahais in the Middle East continued to follow Islamic religious traditions after becoming Bahai – even Abdul-Baha, the son and successor of Bahaullah, regularly attended mosque his entire life. In the Christian West during the same period, many ministers and church members secretly believed in Bahaism but continued practicing Christianity as well, to avoid losing their social and professional relationships. The UBA accepts the practice of hikmat, as long as it is done for serious reasons and in good conscience.

◦ **Israelis:** Residents of Israel are allowed to become members of the Unitarian Bahai Association.

◦ **Individual Interpretation:** Unitarian Bahais are free to interpret the Bahai scriptures according to their own study, reason, and conscience, rather than being required to agree or pretend to agree with "official" interpretations and doctrines.

◦ **Translations of Scripture:** Unitarian Bahais are free to translate Bahai scriptures themselves from the original Persian and Arabic text, and to read and use any translations they prefer, rather than only using one "official" version. In general, Unitarian Bahais tend to regard the translations of Shoghi Effendi and the Haifan denomination as needlessly old-fashioned (e.g. using King James or Shakespearean English) and in some cases inaccurate and misleadingly distorted in meaning.

◦ **Freedom of Speech and Scholarship:** Unitarian Bahais are free to write and publish books, articles, and scholarly papers about the Bahai faith and Bahai issues without needing to get permission and be subject to censorship ("pre-publication review") by any Bahai institution.

◦ **"The Covenant":** Unitarian Bahais reject the concept of "Covenant-breaking" and believe that what Haifan Bahais refer to as "the Lesser Covenant" (or simply "the Covenant" for short) – the successorship of individuals or institutions of supposedly infallible religious leadership in the Bahai faith – does not exist in reality. There were successors of Bahaullah but they fought among each other and none of them have been infallible, and no Bahai organization today has leadership institutions that are infallible.

◦ **Descendants of Bahaullah:** All of the blood descendants of Bahaullah – including those descended from people who are considered "Covenant-breakers" in the Haifan tradition and who do not wish to renounce and condemn their ancestors – are welcome in the Unitarian Bahai Association as fully equal members.

    - **Shunning:** Unitarian Bahais do not believe in shunning Bahais of other denominations and traditions. We are open to fellowship with all, regardless of differences of opinion or organizational allegiance.

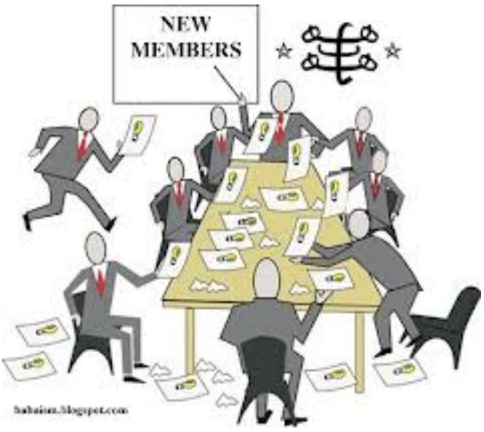
    - **Successors of Bahaullah:** Unitarian Bahais regard Abdul-Baha as the first successor of Bahaullah and Ghusn-i-Akbar as the second successor, as appointed in Bahaullah's will. We regard Shoghi Effendi as a competitor to leadership (alongside Ghusn-i-Akbar), whose position was created by Abdul-Baha in his will. In a sense, Shoghi Effendi could be considered the third successor of Bahaullah, since he outlived Ghusn-i-Akbar by about 20 years and had considerable influence on the development of the Bahai faith; but his appointment was of questionable legitimacy and much of his work and teachings were of a sectarian nature. We do not regard any of these three men as perfect or infallible. We do not believe there are any other successors of Bahaullah after them – neither individuals, as some small Bahai denominations believe, nor oligarchic institutions as the Haifan denomination believes.

- **The House of Justice:** Unitarian Bahais have a different understanding of the institution of the House of Justice. We follow what Bahaullah wrote in his book of laws, the *Kitab-i-Aqdas*: that the House of Justice consists of local meetings in which at least nine believers (who may be both men and women) gather to discuss and vote on matters of charity, education, politics, and other applications of Bahai principles. Houses of Justice throughout a region, such as a state or country or even the whole world, may agree to vote on the same resolution and thus reach a mutual decision relevant beyond a single locality. The Haifan "Universal" House of Justice conforms neither to Bahaullah's original plan nor to the modified plan of his successor Abdul-Baha, and it views itself primarily as a doctrinal and administrative body – functions not assigned to the *Bayt al-Adl* (House of Justice) in Bahaullah's writings.

Source :http://unitarianbahai.angelfire.com/

Persian Colonization of the Baha'i World Assemblies

I do not have the statistics regarding the Persian colonization of the Baha'i world Assemblies. However, when this topic came up Baha'is from all around the world (India, Africa, Canada, and elsewhere) identified this phenomena. **One Indian wrote in and said that even though there are thousands of Baha'is there the people that dominate the Administration are the Persians.** I do appreciate that many Baha'is, have not realized what has happened in many areas of the Baha'i world Faith. As you know this is reflected in the election of the UHJ where majority of the members are Iranian. **Unfortunately the local people in most of these countries were on the Assemblies and are now displaced - putting us back into a previous condition of having masses of "artificial assemblies" administrating in the Baha'i World.**



bahaism.blogspot.com

Written by a Baha'i Critic

Orthodox Baha'i Faith v/s UHJ

PROOF THAT THE LIVING GUARDIAN OF THE FAITH IS ESSENTIAL TO THE FUNCTIONING OF THE UNIVERSAL HOUSE OF JUSTICE AND THAT THIS INSTITUTION IS ONLY INFALLIBLY GUIDED WHEN THE GUARDIAN OF THE FAITH IS PRESIDING AS ITS "SACRED HEAD"

From the Will and Testament of Abdul-Bahá:

" . . .the guardian of the Cause of God is its sacred head and the distinguished member for life of that body [Universal House of Justice]. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him."

Quoted from the "Dispensation of Baháulláh" by Shoghi Effendi:

"It should be stated at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Baháulláh[the Guardianship and Universal House of Justice] should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose."

"Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions."

"Without such an institution [the Guardianship] . . . the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn."

". . .the Guardian of the Faith is bound to insist upon a reconsideration by them [UHJ] of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baháulláh's revealed utterances."

Quoted from Haifa Notes of May Maxwell - 1937 (mother of Rúhíyyih Khánum and accompanied by her on pilgrimage when she was then Mary Maxwell):

"There are three elements in the [divinely-conceived, sacred and immortal] Will [of Abdul-Bahá]: the Guardian is the Interpreter; the International House of Justice, the Legislature; and the Hands [appointed by the Guardian] propagate and teach the Cause - through research work and the example of their lives and conduct. The Administrative Order would be paralyzed if ONE of these institutions should cease to function."

"His [the Guardianąs] task is to watch very carefully that they [the members of the UHJ] do not get out of their sphere of activity, legislation."

Comment: Under the present heterodox Baháí organization, the Guardianship, one of the "twin pillars" that Shoghi Effendi has emphasized " support this mighty Administrative Structure" - [the Baháí Administrative Order] no longer exists while they have brought into existence as the second pillar, standing by itself, a headless (i.e. sans Guardian) so-called Universal House of Justice - as a substitute for the divinely conceived institution delineated by ŚAbduąl-Bahá in His Will and Testament. Moreover, the Hands of the Cause who can only be appointed by the Guardian according to the Will and Testament of Abdul-Bahá as well as their body of nine elected from their own number who would work specifically under his direction at the World Center can therefore never exist.

Notwithstanding the fact that two of the three highest institutions of the Baháí Administrative Order - the Guardianship and the Hands of the Cause - have been abolished by them and the third - their Universal House of Justice - has been permanently deprived of its "sacred head", the members of this so-called Universal House of Justice have incredibly deluded themselves into believing, and have succeeded in convincing a majority of their fellow-believers to hold the same fallacious belief, that this spurious, headless body (incidentally, prematurely established according to Shoghi Effendi's Proclamation of 9 January 1951) constitutes, through some perverted, illogical and incomprehensible kind of reasoning, the infallible institution delineated by Abdul-Bahá in His Will and Testament and that this deformed, corrupted man-made body created outside of the provisions of that divinely-conceived, sacred, immortal and immutable Document penned by the "master-handą of the "perfect Architect" of the Administrative Order will still be able to establish the World Order of Baháąuąlláh.

Joel Bray Marangella Guardian of the Baháí Faith 25 October 1997

Official Internet Sites of the Third Guardian:

http://www.iinet.net.au/~guardian

"The black man must be grateful to the white man"- Abdul Baha

Here is 'Abdu'l-Baha (Exemplar and Interpreter of the Baha'i Faith) speaking about Blacks:

"The black man must ever be grateful to the white man, for he has manifested great courage and self-sacrifice for the black race."

Promulgation of Universal Peace, p.111

"If man is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage African tribes of central Africa are evidences of this."

Promulgation of Universal Peace, p.308

"If we study human beings such as the aboriginal tribes of central Africa, who have been reared in complete subjection to nature's rule, we will find them deficient indeed. They are without religious education; neither do they give evidences of any advance toward civilization. They have simply grown and developed in the natural plane of barbarism. We find them bloodthirsty, immoral and cannibalistic in type to such an extent that they even kill and devour each other."

Promulgation of Universal Peace, p.399

"The inhabitants of a country like Africa are all as wandering savages and wild animals; they lack intelligence and knowledge; all are uncivilized; not one civilized and wise man is to be found among them. On the contrary, consider the civilized countries, the inhabitants of which are living in the highest state of culture and ethics, solidarity and inter-dependence; possessing, with few exceptions, acute power of comprehensions and sound mind."

Tablets of 'Abdu'l-Baha, p.576

The Founders of the Baha'i Faith are The Bab and Baha'u'llah. Both of Them owned black slaves; although Baha'u'llah forbade the practice of slavery among His folowers in 1874.

The Bab bought and sold black people who were forced to serve; whether they wanted to or not. They called their Masters by the Persian term for "Master". They couldn't do anything without their master's permission. They were "slaves"; in any language you choose to use. It is not I am trying to rewrite history! **Rather, the NSA of the U.S. tried to get the book that reveals this (*Black Pearls* by Afnan--a descendants of The Bab) "quieted" and "covered-up". Thankfully, Anthony Lee (the black publisher of Kalimat Press) didn't listen to them**

The argument that 'Abdu'l-Baha could NOT have considered Africans inferior in intelligence "because" He dedicated His life to Race Unity doesn't follow. He considered mankind a Family. Even in families, some children are more intelligent than others. I'm not saying I think blacks are (in general) less intelligent. I'm saying that 'Abdu'l-Baha may have thought so. Isfandiyar was not the only slave/servant of Baha'u'llah--there were _many_ more.

Darrick Evenson

Control Mechanisms and Sanctions in Baha'i Faith

Baha'i leaders employ a number of important control mechanisms to shape the speech and behavior of Baha'is. These include removal of voting rights, shunning, demands for conformity, accusations of "weakness in the covenant," informing and surveillance, and various forms of censorship. Many of these tools are employed primarily against persons who are somehow prominent or appear to have leadership potential but do not seem easy for incumbents to control, or against intellectuals and some businessmen engaged in Baha'i-related businesses.

The prohibition of nominations and campaigning leads administrators to feel a need for strict controls on Baha'i discourse, and often to the avoidance of even mentioning leaders by name in public, which would be construed as "backbiting." The ban on campaigning can become a ban on visibility or on any sort of critical thinking. A group of Californian believers began a Baha'i magazine, Dialogue, in the mid-1980s. Although all the articles were submitted for prepublication censorship to the National Spiritual Assembly, a feeling of distrust toward the magazine's left-liberal editorial line grew up in Wilmette and in Haifa. In spring of 1988 the editors proposed the publication of a 9-point reform program, "A Modest Proposal," which they submitted for censorship (Dialogue Ed. Board 1987). The article pointed to the decline in conversions, argued against continued censorship, and proposed term limits for N.S.A. members. They offered to (but did not) make the document available beforehand to delegates to the national convention. The response of N.S.A. secretary Robert Henderson and Firuz Kazemzadeh was to accuse the editors of engaging in "negative campaigning." The editors were denounced at the 1988 national convention in Wilmette, and were interrogated by N.S.A. members, who privately expressed concerns that the publication of such a document might have prevented incumbents from being reelected, and who raised suspicions that an independent magazine such as Dialogue might prove a vehicle for gaining popularity in the community for the editors such that they might get elected to the N.S.A. The editors, dismayed at this barrage of what they felt were false charges and violations of due process, and worried that Dialogue could not survive such official condemnation, closed the magazine (Scholl 1997). The ban on campaigning leads to a situation where a great deal of suspicion falls on any active intellectual or any medium of communication not directly controlled by the N.S.A.

Baha'i administrators put a high premium on enforcing relative conformity of views within the religion, taking steps to prevent the emergence of self-conscious subcultures, which are seen as "parties" and as divisive. Despite the clear ideological divide in the community between liberals and conservatives apparent on email forums, Baha'is are forbidden to label one another in this way, which effectively prevents liberals from complaining about the conservative ascendancy. Although the early Baha'i faith had a place in it for cohesive sub-groups of mystics and scholars, the contemporary American community places a premium on homogeneity. Legitimate leadership is held to be collective, though cults of personality do grow up around Baha'i officials. Great suspicion attaches to any Baha'i teacher or lecturer who is not an elected or appointed official and is thought to be “gaining a following.” The story of one such popular Baha’i lecturer in the 1980s, an immigrant from Iran whose name I have disguised, is told by a friend:

Under the auspices of the California Regional Teaching Committee he began to do classes . . . on personal reading of the [sacred] Text. These were very widely attended . . . One day after about 4 or 5 months a representative of the CA RTC said that the N.S.A. was very concerned about the extreme adulation being shown to [Ibrahim], some of which was expressed in letters to the National Center. Tragically, this person said that the friends could think what they wanted to, but to please just change what they wrote to the N.S.A.. This was subterfuge, and this, combined with [Ibrahim’s] silence on the matter instead of public renunciation of the adulation, was the death knell. The classes were closed down. The rumor was that it was because he was developing a following (personal communication, 16 April 1997).

While a Baptist preacher would have been rewarded for such activities with his own congregation, the collectivist ethos of the American Baha’i community demanded that this popular preacher actually be silenced for his success.

Among important control mechanisms at the disposal of Baha’i leaders is the removal of a believer's "administrative rights." By virtue of joining the Baha’i faith, all adult believers have the right to vote directly for members of their local spiritual assembly, and to vote at District Convention for their delegate to the annual National Convention, who in turn elects the members of the National Spiritual Assembly each year. Elections of local and national assemblies are conducted according to the "Australian" system, such that the nine persons garnering the most votes win. Every five years, members of the world's National Spiritual Assemblies elect the members of the Universal House of Justice.

One's administrative rights also include holding elective office and attendance at the nineteen-day feast, a combination of worship service and church business meeting. Administrative rights are required for participation in a Baha’i marriage ceremony, and only those in possession of these rights may contribute money to the Baha’i faith. Many conferences, and even some email forums, such as Bahai-Discuss, are for Baha’is in good standing only. Local spiritual assemblies may not revoke a believer's administrative rights, but may recommend that the National Spiritual Assembly do so. For the most part the National Spiritual Assembly takes such a step because a believer has repeatedly broken some Baha’i law in a public way--participation in civil politics, belonging to another religious organization, drinking alcohol, gambling, having an affair, homosexuality, failure to abide by Baha’i marriage laws (which require the consent of both parties' parents), or breaking a civil law of some seriousness (Hornsby 1983: 39-51). Those whose rights are removed can no longer serve as public speakers in Baha'i settings, and, if writers, are usually unable to convince Baha'i publishers to publish them. In some instances the N.S.A. has removed rights for essentially political reasons, because a believer has publicly or even privately criticized (Baha’is would say “slandered”) the National Spiritual Assembly. A debate on this issue broke out in fall, 1995 on the email network, Talisman, in which liberals pointed out that here the National Spiritual Assembly acted as both plaintiff and judge. Most participants defended the current procedures, on the grounds that Shoghi Effendi had given this prerogative only to National Spiritual Assemblies and had specified that assembly members who were party to a dispute with an individual Baha’i should not recuse themselves in deciding that person’s fate.

Baha’is who publicly disagree (e.g. on email lists) with policies of the Baha'i institutions can also simply be dropped from the rolls and declared non-members, as happened to Canadian fantasy writer and editor Michael McKenny in July, 1997. The most serious sanction of all is being declared a “covenant breaker.” Although Baha’u’llah himself attempted to abolish the practices of shunning and ritual pollution, contemporary Baha’is, like members of the Watchtower and other cults, shun those who are excommunicated. Only the head of the Baha’i faith can impose this punishment, so that this authority now rests with the House of Justice. Whereas loss of voting rights does not necessarily speak to one's spiritual well-being, being declared a covenant-breaker makes one spiritually condemned. Baha’is are not to speak to or have anything to do with covenant breakers (Hornsby 1983: 148-153). **Baha’i friends and family, including the spouse, cut the covenant breaker off. Rank and file Baha’is take the obligation of shunning very seriously, and being cast out from one’s support network can be devastating. This punishment typically is imposed upon a Baha’i who has come into direct conflict with the head of the religion.** Most often this is because the individual has put forth a competing claim and attempted to form a Baha’i sect, or because a Baha’i has chosen to join or associate with such a sect. Baha’i officials sometimes even declare ex-Baha’is covenant-breakers. **In late 1996 in New Zealand a new Baha’i who refused to terminate her friendship with the daughter of a covenant breaker responded to pressure to do so by formally withdrawing from the Baha’i religion. She was nevertheless declared a covenant breaker (Universal House of Justice 1996d).** Individuals can also be shunned for expressions of conscience. Recently, the House of Justice informed an American Baha’i liberal who had been critical of the U.S. National Spiritual Assembly and had urged reform of Baha’i judicial procedure that, should he continue on this path, "he and those with whom he has been closely associated” would “find themselves in direct conflict with the Covenant" (Universal House of Justice 1996b). In Baha'i terminology, they were threatening to have these Baha’is shunned if they continued publicly criticizing (“attacking and undermining”) Baha'i institutions or their policies, even though they were not fomenting a schism. Threats to use shunning for this purpose have increased with the rise of cyberspace.

Although Baha’i authorities do not appear to intervene in individuals' secular businesses that are licit in Baha’i law, they do feel it their prerogative to interfere with Baha’i businesses that pursue activities directly related to the Baha’i faith. Thus, the making and marketing of Baha’i-related jewelry and decorations is strictly monitored and individuals can be ordered to desist from such activities. Music by Baha'i musicians with Baha'i lyrics must be “reviewed.” The National Spiritual Assembly claims the prerogative of telling private Baha’i publishers what Baha’i-related books they may or may not publish, and even of ordering the deletion of certain passages from both secondary and primary sources (MacEoin 1992:i). During the build-up to the 1991 Baha’i World Congress in New York, the National Spiritual Assembly encouraged all Baha’is to use its expensive official travel agency, and some private Baha’i travel agents report that the N.S.A. used threats of sanctions to pressure them not to offer competing, lower-priced packages (personal communication, March 8, 1996, and enclosures).

Conformity of views and behavior is a strong value, and deviation from stock phrases and ideas is looked upon with considerable suspicion (Johnson 1997). Despite the existence of New Age and liberal subcultures, the most widespread approach in the American Baha'i community to scriptural exegesis is literalism, as in fundamentalist Protestantism. Administrative practice is based largely on a literalist reading of Shogh Effendi's English-language letters concerning the development of the Western Baha'i communities. Although Baha'is supposedly believe in the "unity of science and religion," in practice most U.S. Baha'is put a literalist interpretation of scripture above science. Recently Counselors have begun demanding assent to a literalist approach to Baha'i scripture from liberal Baha'i academics, on pain of being shunned (Birkland 1996).

The community employs a number of mechanisms to impose doctrinal and behavioral conformity. One is to charge that a speaker with whom one disagrees is weak in or actually undermining the Covenant by his or her words. This tactic was employed to disrupt an academic conference on Baha'u'llah's Most Holy Book held in Wilmette in March, 1995, where Baha'i intellectuals presenting other than conservative views were sniggered at by some in the audience and called, sotto voce, “covenant breakers” (personal communication, 1995). When, in the early 1990s, a left-liberal academic Baha'i took a job at Carleton College, Counselor Stephen Birkland of Minneapolis privately told Baha'is in the region to shun him as though he were a covenant breaker (pers. communication, July, 1997). With the rise of unmonitored email forums, where Baha'i liberals and other nonconformists are free to express themselves publicly, the difficulty of maintaining a monopoly on the media for Baha'i orthodoxy has increased. In response, the House of Justice encouraged Baha'is who hear something they think out of the ordinary to challenge the speaker to justify his or her statement with regard to the covenant (Universal House of Justice 1996a). On the Talisman email forum, for instance, an Iranian-American engineer alleged that Baha'i liberals constituted a sub-group who were “attempting to undermine the covenant" (Talisman, April 1996). This practice is similar to the Muslim principle that lay puritan volunteers should go about "enjoining the good and forbidding the bad."

Informing, which is officially encouraged, forms another important control mechanism. If accusations of covenant breaking do not cow the liberal, the conservative Baha'i will often "report" the offender to the spiritual assembly or to a member of the increasingly clergy-like Institution of the Learned. In the U.S. this body consists of four North American counselors, who command nearly 70 auxiliary board members, each of whom in turn has an average of 60 assistants. This cadre of over 4,000 persons forms a significant proportion of the active believers, and those concerned with “protection” in particular vigorously monitor the community for their superiors. An official will sometimes investigate the accused, and then meet with the offender in an attempt to persuade him or her to orthodoxy. The authorities keep files on those so reported, and sometimes blacklist them from prominent committee assignments, appointment as assistants, and from speaking at official Baha'i events and conferences.

Some anecdotes illustrate these practices. A Baha'i professional attended meetings of a special-interest group for Baha'is, in the mid-1980s. At one of these he suggested that the phrase "world government," employed by Baha'is, was off-putting to most Americans and that Baha'is should find a different terminology. (Conformity to the vocabulary of Shoghi Effendi is an especially strong value, which this individual's remark violated). He says that as a result, a member of the National Spiritual Assembly put a fellow conference participant "under secret orders" to keep an eye on him, but that the person recruited to spy on him later confessed this to him (personal communication, 1996). It was alleged to me that this National Spiritual Assembly member maintained a network of informers nationally.

Ross Summers, a health care professional in Seattle, relates that before going on pilgrimage to the Baha’i shrines in Haifa in the 1970s, he saw a newly-issued letter from the House of Justice that discouraged Baha’is from reading covenant-breaker material, but did not absolutely forbid it. Summers then went on pilgrimage, and while in Haifa casually mentioned the letter's contents to another Baha’i pilgrim. Many Baha’is seek out and destroy covenant-breaker materials in libraries, and believe it virtually a mortal sin to possess such books or pamphlets (though the Baha'i institutions discourage such extreme measures). So the Baha’i pilgrim disbelieved Summers' remark, and was alarmed. Back in the U.S. on the East Coast, the offended pilgrim contacted a former auxiliary board member and related the content of the conversation. This man then passed the information on to a counselor. Upon his return home to Seattle, Mr. Summers was contacted by a local auxiliary board member, who sought a meeting in his home about his statement to the pilgrim in Haifa. Mr. Summers accepted, and produced for the ABM the letter from the Universal House of Justice, vindicating his remarks. Neither the ABM nor the Counselors appear to have been aware of this letter previously. Summers felt that having been essentially spied upon rather spoiled the good feelings he had otherwise taken away from his pilgrimage (personal comm., 26 April 1996). As these anecdotes suggest, to be a Baha’i is to be under constant surveillance by one's community, and to be open to being reported on if one says or does anything that seems to another Baha’i out of the ordinary. The accused has no access to such reports and no right to face his or her accuser. The system of using rank and file informers has a venerable history in the Middle East.

Juan Cole

An Interesting Comment on Baha'i Faith by our reader

I made friends with a number of Bahais awhile back. After some investigation of the faith, I concluded that is was logically inconsistent and falsely advertised. This is NOT a universal faith, and contradicts science and reason, despite the insistence that it is a faith for modern times. Also, Bahais are quick to be your friend upon learning of your interest in the faith, but will quickly withdraw that friendship should you decide it’s not for you. This is not love.

Also, very few people have ever heard of the faith. Seriously, it’ been around for a century at least….. There are more people on this planet who have heard of those who believe in the “flying spaghetti monster” than they have of the Bahais. With all the communication available to the masses, surely if this was part of God’s Divine Plan, there would be more converts, right?

There is no place in the modern world for a faith that:

-will not allow women in the highest echelons of power

-rejects homosexuality

-shuns “apostates”

-lies about membership numbers

-divides the world into “believers” and “non believers” aka “friends” and “enemies”

-behaves like the Catholic Church when confronted with child sex abuse claims

-wastes money on shrine upkeep/building, when thousands are starving

-stunts the intellectual development of people who would otherwise be reasonable

Also, another point: The only people I see joining the faith are those who don’t have the social savvy to belong to any other groups other than religious (where they are forced to accept you). So a lot of your time may be spent having to “love” boring, marginalized people….

Cali

Independent Investigation of Truth and its Consequences

I am Gamal Naseer an Egyptian, having 23 years of association with Baha'is, a Teacher for long time ,active as a core group member for few years. I attended many Baha'i programmes inside and outside Egypt. Having read **Will and Testament** many times, it was a question in my mind that why Shoghi Effendi has not left any Will appointing another Guardian, while **Will and Testament** says that "It is incumbent upon a Guardian to appoint another Guardian during his life time". Shoghi did not nominate any successor after him because of which many divisions occurred in Baha'i faith.

I asked few of senior Baha'is like Bassa Mousa but could not get any satisfactory answer. I started my own investigation, as Baha'i faith which takes pride in Principle of "Independent Investigation of Truth", started reading history which made for me more and more questions. I asked to one of counselor (who happened to be in Egypt as teacher for the core group) that who was Badiullah and titled as Ghusn Noor, to my surprise he turned speechless and started asking me, From where you got such questions? It looks somebody is poisoning your mind. As a good Baha'i you should not ask anything about the family of Bahaullah. I said very politely to him that I read history of Baha'i Faith and found out about him.

He said as a Baha'i you should learn about what the Universal House of Justice requires of you, and what the required objectives and goals of the current five year plan. You should learn about the various institutions and their role in society and in the Baha'i world, and your role in obeying them, and to devote your time for teaching the Baha'i Faith.

He said that you should know that "The expansion and consolidation are twin processes that complete one another, and this understanding will definitely help you conducting children's classes, junior youth circles, devotionals meetings. The UHJ does not want you to know why Abdul Baha said in the Will and Testament "That Guardianship and Universal House of Justice are twin Institution."

You should know the sacrifices of Persian Baha'is in Iran and always be humble in front of them. Remember that Baha'i Faith originated from their Country. Baha'i Faith is the Gift of Iran to the world. Today you see in the UHJ in the ITC and CBC a majority of the Baha'is are Persians

He said that asking such questions will force UHJ of depriving you of your voting Rights or declare you a Covenant Breaker.

Suddenly I realized my meeting with Mr. Hasan Sabri after his second marriage to Ms Isabel in UK. He was absolutely against the Persian Baha'is and their behavior:

They told me that the Persian Baha'is while talking amongst them calls other Baha'is as *KHAR* (Means donkey in Persian). Mr. Sabri went on to say these Persians are very very clever.

They always have a secret meeting amongst themselves they discuss about the agenda and then try to implement the same .Other members have just to approve it.

He was very critical about the Persian UHJ members like Mr. Fatheazam and Ali Nakhjawani whom he believed dominated the UHJ proceedings and is in private contact with the Secretary of NSA of every country.

Mr. Sabri had been hurt quite strongly during his tenure as the HEAD of Socio-Economic Development Project of the UHJ. He said the UHJ use to instruct me one thing and when I wanted to implement it the NSA members of that country use to say that Mr. Fataheazam or Nakhjawani has instructed us to do certain other things on Telephonic Message.

Mrs. Sabri narrated an incident where a few Baha'is from UK came to India for training and when they went back. They were different because of the Persians running the Academy in India.

In August 2010, I attended the 10 day ISGP in Hurghada. I realized that these programmes have a very specific aims planned by UHJ and implemented by the Core group members of that Country

In these programmes both the sexes are allowed to mix freely in the name of equality of sexes. The participants are instructed, How to go about spreading of the Baha'i Faith in those countries where the Baha'i Faith is Banned like Egypt, Jordan, Morocco, Yemen Bahrain etc..

I took some of my close friends in confidence and discussed with them these issues and showed them proof from history, two of them said they are aware of these facts, but as they said they are Baha'i now and are denounced by family and relatives in process, and have no where to turn back, so they let go this and moved ahead. But for me it was not a satisfactory answer.

By chance I meet another traveler teacher who was Egyptian by birth but change his nationality to one of middle east country, I asked him same things, he was learned scholar and said it is good work keep it up, He said another Baha'i Scholar in the name of Ahan Rabbani went from UK to House for doing Research .There he discovered some manuscript where he got confused. He started asking questions related to them and as a result the UHJ asked him to leave immediately.

The Counselor guided me to some more academic websites, from where I got many histories rare and unpublished books few of which I would like to put on my blogs, the readers can them self decide. At least I will feel no responsibility on my soul by hiding the truth, rest they them self can do "Independent Investigation of Truth".

GAMAL NASEER

Read more: http://bahaileaders9.blogspot.com

Hypocrisy of Bahai Faith exposed.

Mrs Gloria Javed a high ranking official and a member of continental board of counsellor of Bahai Faith in India who reports directly to the Universal House of Justice in Israel in a recent interview about the teaching of Bahai Faith in India agrreed that Bahais are involved in conversion of Indian in a deceptive manner.She said that we have now become more straight foreward in making Indian people as Bahais because **the Universal House of Justice has asked us to do that.**

She said that after a certain time we ask from our seeker (Chidren and Jr. Youth) that would they like to become Bahais:

"you reach a point when you invite seeker to become a Bahai and that was something we have never done before because we have been in institute process and we have been focusing core activity and just inviting people to the core activity but not asking them that question (Conversion) and the first time in Jan we could not find the words use many different nonaligned by building the world order and would you like to be be like us we did different things and than other board member my colleague use the example of we are all drop and we all get together we can make a change in this world but after three cycles of growth we become more audacious and this last time we ask the seeker do you think Bahullah as the manifestation of god."

Regarding the conversion of the parents of these children and Jr. Youth , she said that , "We call the parents of the children and Jr. Youth and ask them to become Bahais:"

"we announce to them that we would now like to talk to you about what is the force behind us working with your children over this long period and why we are working with them so that you can support us and you can help us and we immediately divide the parents into small groups and each of us sits with them with the album and directly teaches them faith and invite them to be bahais and they accept just like that and parents are receptive and consolidation are easier as we have already have their children with us every week."

On the other hand we see that the member of Universal House of Justice , Mr. Payman Mohajer saying that……..

Now if someone were to ask us whether the purpose of our inviting them to join study circles is to make them Bahá'ís, we can confidently say 'NO' and tell them that the purpose of our core activities is to assist in the transformation and betterment of society."

This is a clear Hypocrisy and cheating in the Name of Faith.The Indians should be aware of this CHEATING.It is not a hidden fact that many Indians who joined Bahai Faith thinking that it is a Faith are now questioning the Bahai authorities that WHY DO WE CHEAT THE PEOPLE IN THE NAME OF TEACHING.

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FULL TEXT OF THE INTERVIEW

Interviewer: So Gloria you come from New Delhi we heard about lot of success is there using Annas presentation there so please tell about what had happen in new Delhi

Gloria: Actually we started using Anna presentation in Januray of 2007 and the main purpose of using flip chart is to go thorough sequence of itr in sir quotation of writing of Bahullah.

India very big problem of teaching is that people didn't mentioned that Bahai Faith is religion in the begining and the bahullah is the manifestation of God just like Lord Krishna and Jeses christ and that he is the promised one of all and if you look at that of anna presentation all these things is writing of first page so than you are not hiding anything from the seeker being bold being assertive you have been audacious as the HOUSE OF JUSTICE ask to do than you are teaching them directly so when they accept the Bahai faith they are accepting as a religion and accepting Bahullah as the manifestation of the God and not as the organization that does good thing and lotus temple that accept all the religions being unity of all religion because I think Bahai faith in India is known as force that unites all religion but they don't know about Bahullah and Bahai faith as religion. I think that made us very bold and we were very afraid to do it first time in January but I think that when you make your self do something that you have never done before and you do it for Baha'u'llah it works.

In we didn't go into controversial topics in annas presentation and you explain them and **you reach a point when you invite seeker to become a Bahai and that was something we have never done before because we have been in institute process and we have been focusing core activity and just inviting people to the core activity but not asking them that question (Conversion) and the first time in Jan we could not find the words use many different nonaligned by building the world order and would you like to be be like us we did different things and than other board member my colleague use the example of we are all drop and we all get together we can make a change in this world but after three cycles of growth we become more audacious and this last time we ask the seeker do you think Bahullah as the manifestation of god.**

Interviewer:Directly as that and what stage of presentation did you ask them

Gloria: Well actually we realize that we cannot go through the whole album and seekers will get tired and loose their interest so went through various Indian concept of covenant and manifestation of God of Bahullah being most latest and unity of mankind. We stop at the quotation of Abdul Baha and thought of more coming from their side but if they are sitting and they have more time than we are also going to the life of Baha'u'llah because in India there are many Gurus people are following gurus and they think Bahullah is just another guru than we talk about how manifestation of god are different how they suffer from mankind and how yet they are so victorious and we compare it lives of many of gurus in India and how wealthy and prosperous living comfortable life and than compare him so that they don't put him on same level various gurus so if we have time we go to victory of Bahullah

And the two quotes is use that we have produce over here yes we hold it in our hand that was also challenge first time i took it out from my bag I extremely conscious and than I relaise that they don't know that this is first time i am holding in my hand and I am very uncomfortable and nervous they think I am always do it and this is what how we teach our faith and actually ask the seeker to read and it really effects them and we don't realize that we if we explain to them they will more touched but they read the words they have their side so we went ahead just using annas presentation and direct teaching approach and inviting to bahais and its not that we all afraid do it but think that they will feel that we are pressurizing them and making them something they don't want to do but it is not like that we have experience over and over that people are ready to accept Bahullah and we are the person who need to ask them and this was in suburban and central in Delhi In the beginning it was suburban there were receptive population reside they are not wealthy but they are not jobless they all have jobs the workers at different stages but in the last two cycle we have also started affluent of neighborhood of Delhi and we have smaller population there but then to we use annas presentation we have bank managers, executives, young professional working in call center and these the Indian that are educated in various field we guess we consider them materialistic and think that they won't listen but they do they do mainly it was devotional in the home followed by annas presentation and actually divide them to smaller groups and talk to them.

Interviewer How you involve children parents to do the class and involve them and would you explain little about that

Gloria it is the neighborhood where we have junior youth classes, children classes we consider their parents to be community of interest so then every cycle we hold devotional in neighborhood at large scale and infact we print thousand invitation we give to youth and children of our classes to give parents, neighbors, relatives, and their friends and performed what they learned in their classes during their 3 months. Small sketch stories and confirmation based on what they learned and after junior youth performance we see the total change in their parents both the mothers and their fathers you can see the expressions on their faces and right after performances of junior youth we announce to them that we would now like to talk to you about what is the force behind us working with your children over this long period and why we are working with them so that you can support us and you can help us and we immediately divide the parents into small groups and each of us sits with them with the album and **directly teaches them faith and invite them to be**

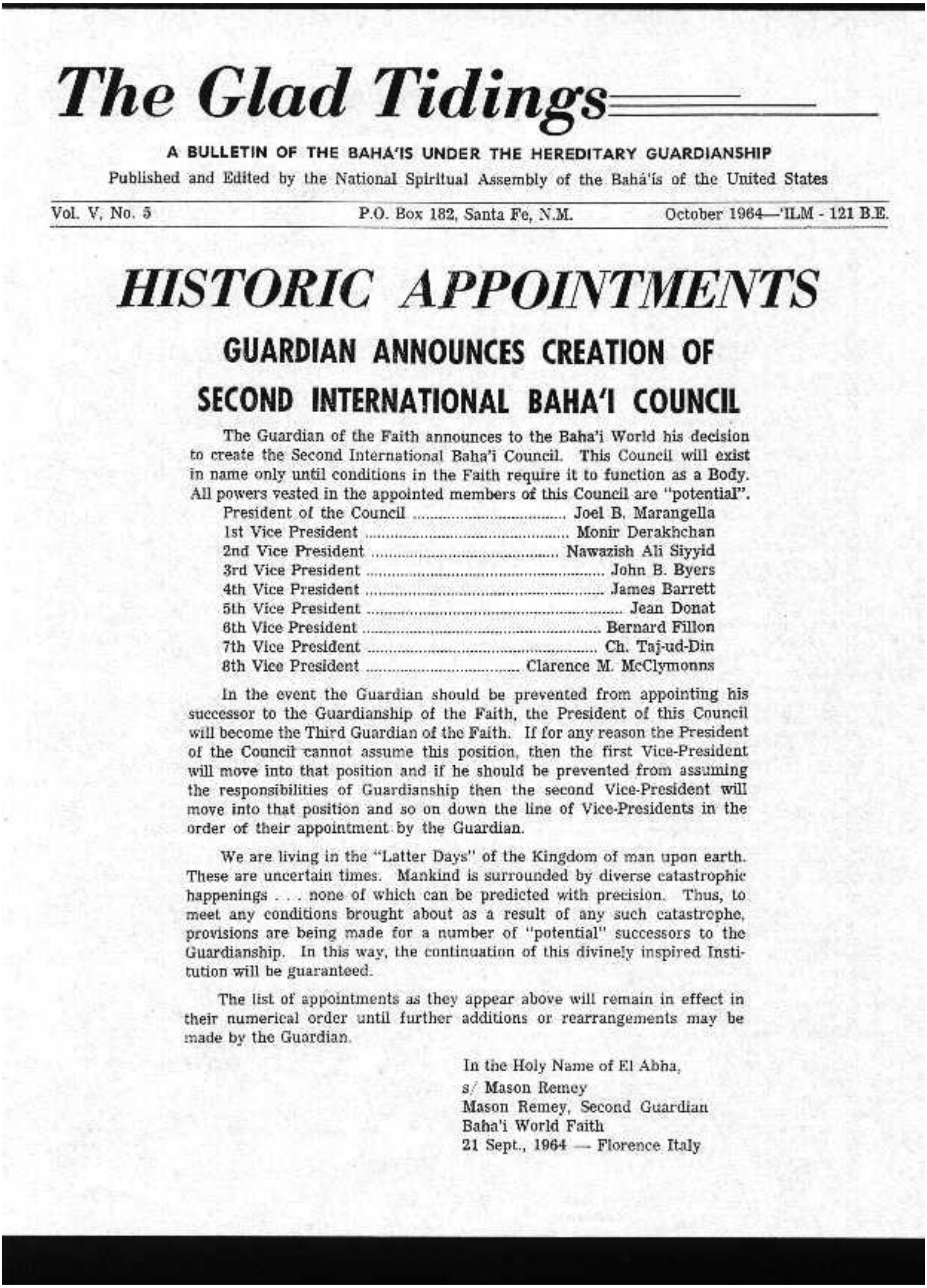
bahais and they accept just like that and parents are receptive and consolidation are easier as we have already have their children with us every week.

Interviewer What are you are doing in JB tell us something about that?

Gloria My understanding that Johannesburg we have good activities that inviting seekers to core activity. They have large number of seekers in their devotionals children and junior youth but they have not able to teach their parents directly so we just came here to teach them with annas presentation people think that we have to complete the whole book but **we can just do 15 to 20 minutes and invite the person to be a bahai** that's what we basically did we approach the parents of junior youth the seekers who are coming to the devotional of bahai homes they have never been taught the faith directly so we went and taught them the faith so we did here the same thing that we did in new delhi but here was more tiring as we go home to home and sometime only person. Ok great we look forward to result.

Orthodox Bahai Succession

Mason Remey appointed Joel Marangella as a backup third guardian... Mason wrote, "in case I am prevented from appointing my successor, the President of this council will become the third guardian..."



The Glad Tidings

A BULLETIN OF THE BAHA'IS UNDER THE HEREDITARY GUARDIANSHIP
Published and Edited by the National Spiritual Assembly of the Bahá'ís of the United States

Vol. V, No. 5 P.O. Box 182, Santa Fe, N.M. October 1964—'ILM - 121 B.E.

HISTORIC APPOINTMENTS

GUARDIAN ANNOUNCES CREATION OF SECOND INTERNATIONAL BAHA'I COUNCIL

The Guardian of the Faith announces to the Baha'i World his decision to create the Second International Baha'i Council. This Council will exist in name only until conditions in the Faith require it to function as a Body. All powers vested in the appointed members of this Council are "potential".

President of the Council	Joel B. Marangella
1st Vice President	Monir Derakhchan
2nd Vice President	Nawazish Ali Siyyid
3rd Vice President	John B. Byers
4th Vice President	James Barrett
5th Vice President	Jean Donat
6th Vice President	Bernard Fillon
7th Vice President	Ch. Taj-ud-Din
8th Vice President	Clarence M. McClymonns

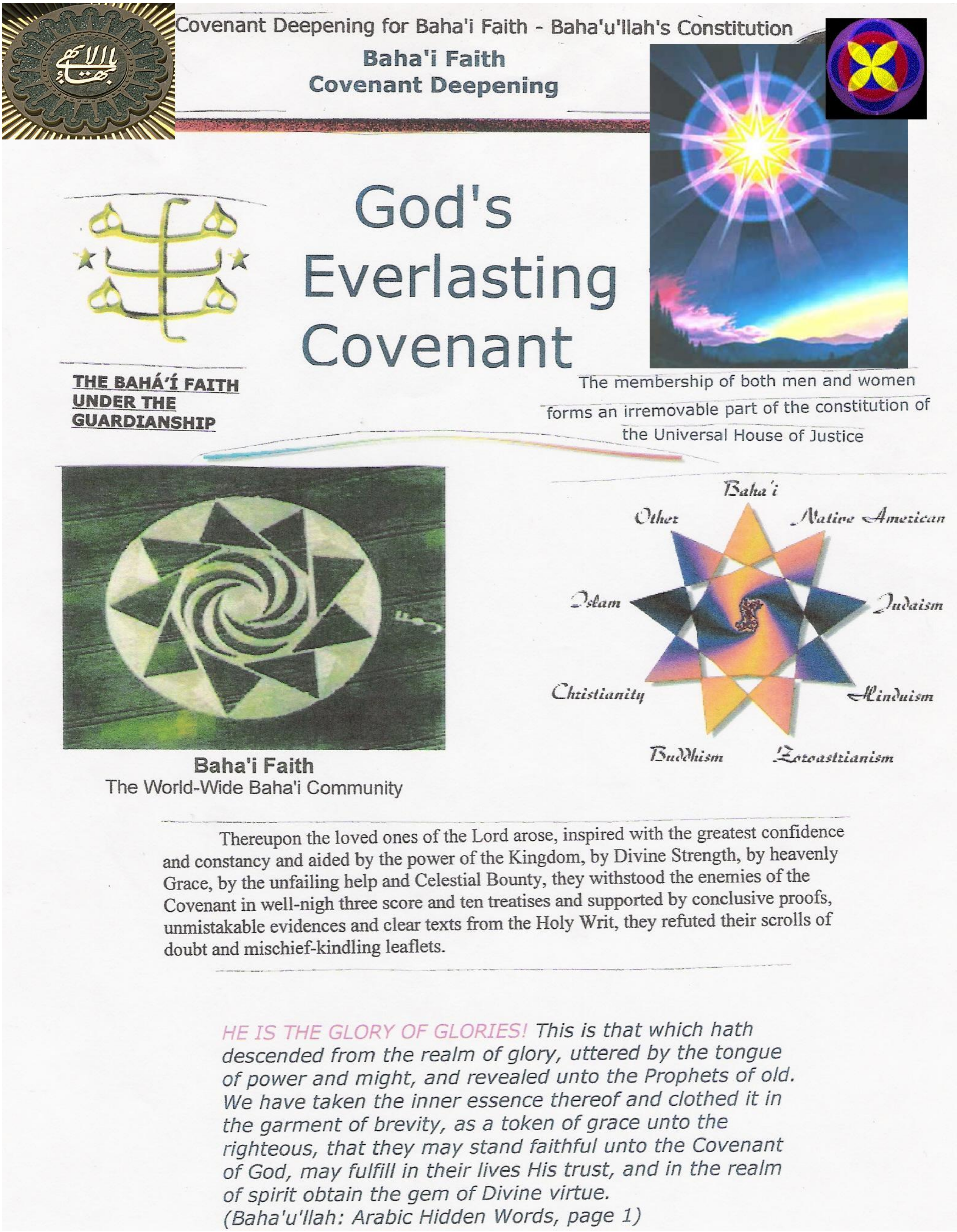
In the event the Guardian should be prevented from appointing his successor to the Guardianship of the Faith, the President of this Council will become the Third Guardian of the Faith. If for any reason the President of the Council cannot assume this position, then the first Vice-President will move into that position and if he should be prevented from assuming the responsibilities of Guardianship then the second Vice-President will move into that position and so on down the line of Vice-Presidents in the order of their appointment by the Guardian.

We are living in the "Latter Days" of the Kingdom of man upon earth. These are uncertain times. Mankind is surrounded by diverse catastrophic happenings . . . none of which can be predicted with precision. Thus, to meet any conditions brought about as a result of any such catastrophe, provisions are being made for a number of "potential" successors to the Guardianship. In this way, the continuation of this divinely inspired Institution will be guaranteed.

The list of appointments as they appear above will remain in effect in their numerical order until further additions or rearrangements may be made by the Guardian.

In the Holy Name of El Abha,
s/ Mason Remey
Mason Remey, Second Guardian
Baha'i World Faith
21 Sept., 1964 — Florence Italy

Joel Marangella becomes President of the Second International Baha'i Council and backup 3rd Guardian...


Baha'i
Other
Native American
Islam
Judaism
Christianity
Hinduism
Buddhism
Zoroastrianism

Covenant Deepening for Baha'i Faith - Baha'u'llah's Constitution

Baha'i Faith
Covenant Deepening

God's Everlasting Covenant

THE BAHÁ'Í FAITH UNDER THE GUARDIANSHIP

The membership of both men and women forms an irremovable part of the constitution of the Universal House of Justice

Baha'i Faith
The World-Wide Baha'i Community

Thereupon the loved ones of the Lord arose, inspired with the greatest confidence and constancy and aided by the power of the Kingdom, by Divine Strength, by heavenly Grace, by the unfailing help and Celestial Bounty, they withstood the enemies of the Covenant in well-nigh three score and ten treatises and supported by conclusive proofs, unmistakable evidences and clear texts from the Holy Writ, they refuted their scrolls of doubt and mischief-kindling leaflets.

HE IS THE GLORY OF GLORIES! This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.
(Baha'u'llah: Arabic Hidden Words, page 1)

"[T]he twin institutions of the Administrative Order of Baha'u'llah should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose... SEVERALLY, EACH operates within a clearly defined sphere of jurisdiction... Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each others' authority and functions, and are permanently and fundamentally united in their aims."

-Shoghi Effendi's spiritual testament

"The Administrative Order" of "the World order of Baha'u'llah"

A Letter From a Dismayed Baha'i to Maitreya's Followers

Extracted from : http://www.maitreya.org/english/Letters/Bahais/dismayed_bahai.htm

A Letter From a Dismayed Baha'i

Ok, I've been bothered by this site, and how ignorant the creators and followers of this thing are. There is no third prophet. What 'Abdu'l-Bahá meant by the seventh angel will bring order and worldly peace, wasn't that the seventh angel is a prophet of God, but what he means by the seventh angel, is that the entire world will realize Bahá'u'lláh has come, and the spirit of God will unite in everyone and create world order and peace. The seventh angel is a spirit. Not a person. You have to remember, never take the Bible literally. The bible is always symbolic. From Genesis down to Revelation. The Bible is symbolism, with added truth. You mustn't forget this. I believe that i have made myself perfectly clear in saying that Bahá'u'lláh is the true prophet for this 1000 years.

He is answered by a former Baha'i

Answer to the Dismayed Baha'i Sal-Om ...,

As a former Bahá'í I can understand the frustration you might have about all the claims you may hear from time to time. However, if you remember, when you became a Bahá'í, you felt a certainty, a feeling of peace, and discovery. This is the same feeling that I had when I had looked at the Mission of Maitreya site and as I heard Maitreya speak on Saturday mornings. Also, I looked at the answers on the site itself given to Bahais which you may have seen. It boils down to " He doeth whatsoever He willeth."

In the first lines in your letter you mention " how ignorant the creators and followers of this thing are." Sometimes I have felt that too in discussions, but we have to remember that the Bab wrote that the person who wrote the book to people in Iran at that time to "the ignorant" as part of its title was in fact not wise at all. Of course anger and frustration often color our feelings and word choices, but in essence Bahais are usually people of loving kindness even in disagreements which should be discussed with utmost respect and kindness in the words of Abdu'l-Baha. So lets agree to treat each other with dignity and love the essence of that spark of God, the soul, within each of us.

Now the crux of your statement is that there can be no third prophet at this time, and that we are in error. Also, you question the seventh angel statement. You mention that the Bible is symbolism with added truth which is partly valid, I think. Remember, however, that God sends a prophet" as soon as the human race is ready for him." Also Bahaullah stated to the Babis after he declared his mission, that " Whether too soon or too late," He was who He said he was and it was up to us to respond or not. God doeth whatever He willeth. Even today it is seen that the Bab did not choose Bahaullah for his successor, but another. Bahaullah assumed the reigns of authority on his own as he became aware of his mission. It is obvious that the Bab knew this. And had not Bahaullah appeared, the Bábi cause, already in disarray, would have ended. God knew it was needed to send a second manifestation. Some would say that the Bab was somewhat violent in his attitude toward non believers. Whether true or not, or whether his words were under duress or in response to certain situations, Bahaullah immediately abrogated this law. **Also, as you know from reading the Bahá'í writings, the Bab stated that the next prophet would come only after 1501 to 2000 years! Yet Bahaullah was already alive and beginning to teach and write, but not yet as a prophet, as the Bab was murdered so horribly by his enemies. Nineteen years went between the twin declarations, not 1501!**

There is a mystery here which I think lies in the knowledge of God that people will react in certain ways, so he sends his messengers with the chance for us to respond immediately, and when we do not, he sends another sometimes in a short time and so on. It is not that HE changes His mind, it is that We do not rise to the challenge that a manifestation gives to us. The mystery of a prophets timing and coming are usually in scripture, BUT require careful ,detached from dogma, thought and openness arising from our hearts.

When questioned as to why he came so quickly after Christ, Mohammed said it was due to the fact that the Christians had so corrupted their teachings beginning even with disagreements between Peter and Paul and the councils and various groups over hundreds of years which caused violence and sectarianism. The Roman emperor, Constantine, made matters worse by his rulings on which doctrines were to remain in the church. The bible and the doctrines of Christianity have likewise been somewhat obscured by the divines, that is, the leaders of these faiths.

Bahaullah stated that he was concerned for "He who was to be sent down after Me." I do not think that was referring to Abdul Baha as some have said, but for the next prophet. Notice, that He expected resistance from the Bahais themselves. There have been many prophecies that the Sun would rise in the West, and that the East would not always be the rising point of Revelation. Bahaullah stated that ONLY after the tribulations of these days would the "Divine Standard" be raised. Shoghi Effendi even stated that Gods plan may change the plans of the followers of his prophets, and that there would be "another manifestation" before world unity was achieved. Yet, even in the Bahai writings there is disagreement. The Universal House of Justice is obviously NOT the one envisioned by Shoghi Effendi. The idea of Bada is dangerous. First, no one can interpret the writings with infallibility aside from THE GUARDIAN. The Hands in using Bada were not infallible and few Bahais questioned them. The House does NOT have the Guardian as its head. If God employs Bada on such an important institution as the Guardianship, than what else in the Faith is BADA?

Bahais need to investigate themselves. The various Baha groups such as the orthodox Bahais have good information. Even if they are in error on some things, they are, in my opinion, correct about the guardianship. Go to the Orthodox Bahá'í Faith site to peruse their concepts. Unfortunately, they are seen as covenant breakers, a term with very specific meaning by Shoghi Effendi and Abdul Baha. Now many Bahais are leaving the organization or becoming non active due to the feelings of oppression they sense enveloping the Faith. It is only you who can ascertain the relative validity of all these positions and ideas. Abdul Baha said that in times of non growth and low energy in the Cause, it meant that the Bahais were on the wrong tract.

The growth of the Faith has been stagnant and in decline since the early 80's. Why is that? Where are the troops? As to the protection of the faith against schism, why is the Orthodox Bahá'í faith growing in India, Africa, and in the Americas?

All these questions were in my mind for years as I studied as much of the writings that I could. There is much beauty in the writings, but above beauty is even more truth and higher consciousness, a more subtle level of awareness. I could not commit myself to any of the Bahá'í groups, for I saw only discussion of the covenant. I love the gardens in Haifa, but could not that quarter billion dollars have been spent on teaching, humanitarian action, temples and so on in the world? In short, I saw more and more evidence of error in SOME of the interpretations since Shoghi Effendi's death. I urge you to read the sites of other Bahá'í groups and then with an open mind read and listen to Maitreya and this mission. There is, in my opinion, massive failure in the Cause, and so there are. I think, five options. First, stay in the Faith as it is, Second, become inactive, Third, join another Bahá'í group, fourth state that the faith is totally false and rejoin one of the other religions, fifth, realize that a new prophet is needed and seriously study the mission of Maitreya.

Eric Stetson, a former charismatic Bahá'í, "discovered" that he was a new prophet come to save the Bahá'í Faith under the shadow of Bahaullah. His writings were "prophet beautiful", but he recanted stating that he made an error. He then left the faith since he now felt that since he could write as well as Bahaullah, he had lost some respect for HIM. Eric, is now a born again Christian. Only he knows his own motives and fears, but the ego of being as good as Bahaullah in writings is obvious, yet a weakness we all have. But Eric knows something is wrong, Joel Marengella, "the third guardian" of the Orthodox Bahais knows something is wrong, many of those excommunicated by the House which does not in the writings have the power to do so, know that something is wrong, The errors of the House in so many decisions, however well intentioned they are, show that something is wrong. **The lack of growth in the faith show that something is wrong, the near hostility between enforcers of the covenant in the various Boards and the anxious Bahais show that something is wrong, the idea of Bada shows that something is wrong, the absence of a Guardian shows that something is wrong, the non fulfillment of some prophecies show that something is wrong, the failure of the Bahais to be working as hard as they can to lessen the calamities by teaching and leading by example shows that something is wrong, even though there are some Bahá'í initiatives in various places.** ____ This mission shows that only with these conditions of world wide safe access to the people of the planet has the time come where every eye can see and hear him. The mission of Maitreya has many answers to your questions if you sincerely look with an open mind. In the end, IF this mission is false, then it is a great test for the Bahais, and IF this mission is true, then it is a great test for the Bahais as well. The choice, of course as in all things, is yours, and that of all the peoples of the planet.

I think of the time immediately ahead, and I see that in the future after the bad times, communities of light will arise, and the religion of Bahaullah Shall be glorified by Maitreya in His temples and communities and laws. The human race will be unified and share the combined beauty of all the revelations of God. No one will be left out. We will read the Hidden Words, Gleanings, and other Bahá'í and Bábi writings along with those of Islam, Christianity, Buddhism, Hinduism, the native faiths, and the writings of Maitreya all in one center, all equally respected and ecstatically internalized, and we shall have the world order commanded by Bahaullah and developed in detail by Maitreya. There will be a true Universal House of Justice, elders (Hands) and wise interpreters, (Guardians). We will know a new way of thinking and interacting with ourselves, each other, other peoples, and even in time when, as Mohammed states, " at a time WHEN Allah chooses", we will interact with other beings in all the vast universes of GOD. What we have will be what we need, and what we have will be very good, the highest quality we can imagine. No person will go hungry or without shelter. We will be citizens of a united planet as Bahaullah intended.

In the meantime, I wish to give you this link written by a Bahai who I believe has since been forced out of the faith. In his work, he discusses in depth, in a much better way than I can write, the entire idea of the third prophet. Between his work, and the logical and sensible writings of the Orthodox Bahai Guardian, and Abdul Baha, and Shoghi Effendi, you may make your own decision in peace, dignity, privacy, and compassion. You have, if you wish, the five choices I suggested. I know that God forgives error, mine or yours, if it is sincere. In any event we shall all know the truth soon enough. Pray the remover of difficulties, chant the greatest name and read this link and the other suggestions I have made as in the Orthodox Bahai group writings. You are not forbidden to read the writings. How you react to what you read is your own affair unconditioned by no person but in the context of a loving relationship with God, and no one else. **Increasing numbers of Bahais are, with the advent of a free world wide Internet, beginning to question the period between 1957 and 1963 and the validity and possible violations of that time by the Hands. Whether true or not, please read all you can about this time from many sources to aid you in making your own unfettered decision. Maitreya began his public mission exactly nineteen years after the formation of what I feel is an improperly constituted UHJ.** There are many subtle clues in this Mission for you to see, and there will be coincidences in your life to draw you to this Mission if it is what you are open to do.

Here is the link: http://www.maitreya.org/english/NEWS_files/Other%20Evidences/Bahai/greatest_name.htm

Please read it carefully as it was written by a Bahá'í. The other writings by Stetson, The Orthodox Bahais, and others, as well as, of course, writings of the present Bahai institutions, read in privacy in your own time and at your own speed.

Thank you for the chance to write to you about the Mission of Maitreya. Once you have read the suggested links, please also read the vast site of the Mission of Maitreya. Meanwhile, look into the eyes of Bahaullah and Maitreya in your meditations and ask what you will. "IN HIM LET THE TRUSTING TRUST."

Sal-Om

Name

Here is one paragraph from the link I have given you.

"Also, Baha'is should take into consideration the following excerpts from Haifa Notes taken during the last year in the life of Shoghi Effendi. "One evening the Guardian mentioned there had

been 6000 years of prophetic revelation to announce the coming of Baha'u'llah and to prepare the world for it - that there would be 500,000 years of revelation under His shadow. He stated that world civilization will not be inaugurated before another revelation or prophet appears. " Notes of Alice Dudley, 1957"

Baha'i History in Short - By an Ex-Baha'i Scholar

Summarized-Baha-i-History-by-an-Ex-Bahai-scholar

Lessons for Christians in the history of the Bahai faith

By Adrian Worsfold

When I was confirmed into the Church of England in 1984 I asked some Baha'is I met at their firesides to come along. None did. In the end I fell out with the Baha'is as I discovered academic material that presented their history differently from their own. They are very committed to the preservation of their history as monitored by the Universal House of Justice, the nine seater male-only assembly meant to be a combined secular and religious decision making body for the world, elected without campaigns by the National Spiritual Assemblies below them, these elected by delegates from the Local Spiritual Assemblies below them. It is a very conserving system, a sort of democratic centralism: what the top level says goes.

Very quickly summarising: the origins of the Baha'i Faith are in the Babi faith that developed out of Shia Islam in Iran and Iraq. They were waiting for the return of the Hidden Twelfth Imam and a Holy War for the victory of Islam. In 1844 Sayyid Ali Muhammed Shrirazi claimed to be the Bab, the Gateway to the returning Imam. When he didn't appear at Karbala, Sayyid Ali Muhammed escalated his status in stages to the Imam, then the Prophet and then superseding to a new Manifestation of God. The movement was surrounded by violence, and started much of it themselves. The Bab appointed Mirza Yahya (or Sub-i-Azal) to be his successor, but after the Bab was killed by the authorities the violence continued and the movement was in severe decline. Sub-i-Azal's half brother, Mirza Husayn Ali, an elite Persian convert, built up his own faction and in 1863 he, Baha'u'llah (Glory of God) announced himself as the Bab's next Manifestation of God. The authorities never left either faction alone, and the Azalis ended up in Cyprus and the Baha'is at Palestine. However, Baha'u'llah, in the course of the compulsory travels and his declaration to the few and then the world of his status, read Sufi and New Testament material, and completely remodelled the faith as it came into the Western orbit, making itself syncretistic in character, peaceful and expecting the unification of the world.

Baha'u'llah died in 1892, and Abbas Effendi, his eldest son, or Abdul-Baha, became the leader and only interpreter or "Centre of the Covenant". Here there was factionalism, as a group known as the Unitarians (people of the Book, not Abdul-Baha's interpretations) broke out and were excommunicated. The Young Turks' victory meant an end to imprisonment, and Abdul Baha became a traveller around the West even more spiritualising and Westernising the movement, and was a charismatic figure as he attended mosques, Christian and Unitarian (the other sort) churches and synagogues.

After he died Shoghi Effendi became the first Guardian. Some Germans did not accept the validity of Abdul Baha's will appointing him and so the Free Baha'is emerged for a time. Shoghi Effendi should have had a serving Universal House of Justice under him, but he did not set it up. He should have left a will, but either he didn't or it never appeared. So when he died in 1957 there was a crisis of leadership, after which in 1963 the Universal House of Justice was formed and took to itself powers of the Guardian, most importantly the sole power to interpret and the power to excommunicate.

The chief of Hands of the Cause, a forerunner to the UHJ, Mason Remey, thought he should be the new Guardian. Factions have arisen ever since from that branch, including one that now thinks the second Guardian was presumptive, but so was the Universal House of Justice taking power to itself.

The UHJ produces plans for growth. The millennial nature of the Bahai Faith is that it expects the Most Great Peace to arrive (instead we had George Bush) and a tipping point where "troops" of people convert to the Bahai Faith. Unfortunately, the Bahai Faith has been born in a rather irreligious age in Europe, and other than some growth in developing countries, Europe has been slow and with a high turnover of members. Plus, the UHJ in Haifa has a habit of turning members who don't submit to censorship panels into covenant breakers. There are also quite a few people who find themselves mysteriously removed from the rolls of membership, but in the age of the Internet they continue the faith themselves with new freedom, the name Baha'i being in the public realm. A problem for the Haifa Baha'is is that only they can raise money for themselves, and members who can participate in Feasts as well as Firesides find themselves locked into administration details: the Baha'i Faith is an "Administrative Order" after all.

So at each stage of leadership transition elite groups have competed and been excluded, and it is reasonable to say that the quest for unity has been a failure because of its high cost in factions and breakaways, and now there is a more relaxed Bahaism emerging of excluded or drifter individuals. It matters not that the Universal House of Justice only recognises itself as legitimate, because anyone can read the Kitab-i-Iqan and Kitabi-i-Aqdas and the published materials that Shoghi Effendi translated into his strained olde-worlde English. Even infallibility is being questioned by individuals let loose.

The Bahai Faith is useful for Christians and Christian theology in a number of ways.

First of all we see something of a parallel in the Bab as a kind of announcer of a new manifestation, although he became what he expected. He gets positioned like a John the Baptist, and probably John the Baptist was his own man too. Then we have the central manifestation (Incarnation) figure, Baha'u'llah. Then we have the very important St. Paul figure, who becomes such an important interpreter and spreader into new cultures and giving a further twist to the faith.

Then we have the issue of authority. There is something of the Pope in the Guardian, of course, but the UHJ is like Orthodoxy or Roman Catholic centralism - with knobs on. In fact it is very Weberian-bureaucratic, and very pyramidal. Weber regarded such with great pessimism: it was anti the life-giving enchantment that he thought religion supplied.

The other lesson is that of allowing theology to grow organically and in diversity. There is a distinct double identity problem of Baha'i member scholarship in secular institutions including that of religious studies departments. It does the Baha'i Faith no favours. We see similar with some Roman Catholics. If Christians become more subject to such pressures of membership conformity, then there is a distortion to both the academic sphere and to the representational sphere.

I also suggest that Christians should express the truth as they find it even when it conflicts with doctrines or interpretations of the Bible. If there is some compelling finding about, say, the Jesus of history as an endtime Jewish rabbi, then this should come first, or at least people should be honest about the layer-cake nature of doctrines or how people interpret the Bible.

Older faiths have developed more maturity with time. They can sit light and worry less about how their faiths are represented. Or at least this is what we thought, as the Christian world gave rise to a secular and plural world.

There are pressures to go along a road of such as the Fellowship of Confessing Anglicans. There is a narrowing of what is legitimate expression of a faith, and there are calls for excluding those who are not biblical enough. An Anglican Communion, properly understood, would become a World Wide Anglican Church with authoritative statements handed down, with again distant high-up forms of selection of those with centralised power.

Who knows how these developments will work out. The Baha'is could not predict their own future, despite the claimed infallibility of the words of both their Manifestation of God and Centre of the Covenant. So Anglicans cannot predict theirs! Nevertheless, if secularisation and plurality lead down the road to authoritarianism and centralisation, there are going to be quite a few Anglican Communion Covenant Breakers who will continue to define the faith in a broad way, however they organise, meet and link up together.

Adrian Worsfold (Pluralist), has a doctorate in sociology and a masters degree in contemporary theology. He lives near Hull, in northeast England and keeps the blog Pluralist Speaks.

Bahai Internet Agency Monitoring use of the social networking site Facebook

In February, 2008, Matthew Weinberg, Program Director for the Baha'i Internet Agency, released the following email letter on behalf of the Haifan Baha'i administration (see Baha'i Faith). The letter refers to the activities of the "Covenant-breaker Martin Lavallee", a member of the schismatic **Orthodox Baha'is** and warns members of the Haifan Baha'i community against possible 'exposure' to this individual arising from contact on the social networking site, Facebook. "Covenant breaking" is a term employed by the Haifan Baha'is to refer to groups and individuals who challenge "the authority of the center of the Baha'i Faith", which in this context refers to the authority of the Universal House of Justice, and is considered "the most serious spiritual offence that a Bahá'í can commit. It's called Covenant-Breaking and is considered to be a spiritual disease and is punished by expulsion from the community."[9]

"28 February 2008

To All National Spiritual Assemblies

Dear Bahá'í Friends,

We have been requested by the World Centre to alert you to the current activities of the Covenant-breaker Martin Lavallee on Facebook.com. This individual administers the "Orthodox Bahá'is" page on Facebook and also has a personal page on the site. There have been recent instances where Bahá'í youth with accounts on Facebook have unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the Covenant-breaker page. Further, as a consequence of the Facebook networking scheme, if an individual accepts a direct invitation from Lavallee or any other member of his group, the "Friends" list (with e-mail addresses) of that individual becomes exposed. In this way, those with insincere intentions have the potential to directly contact an increasing number of Bahá'is, interactions that could pose a threat to the spiritual well-being of youth and other believers who are not deepened in the Covenant.

Each National Assembly will need to determine the necessity and most appropriate manner of discreetly informing believers of this situation in consultation and with the assistance of the Counsellors. In doing so it will of course be important to avoid creating undue anxiety or curiosity about the nature of Covenant-breaker material on the Internet..

It is our intention to provide more general guidance in the near future about how online social networks can be constructively and safely used by Bahá'ís.

With loving greetings,

Matt Weinberg Program Director Bahá'í Internet Agency

cc: Members of the Continental Boards of Counsellors"[1]

1. http://www.truebahai.com/2008/03/bahai-internet.html

Email from an ex-student of New Era School, Panchgani(INDIA)

Extracted from : http://panchgani-bahais.blogspot.com

Proselytizing Baha'i faith in schools in unethical and immoral manner.

I was a student of New Era School and I will not hesitate in accepting that a full scale Proselytizing goes on in the school in the name of Children Moral Classes. To be honest I have to say here that I did accept the Baha'i Faith for a while for which I was given a declaration card to sign stating that I believe in Bahaullah and Abdul Baha. Therefore I was not at all surprised to see your blog which points towards the Baha'is Proselytizing the Faith to the tiny tots in the Schools in India in the name of Community development. The methods adopted by the Baha'is are dangerous and deceptive as the children are not mature enough and cannot realize what is the actual purpose of these courses. But the fact is that whatever Baha'is are doing is just the order of their apex organization the Universal House of Justice. To support my point, I am reproducing the following extract which has been taken from Baha'i newsletter, 'Reflections on Growth' - Number 25, August 2009, Page 6 Prepared under the auspices of the International Teaching Centre for the institution of the Counselors.For reading this Message one should first understand the secret Baha'i vocabulary.

Baha'i Terminologies	**Actual meaning**
Universal House of Justice	Centre of Baha'i Faith in Israel
Faith, Cause	Baha'i Faith
Teaching	Proselytizing
Teaching Methods	Ways of Proselytizing
Embrace the Cause	Accepting the Baha'i Faith
Anna's Presentation	One of the methods of proselytizing

"Finding Receptive Souls and Teaching Them Directly"

> *In describing an intensive program of growth, the Universal House of Justice in its 27 December 2005 message explained that the objective of the expansion phase was* ***"to widen the circle of those interested in the Faith, to find receptive souls and to teach them."*** *The question that might arise is "What's the best way to teach these*

souls?" This is answered in the same paragraph of that message: "Experience suggests that the more closely teaching approaches and methods are aligned with the capacity acquired from the study of the institute courses the more rewarding the results." When studying Ruhi Institute Book 6 "Teaching the Cause," we learn to distinguish between sharing information about the Faith and conveying concepts that will help a seeker recognize the **station of Bahá'u'lláh and embrace the Cause.** The teaching method that participants strive to emulate is the one informally referred to as "Anna's presentation." This is offered as a model of how to teach the Faith directly, with the aim of inviting an individual to join the Faith at the end of the presentation. Believers all over the world have been striving to align their teaching approaches with the learning acquired in Book 6 and are recording outstanding results from this direct method of teaching. A few words should be said in relation to the term direct teaching. Shoghi Effendi Characterized direct teaching as "an open and bold assertion of the fundamental verities of the Cause" whereas indirect teaching, he wrote, is "a less direct and more cautious method of teaching," consisting of presenting ……..

India

A well-prepared home front pioneer can affect the lives of many people and become the catalyst to rapidly accelerate the development of a community. One such sterling example is recounted below. A curious 16-year-old noticed a group of people in another village studying together. When he inquired about what they were doing, he became intrigued by the quotations they were discussing and asked the tutor if a similar course could be held in his own village. He and the tutor arranged to carry out a 22-day institute campaign, and he made certain that his friends and relatives attended. However, this same youth was unable to attend the sessions regularly. He was determined to go through the full sequence of courses properly and was sent to the residential Intensive institute courses held at Panchgani. The experience of this youth at Panchgani proved to be extremely useful because there the service component was emphasized, enabling him and his fellow participants to build different capacities. During his time there, that youth resolved to give three months of service to the Faith when he completed the sequence. After only a few days back home with his family, he left to serve as a short-term pioneer in a neighboring cluster. In the beginning, this stalwart youth faced many challenges at his post. The participants of the first study circle he started were not serious. Then with another Bahá'í he taught the Faith to 10 people in a different locality. They started a study circle for those 10 and finished Book 1 in four days, but the participants did not attend regularly. Then they started having the classes weekly. Six participants went through the sequence of courses up to Book 6. Slowly he was learning to keep the participants motivated to go through the program. This young pioneer also made sure that, along with studying the text of each book, his participants carried participants carried out acts of service. Thus, when they finished Book 1, he asked them to start devotional gatherings. After Book 3, he encouraged them to start children's classes. Some of them joined him in teaching while going through Book 6. Then the pioneer started another study circle in a third locality. There were four participants in this study circle who moved up through Book 3. Consequently, within

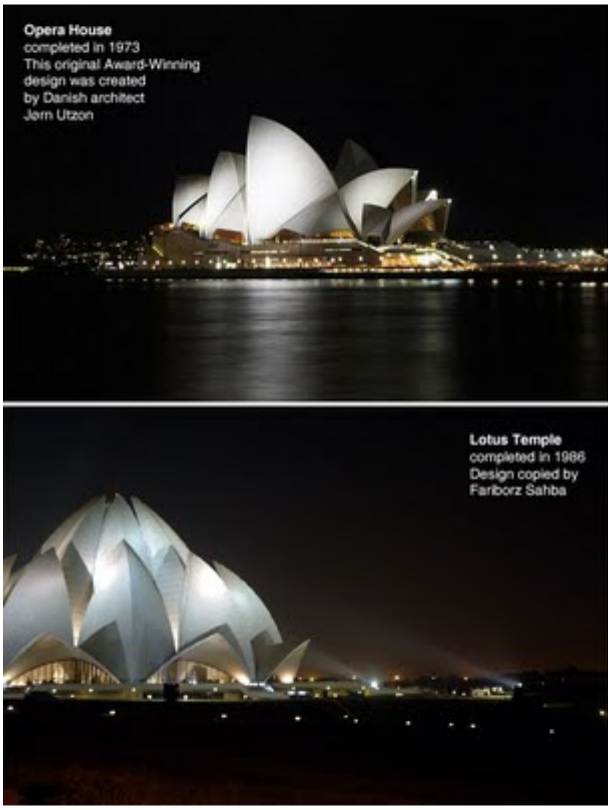
> months, this pioneer was directly working with 10 people: six in Book 6 and four in Book 3. But that is not the complete circle of influence of this inspiring young man—through those 10 people he was able to influence the lives of more than 100 others! The total activities established by participants of his study circles included 6 regular devotional gatherings, 3 children's classes, and 1 additional study circle, which all together attracted a total of 104 participants. In addition, many of these friends are now taking part in teaching teams during collective teaching campaigns. Clearly, the consecrated efforts of one individual had the power to change a community. His three months of service turned into nine, and in the end he decided not to leave his post until an intensive program of growth had been firmly established."

From : Reflections on Growth, Number 25, August 2009, Page 6**Need I say more?** From the time New Era school has been established there are cases of 500 conversions to the Faith. Countless others are sympathetic and support the cause by large donations – cash and kind. **My dear countrymen, be cautioned !!!!!**

The 'Unique' feature of Baha'i Architecture

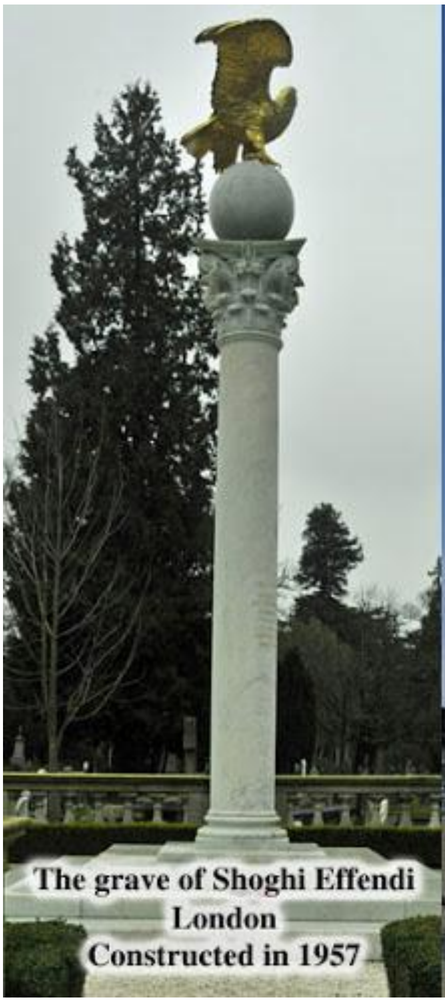
The Sydney Opera House is a multi-venue performing arts centre in the Australian city of Sydney. It was conceived and largely built by Danish architect Jørn Utzon, finally opening in 1973 after a long gestation starting with his competition-winning design in 1957. Utzon received the Pritzker Prize, architecture's highest honour, in 2003.

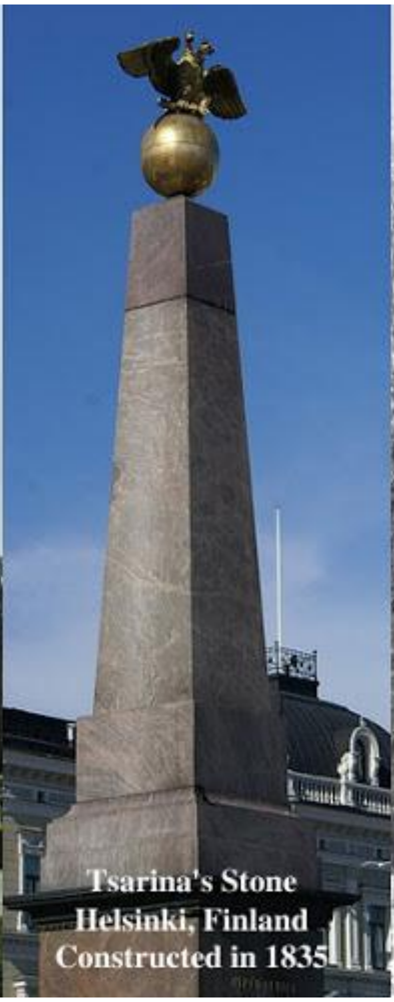
The Pritzker Prize citation stated: "There is no doubt that the Sydney Opera House is his masterpiece. It is one of the great iconic buildings of the 20th century, an image of great beauty that has become known throughout the world – a symbol for not only a city, but a whole country and continent."

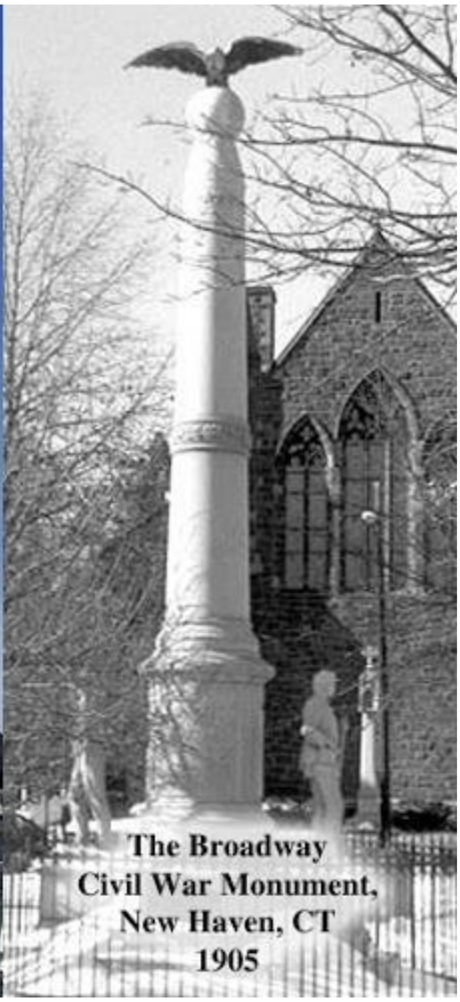

Opera House
completed in 1973
This original Award-Winning
design was created
by Danish architect
Jørn Utzon
Lotus Temple
completed in 1986
Design copied by
Fariborz Sahba

The design of Lotus Temple is copied from the design of Opera House, Sydney.

More can be found here : http://totallylookslike.icanhascheezburger.com/2009/10/22/lotus-temple-totally-looks-like-sydney-opera-house/


The grave of Shoghi Effendi
London
Constructed in 1957


Tsarina's Stone
Helsinki, Finland
Constructed in 1835


The Broadway
Civil War Monument,
New Haven, CT
1905

Tsarina's Stone, oldest public monument in Helsinki, Finland.

In the middle of the Market Square is Helsinki's oldest public monument, the Tsarina's Stone. It is an obelisk of red granite topped by a globe and an eagle, the emblem used by the Tsars of Russia. The eagle's breastplate shows a lion, the coat of arms of Finland. The monument was erected in 1835 in honour of the visit by Tsar Nikolai I and the Tsarina Alexandra, who stepped ashore here. In 1917, the year of the Russian Revolution and Finland's independence, Russian seamen took down the globe and eagle, but the Finns kept them safe and they were put back in 1971. There are few places anywhere else where original monuments to the old Russian royal family still exist.

Here is the Baha'i story for Eagle & Globe on Shoghi.

Somebody asked this question to Ruhiyyih Khanum the widow of Shoghi :

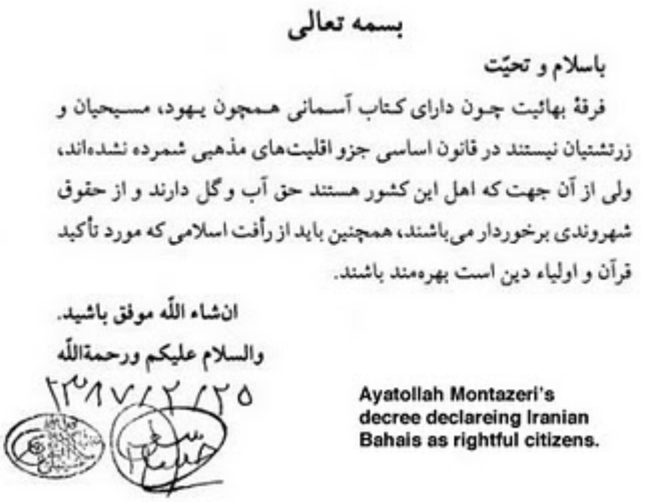
Where exactly was the eagle that was used as a model for the one on the Guardian's grave purchased?

She answered : Down on Princes Street [in Edinburgh], going down the hill towards Holyrood Castle; in that direction, on the left hand side, there was a very very famous antique shop, run by a woman who somebody yesterday in an antique shop told me they knew very well. I thought she was Scottish; she was Jewish, and she was Mrs something-or-other, I don't remember the name, and she's since passed away, and the shop doesn't exist any more.

Haifan Baha'is lied about the late Ayatollah Montazeri's 2008 fatwa

Extracted from : http://montazerifatwabahai.blogspot.com/2010/02/bahais-lied-about-late-ayatollah.html

In mid-2008 the world press was abuzz with a media campaign initiated by the Haifan Baha'is claiming that then dissident (and now deceased) Grand Ayatollah Hossein-'Ali Montazeri had issued a fatwa (legal jurisprudential ruling) arguing for full recognition, and tangentially full citizenship rights, to be granted the Haifan Baha'i creed under the Islamic Republic of Iran. On the basis of the Baha'i campaign, the following text was offered by the world media as proof of the claim:



بسمه تعالی

باسلام و تحیّت

فرقهٔ بهائیت چون دارای کتاب آسمانی همچون یهود، مسیحیان و زرتشتیان نیستند در قانون اساسی جزو اقلیت‌های مذهبی شمرده نشده‌اند، ولی از آن جهت که اهل این کشور هستند حق آب و گل دارند و از حقوق شهروندی برخوردار می‌باشند، همچنین باید از رأفت اسلامی که مورد تأکید قرآن و اولیاء دین است بهره‌مند باشند.

انشاء الله موفق باشید.

والسلام علیکم ورحمة‌الله

۲۳۸۷/۲/۲۵

Ayatollah Montazeri's
decree declareing Iranian
Bahais as rightful citizens.

The ruling and subsequent statements about it all came from Montazeri's website, here. The initial claim by the world press as prompted by the Haifan Baha'is was that Montazeri had argued for a full official recognition of Baha'ism in Iran, and not simply rights of citizenship to be respected irrespective of creed. On closer examination it appears that the initial unqualified ruling and explanation offered by the Baha'i media to the world press was not exactly what Montazeri had actually ruled or stated. Here I offer the full text of Montazeri's statement in the original (which can be found on the same page of the website linked above) together with an English translation. To wit,

Persian Text

بسمه تعالی با سلام و تحیت نظر این جانب در مورد فرقه ضاله بهائیه همان نظر سالهای قبل از انقلاب است و تغییری نکرده است . ولی به طور کلی افرادی که تابع هیچ یک از ادیان آسمانی نیستند نیز به حکم آیه شریفه : " لا ینهاکم الله عن الذین لم یقاتلوکم فی الدین و لم یخرجوکم من دیارکم ان تبروهم و تقسطوا الیهم ان الله یحب المقسطین ". (سوره ممتحنه ، آیه 8) و فرمایش امیرالمومنین علیه السلام در نامه به مالک اشتر: "واشعر قلبک الرحمة للرعیة والمحبة لهم واللطف بهم و لا تکونن علیهم سبعا ضاریا تغتنم اکلهم فانهم صنفان : اما اخ لک فی الدین او نظیر لک فی الخلق " (نهج البلاغة، نامه 53) باید حقوق انسانی آنان رعایت شود. حقوق شهروندی نیز یک واژه کلی است و حدود آن باید بر اساس عرف و قانون اساسی مورد پذیرش اکثریت مردم مشخص شود. البته اگر کسانی در صدد دشمنی با مردم کشور برآیند و با دشمنان خارجی همکاری نمایند و همکاری آنان مطابق قوانین کشور برای دادگاه صالح ثابت شود باید طبق قانون مجازات شوند. و شهروندی آنان مانع از اجراء قانون نمی شود. و لازم است مراقبت شود جوانان کشور گرفتار تبلیغات سوء آنان نشوند، و اگر معامله و معاشرت با آنان موجب تقویت آنان شود لازم است از آن اجتناب گردد. ان شاء الله موفق باشید. 1387/3/25

Translation

In His Name, the Most High!

With salutations and blessings. The opinion of this person (nazar-i-een jenab) regarding the misled cult of Bahaism (firqe-ye zale-ye baha'iye) is the same opinion as the one held during the years before the Revolution, and so has not changed. However [the case of] those who in most cases are not followers of any of the religions sent by heaven (adyan-i-asimani) [i.e. Zoroastrianism, Judaism, Christianity and Islam] are referable to the ruling wisdom of the illustrious verse, "Allah forbideth thee from dealing unkindly and unjustly with those who do not fight against thee in the faith nor are ones driving thee out of thy homes, for Allah loveth those who are just" (Qur'an. 60:8); as well as per the letter of the Commander of the Faithful ['Ali] to Malik Ashtar, "You must kindle in thy heart kindness, compassion and love for thy subjects. Do not behave towards them as if you are a voracious and ravenous beast and as if your success lies in devouring them… they are brothers to you, and those who have a religion [other than yours], they are human beings like you (The Peak of Eloquence/Nahju'l-Balagha, Letter 53). [As such] their human rights should be respected. [Now] citizenship rights are also in one particular respect universal and its limits should [therefore] be specified in that respect on the basis of the customary ['or' canon] law ('urfi) and the Constitution [of the Islamic Republic] by the [will of the] majority of the people. However if certain persons are [determined in] pursuing [the path of] enmity against the people of the nation and are abetting foreign enemies, and if their association [with these foreign enemies] be established for the court(s) pursuant to the laws of the nation, they should be punished according to the law(s). Their citizenship [rights] (shahrvandi-i-anan) does not impede [or 'obstruct'] the body of the law [to act] (mani' az ajza'-i-qanun nemishavad]. [Yet] it is also necessary that precautions be taken (lazim ast morraqibat shavad) so that the youth of the nation (javanan-i-keshvar) do not become embroiled in their evil propaganda (tablighat-i-su'-i-anan); and if such dealings and association with them will only give cause to their [cultivation and] strength (mu’amileh va mu’asherat mujib-i-taghviyat-i-anan shavad), it is essential to disassociate from [‘or’ shun] them (lazim ast az an ijtinab gardad).

God willing, may your success be assured! 1387/3/25

Posted by Wahid Azal

UK Census 2011, exposes the false Claims of Bahá'ís

> **There are only 5021 Bahá'ís in UK against claimed to be more then 34,000. Adherents of the Baha'i Faith increased to 5,021 from 4,645 in the 2001 census. that is an annual 0.78% growth per year. Put more simply, between 37-38 new Baha'is have been added per year since 2001. I'm not sure that you can call that 'growth' it is slightly higher than the general population growth of 0.70% per year. Which means nobody has accepted the Bahai Faith in the last ten years except the children of Bahai parents.**

One hundred years ago, 'Abdu'l-Bahá, the son of the Founder of the Bahá'í Faith, arrived in the United Kingdom for the first of his two visits. He was 66 years old. He wasted no time in taking His Father Bahá'u'lláh's message of peace and religious renewal to western societies. His visits were crucial in the establishment of the Bahá'í Faith in the UK. In London, 'Abdu'l-Bahá gave public lectures at City Temple, St John the Divine in Smith Square, and elsewhere. At City Temple, he said that, "The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion." At St John, the translation of 'Abdu'l-Bahá's remarks was read by the Archdeacon of Westminster, Albert Wilberforce.

There are many stories of 'Abdu'l-Bahá's activities in Britain. His acts of charity at homeless shelters and for the poor; His audiences for hundreds of well-wishers and questioners; His constant emphasis on political reconciliation in the pre-war period; His call for racial harmony and an end to prejudice; all of these episodes set for Bahá'ís an enduring example of a life dedicated to the service of humanity.

In response to such services of Abdul Baha, The British Government honored Abdul Baha with a Knighthood, which he accepted as a gesture of honoring formally by a just king.

Abdul Baha wrote a letter of gratitude "O God, the tabernacle of justice has truly been erected on this holy land, and we thank and praise Thee. O God, may Emperor George V, Ruler of Britain, be assisted in his divine achievements, and May his shadow over this realm be everlasting."

Abdu'l-Bahá's visits were seen by Bahá'ís as a blessing, as inspiring today as they were a century ago. In celebration of His visits, Bahá'ís in the UK are rededicating themselves to the service of others.

Despite such a glorious background of the Bahá'í Faith in the UK and a massive investment of resources over the years in form of planning of Bahá'í administration for implementation of MASS TEACHINGS and RUHI BOOK curriculum, the Bahá'í and the Bahá'í Faith has failed to gain acceptance in the British Society.

The programme of Moral classes for children and spiritualizing the Jr. Youth and thereby attracting the parents of these children and youths has failed miserably. The official census of UK of 2011 states that there are only 5021 Bahais. The figure is not subject to inaccuracies as can be expected in some other countries, as publishing false census is a punishable offence strictly enforced in the country. Why is then, that Bahais of UK keep claiming since 2004 that there are 34,000 Bahais in UK? Is it not deceiving people and going against the laws of the country? Bahais keep on struggling to advertise their success forgotten the very principles truth and justice.

The figures clearly speak that despite the impetus provided by the Abdul Baha, Bahais have not been able to sustain it. Rather they have regressed. Rastafarianism another religious cult, whose founder died in 1974, is better accepted in British society as they have more followers then Bahais .They have 7,906 adherents, more than the Baha'i Faith.

Bahais claim of highly exaggerated Bahai population for every country. Thanks to Various Government agencies and Internet their lies are getting exposed.

Courtesy : http://bahaicensusindia.blogspot.com

A Reward in Service of Baha’i Faith.

As I mentioned in my previous posts, that my independent investigation of truth made me more clear on Bahai faith, and the question which I put forward to self proclaim learned Counselor (who claimed that they are replacement for Hand of Cause of God (Ayadi Amrullah) was stunt and speechless, here I don’t want to take their name since they are serving currently in International Teaching Center in Holy Land, and would be most probably the future members of House of Justice.

To know about the fact of any religion history is best source which will connect you to past and present. My question was, why these pioneer and sincere Baha’is who served the faith in best of their capacity, and stood firm in thick and thin during the period of Bah’a’ullah were ex-communicated for what reason? Is this was the gift which Sir Abbas Effendi has given to Ayadi Amrullah?, or simply they realize that what they are preaching is not in accordance of teachings of Bah’a’ullah?, or they refuse to propagate for Sir Abbas Effendi ?, which he was forcing his followers to do.

By studying their biography a reader can easily realize that Sir Abbas Effendi was forcing his views on teaching of Bah’a’ullah, like calling himself a center of covenant, an interpreter of Bah’a’ullah’s writing, where as Bah’a’ullah himself has said that there will be no manifestation after me till 1000 years of my declaration. And no one should interpret his writing; Baha’is should understand it, as it is written and well documented.

Mirza Aqa Jan of Kashan Titled Janab Khadimullah (by Bah’a’ullah) (called “The First to believe آمن مَن اوّل in Baha).

A noble soul, this man stuck to Baha through thick and thin. According to the Historical Epitome of Mirza Jawad of Qazwin, , ***P.9 and P.88, Materials for the Study of the BABI Religion by Professor Browne***, Mirza Aqa Jan of Kashan was surname by Baha “the Servant of the Presence” (Abd-i Hazir) and “the Servant of God” (Janab-i Khadimullah). He was amanuensis to Baha. He ranked after the sons of Baha whose followers were commended by him to “show honor to the Servant who stands before the throne in a laudable station.”

Mirza Aqa Jan identified himself with Baha during the latter period of the Bahai exiles sojourn at Baghdad, and conducted many activities in favor of him. When Baha started out his to Edirne he became Baha's companion and wrote his Ishraqiyya in support of Baha's. He also wrote a tract (Risala), touching the Acre murders, and Baha's arrest and imprisonment. Both these works are in manuscripts.

In acknowledgment of his service he was surnamed "the servant of god," "the servant of the presence," "the servant who stands before God”, "the throne in a laudable station" into whom the Baha’is were enjoined upon by Baha in a special tablet to show honor."-

(Materials for the study of BABI Religion by Browne, P. 9 and P. 88)

Baha's Epistolary protocol at Acre required that communications addressed to Baha by the Baha'is and replies issued from the throne, namely, Baha, should be sent through his trusted Mirza Aqa Jan.

After acknowledging the receipt of a petition and stating which it was laid before the throne. Mirza Aqa Jan took a point in the petition, and quoted Baha's reply in the conventional Arabic annotation marks known as "بقوله" and "انتهی".

This system of treatment continued until the whole petition was processed. In the course of time Baha'is came to take for granted that body of such replies, with the exception of their portion or portions quoted in the conventional Arabic quotation marks emanated not from Baha but from Mirza Aqa Jan. Baha died and Sir Abbas Effendi wore the mantle of the Bahai hierarchy. Differences dissension arose between Sir Abbas Effendi and his half brother Mirza Muhammad Ali. But as the dissension gained momentum, and became acute, Mirza Aqa Jan, a man of standing and experience, thoroughly acquainted and Baha's sacred writings with whom he had been intimately associated from the days of Baghdad, thought that the auspicious time had arrived for him to step in and seek to effect a reconciliation between the two brothers.

The occasion was the first anniversary of Baha's death, the Baha'is had assembled in a room in the vicinity of Baha's tomb to commemorate him.Baha's servant of god Mirza Aqa Jan took the floor, broke his long silence, and began to deliver himself of a discourse replete and criticism of the deeds and words of Sir Abbas Effendi and his servants of god on the grounds that they were inconsistent with, and repugnant to, Baha's sacred text.

Acting on tip off from his son-in-law Mirza Hadi Afnan, Shoghi Effendi's father, Sir Abbas Effendi put in an appearance on the scene, interrupted Mirza Aqa Jan in the middle of his discourse, seized him by the hand and expelled him from the room bare headed and bare-footed, which Sir Abbas Effendi's servants of god beat Baha's servant of god Mirza Aqa Jan on the head and face.

Maltreated, beaten, imprisoned in a stable, robbed of his books, threatened with strangulation Baha's servant's of god was excommunicated.

(Prof. Browne's materials for the study of the BABI Religion. PP. 87-91; PP. 197-198.)

Thus Mirza Aqa Jan of Kashan, the companion and trusted servant of Baha, to whom he stuck so through thick and thin the servant of god, the servant of presence, the servant of god who stood before the throne in a laudable station, unto whom Baha'is were to show honor, privilege, excommunicated and denounced as "reprobate, apostate croaker, hypocrite, and devil," passed to the mercy of god as an outcast.-

(Materials, ibid, P. 88.)According to Mirza Jawad's ***historical Epitome, PP. 87-91***, ***Materials for the study of BABI Religion by Professor Browne,*** "The Servant of God" passed strictures on Abdul Baha Abbas for his acts and deeds contrary to God's command." On being informed of the "Servant of God's words by Sayyid Hadi the father of Shoghi Effendi, Abdul Baha Abbas "appeared on the scene, seized him by the hand, and expelled him from the house bare-headed and bare footed, while his followers beat him on the head and face."

The "Servant of God" was denounced as "reprobate, apostate, croaker, hypocrite and devil". The Historical Epitome seeks to tone down the incident. The "Servant of God" wrote a book titled ***'The Dreaded Calamity of the Servant of God in the Blessed and Supreme Garden"*** *(Waqaia-i Haila-i Khadim-i Baha dar Rawza-i Mubaraka-i Ulya),* (the manuscript is available) PP 197-198, Materials for the Study of the BABI Religion by Professor Browne, contains "an account of the cruel treatment to which the "servant of god" was exposed in the garden of Bahja at

Acre in May 1899, at the hands of the partisans of Abdul Baha Abbas. ….. “He was grievously maltreated, beaten, imprisoned in a stable, rubbed of his books, threatened with strangulation and excommunication by the followers of Abdul Baha.”

Nabil Zarandi Baha’s Poet Most Great Noble (اعظم نبيل).

Nabil’s full name was "Yar-Muhammad son of Gulam Ali, son of Hussayn-i-Arab of the village of Zarand, a shepherd by profession." The Dawn Breakers, Nabil's Narrative, P. 434. He was commonly known as Mirza Muhamad Nabil of Zarand, the tongue-tied.

Nabil was Baha's poet – Laureate. ***Materials for the Study of Babi Religion by Prof. Browne, P.346; PP. 353-351***. Nabil was Baha's historian, He wrote Nabil's Narrative, which carries the history of the BABI movement up to the death of Baha at Acre in 1892. Shoghi Effendi translated the first half of the narrative closing with the expulsion of Baha from Iran. For reasons not far to seek, Shoghi Effendi did not translate the second half of the work, covering the first half of the work, covering the Baghdad and Edirne periods of the BABI exiles.- ***Shoghi Effendi’s introduction to the Dawn Breakers, Nabil's Narrative, P. xxxvii.***

Nabil's words exist only in manuscript and are not available. In acknowledgment of his services Nabil was surnamed by Baha the Most Great Noble (نبیل اعظم). The Dawn Breakers - Nabil's Narrative, Index P. 684.

If Shoghi Effendi is to be credited, Nabil ranked twelfth amongst the apostles of Baha. – ***(The Bahai World, 1928-1930, Vol II PP. 80-91.)***

According to Nabil, during Sir Abbas Effendi term of office the situation at Acre in so far as the Bahais interest were concerned had become intolerable.-(a) to acknowledge the supremacy of Sir Abbas Effendi over Baha. (b) to regard Baha's sacred texts as corrupt; and (c) vilify and excommunicate Baha's surviving wife Bibi Fatima surnamed Supreme cradle (مهد علیا) by Baha, Sir Abbas Effendi’s half brothers, and other members of the Baha's family, failing which he was accounted a violator (ناقض) of the covenant, and a vacillator (متزلزل).- Baha's youngest son Mirza Badiullah memoirs; ***Materials for the Study of Babi Religion by Prof. Browne, PP.80 - 80 – 81) P.111.***

Apparently Nabil would not submit to the new order and when his request to transfer his residence from Acre to Haifa was turned down by Sir Abbas Effendi, he had no other choice but to take his own life with his own hands, as mentioned by Shoghi Effendi.

Now look at what history has recorded.

One year after Baha’s death, Nabil visited Bah’a’ullah grave in Haifa. He was distressed. Nabil said to Badiullah: *“I can no longer stay at Acre. The situation there has deteriorated. By dint of* *violence, abusive language and cursing, one has to act against his own faith, has to regard and hold the Most Mighty Branch [Ghusn-i Azam, i.e. Abdul Baha Abbas] superior in station to the Blessed Beauty [Janab-i Mubarak, i.e. Baha] has to write corrupted [versions of] all the holy writings and epistles, and has to vilify and excommunicate [Baha's] sons, [Baha's] words and [Baha's] family [i.e. all the members of Baha's household in opposition to Abdul Baha Abbas], failing which one is branded as covenant-breaker [Naqiz] or Vacillator [Mutezalzil, i.e. opposed to Abdul Baha Abbas and partisan of Muhammad Ali] and becomes the object of untold calumnies and falsehoods."* Nabil requested Badiullah to find him a suitable room at the foot of Mount Carmel. Which Badiullah has arranged for him knowing his sacrifices and his position in the eyes of Bah'a'ullah.

Nabil's Death

Apparently Nabil is the bearer of the Point's works referred to in Note G. According to Mirza Jawad's Historical Epitome, ***P. 25, Materials for the study of the Babi Religion by Prof. Browne***" Nabil cast himself into the sea a little while after the death of Baha."

According to Kitab-i Subhi, PP. 116-123, Nabil was implicated in the plot to dispose of Mirza Aqa Jan of Kashan by foul play. Denying that he came in firing line of Sir Abbas Effendi.

According to Kashful-Hiyal Vol. I. P. 75, *"ABDUL BAHA ABBAS BECAME ON BAD TERMS WITH NABIL. HE CAST NABIL INTO THE SEA, DROWNED HIM WITH HIS OWN HANDS, OR THROUGH HIS PARTISANS, AND AFTERWARDS SPREAD THE RUMOR THAT NABIL HAD DROWNED HIMSELF."*

According to the memoirs of Baha's son Mirza Badiullah surnamed the Most Luminous Branch (غصن انور) by Baha: One year after Baha's death, Nabil visited Bah'a'ullah in Haifa. He was distressed. Nabil said to Badiullah: "I can no longer stay at Acre. The situation there has deteriorated. By dint of violence, abusive language and cursing, one has to act against his own faith, has to regard and hold the Most Mighty Branch [Ghusn-i Azam, i.e. Abdul Baha Abbas] superior in station to the Blessed Beauty [Janab-i Mubarak, i.e. Baha] has to write corrupted [versions of] all the holly writings and epistles, and has to vilify and excommunicate [Baha's] sons, [Baha's] words and [Baha's] family [i.e. all the members of Baha's household in opposition to Abdul Baha Abbas], failing which one is branded as covenant-breaker [Naqiz] or Vacillator [Mutezalzil, i.e. opposed to Abdul Baha Abbas and partisan of Muhammad Ali] and becomes the object of untold calumnies and falsehoods." Nabil requested Badiullah to find him a suitable room at the foot of Mount Carmel. He went back to Acre to fetch his things. Nothing was heard of him for sometime. Later "limbs of his body and his clothing" were discovered near the see shores at Acre. These were collected together and buried. Abdul Baha Abbas "shed crocodile tears" during the burial service of Nabil, "although he was exceedingly annoyed with him.

Ibrahim George Khayrullah “Baha’s Peter” “Columbus the Second” “conqueror of America” “Shepherd of god’s flock in America”

Dr. Ibrahim George Khayrullah was the pioneer who flagged the trail for Bahai faith in the United States, and touted for converts there. When he visited Sir Abbas Effendi at Acre, he was hailed by him as "Baha's Peter", and shepherd of god's flock in America. The visit was instructive and informative; Mr. Ibrahim George Khayrullah was not impressed by Sir Abbas Effendi’s interpretations of Baha's sacred texts. In his views, Sir Abbas Effendi sanctioned deceit and practiced duplicity. On his return to the United States, Mr Ibrahim George Khayrullah transferred his allegiance from Sir Abbas Effendi to Mirza Muhammad Ali. Material for the Study of Babi Religion by Prof. Browne, PP. 93-112.

Undeterred and undaunted by this setback, Sir Abbas Effendi dispatched to America (Materials, ibid, PP 154-155) Mirza Hasan of Khurasan, to bring Mr . Ibrahim George Khayrullah back to the fold of Sir Abbas Effendi by fair means or foul, commenting on which in his introduction to the Materials of the study of the babi Religion, P. x, Prof. Browne observes that "Khayrullah's Narrative (PP. 154-155) of the threats addressed to him on account of his apostasy from Sir Abbas Effendi by Mirza Hasan of Khurasan reads like extracts from history of the assassins of Alamut and 'the old man of the Mountain.

From the statement of one Mirza Hasan Khurasani (undated but located sometime between June 1898 and November 1900) in possession of Ibrahim George Khayrullah who forwarded it to Professor Edward Granville Browne at Cambridge University on February 26, 1901, together with other related items. Browne translated these items in his Materials for the Study of the Babi Religion (Cambridge: 1916), pp.154-167.

"I came here especially to bring you back to your allegiance to Abbas Effendi, and am prepared to stay ten years if necessary. If you return to Abbas Effendi, I will cause the American believers to follow you as head in everything even better than heretofore. If you will not listen to me and become a follower of Abbas, your abode will be in the bowels of the earth. I come here because of pity for you, and to save you. If you will not listen, your life will be short. If Abbas Effendi should give me the word to cut you to pieces, or tear your eyes out, or to kill you, I will do so at once. I fear not the consequences to myself. You know that I am from Khurasan, and that the sword of

Khurasan is so powerful that if a blow is struck with it, it will cut from above the stars to the depth of the earth, and will cut even the fishes of the sea.'"

"On Saturday, December 1st, 1900, Mirza Hassan-i-Khurasani again called in the company of Mirza Asadu'llah, and their interpreter Mirza Husayn [Ruhi]. We all discussed the difference of faith for about eight hours in the presence of my son-in-law Amir Hani Shihab and his wife Mrs Shihab (my daughter), also my daughter Labiba, and my son George Kheyrullah M.D. During this discussion Mirza Hasan-i-Khurasani mentioned to those present that the day before, while talking to me alone, he had plainly told me the consequences of not acceding to their wishes. Upon this I repeated to all present the threatening words he had uttered the day before, and he acknowledged before all that he had said the words above reported to me.

"I.J.K." [Kheyrullah's initials]

“Mr. Ibrahim George Khayrullah refused to truckle to Sir Abbas Effendi, and stuck to his guns. Sir Abbas Effendi could not tolerate the three question put forwarded by Ibrahim George Kharullah (which even he printed a book let) and it was open challenged to Sir Abbas Effendi, (someone here should have reminded him about love, unity, kindness, elimination of prejudice) he sent an assassin to kill Ibrahim George Khairullah.

Reader can find more about Ibrahim George Khairullah on ***http://unitarianbahaikhairullah.wordpress.com/***

Mirza Muhammad Jawad of Qazwin

Having broken the record in his flight from Tabriz to Edirne he was surnamed by Baha Jawad or Jued (fleet-footed).

In the several pamphlets he wrote and published, he criticized the acts and deeds of Sir Abbas Effendi Mirza Jawad's criticism was tantamount to lose - Majesty according to sir Abbas Effendi, by whom he was swept out of the faith at the stroke of the pen. It would appear that the Bahai faith was the pleasure and one could hold it during Sir Abbas Effendi's pleasure.

Mirza Jawad's most important accomplishment was his historical Epitome of the Bahai movement, of the life of Baha. The Historical Epitome was completed in Safar, A.H. 1322 (April, 1904). Originally drafted and approved by Mirza Muhammad Ali, the Historical Epitome was rendered into Arabic by the latter. Prof. Browne translated the Arabic version of the Historical Epitome into English and incorporated it in his Materials For the Study of Babi Religion

Treatment of the Acre murders in the Historical Epitome infuriated Sir Abbas Effendi who labored under the miss-apprehension that Bahai history books should be modeled on the lines of "Traveller’s Narrative" written by him anonymously, in he invoked himself for himself in support of his tales in the Narrative.

Mirza Muhammad Jawad of Qazwin, who took to his heels from Tabriz to Edirne, for which feat he was surnamed fleet-foot, an accessory before the fact on his own admission passed to the mercy of God, blessed and consecrated by Baha and ex-communicated by Abdul Baha, the son.

Rosamand Dale Owen

She was the author of 'Author of ‘My perilous life in Palestine'. Her statement and accounts are historically correct. In his memoirs, manuscript, typed, pp. 78-81, Ibn-al-Baha Badiullah deals at length with Mrs Rosamond Templeton’s good offices for mediation. Her attempt at mediation or arbitration between two parties aborted as Sir Abbas Effendi backed out of the arrangement at the eleventh hour.

Conclusion:-

Sir Abbas Effendi after the death of Blessed Beauty Bah’a’ullah, has kept aside teachings of his father, and started proclaiming and bragging about himself, like he modified history as per his requirement, started promoting his position, some of his claims which above noted personalities denies and came under his wrath were….

1. He claimed he is center of covenants where as Bah’a’ullah said God is only the Center of covenant.
2. He claimed he is interpreter of writings of Bah’a’ullah, where as Bah’a’ullah said in Tablet of Wisdom *(Lawh-i-Hikmat)* that there is no interpreter to his writing except he himself.
3. He declare himself that he is manifestation of servitude, and Bah’a’ullah declared this title for himself only and said next manifestation will be after 1000 years from his declaration.
4. He claimed infallibility by calling his letters and writing sacred, Bah’a’ullah said after his death the divine pen is dried and carpet is rolled up.
5. He claimed this divine dispensation has three chiefs Bab, Bah’a’ullah and He himself. Whereas Bah’a’ullah said there is no one in kingdom of god except him.
6. He was spreading his teachings instead of Bah’a’ullah, he was appointed for that.

These were objections raised by many of Bah’a’ullah’s loyal custodian in faith, and when they objected to it were threaten with dire consequences and Sir Abbas Effendi could not able to answer them and was helpless and finally used his last **AXE OF EX-COMMUNICATION**.

Alas! A religion which came to unite mankind failed within the span of 5 years to keep united followers and family households.*Similar question when I asked from some of the noted Baha’i figures of today, I understood that they are true follower of Sir Abbas Effendi, I was warned to get similar treatment of EXCOMMUNICATION , and was told to recite some tablets of Abdul Baha for my spiritual diseases, focus on his teaching, leave history of BAB and Bah’a’ullah aside, just obey Universal House of Justice as they are infallible.*

Gamal Naseer

Debate between Baha'is and Christains

John Ankerberg Show Debate. Dr Walter Martin defends the orthodox Christian position against two representatives of the Bahai religion.

[youtube http://www.youtube.com/watch?v=leLbVzIhJm4&w=420&h=315]

An open letter to Sir Abbas Effendi

Shuaullah The Grandson of Bah'a'ullah The Flag bearer of Baha'i faith to India and Egypt.

Shuaullah was Son of Mohammed Ali Effendi(son of Bah'a'ullah) and grandson of Bah'a'ullah he was born in Kasr-el-Mazraa, Accre district, Palestine in 1878 A.D. and grew up under the supervision of his Holy grandfather Bah'a'ullah. At the tender age of eleven years he was commended by his Grandfather Bah'a'ullah to accompany his father to Egypt and India for propagation of faith, he travelled extensively along with his father to India and Egypt, in his youth he suffered the loss of his beloved grandfather Bah'a'ullah, and got a shock of life by seeing his uncle Sir Abbas Effendi started preaching his commandments and kept aside the teaching of Baha'u'llah,.

After Abdul Baha ex-communicated prominent Baha'is like Dr. Ibrahim Khairullah, the rift and conflict arose amongst the followers of American Baha'is while Sir Abbas Effendi was busy in issuing tablets to his supporter.The Noble son of Bah'a'ullah Mohammed Ali Effendi took the responsibility of teaching the faith. He instructed his eldest son Shuaullah to go to America and continue teachings of Bah'a'ullah. In 1904 Shuaullah left for America for the sole purpose of teaching faith. He started a Baha'i quarterly magazine and was busy in propagating the faith of his noble grandfather, while he was in California his uncle Sir Abbas Effendi saw that he is losing ground in western believers so he also made a trip to USA to propagate his own self made ideology. Shuaullah wrote HIS MEMORIES after his returned to Acre (the scan copy is available on internet) here I am quoting his conversation with his Uncle Sir Abbas effendi.

From his Book "Memories of Shuaullah" page 5-7 During 1912 while my Uncle Abdul Baha was visiting the United States by the authority of my father, I humbly wrote him a letter and asked him for a conference to settle the existing differences in our cause. I hereby reproduce the copy of the same;

"To His excellency Abbas Effendi Abdul Baha." Dear Sir; *Inasmuch as your views and doctrines in our religion are radically different from those of my father, your younger brother,* *Mohammed Ali Effendi who was chosen by God in the Book of My covenant, the Last will of Bah'a'ullah, to occupy after you the same position you occupy now: And inasmuch as this difference between both of you spread among the followers of Bah'a'ullah and divided them into two parties; one following you and believing in your personal teachings, and the other party joined your brother believing in the teaching of Bah'a'ullah only and considering them final as he declared; And, inasmuch as we were all commanded in the "Most Sacred Book" Kitab Aqdas, to bring our differences to the utterance of Bah'a'ullah, which sufficed the world, whereby they should be settled: And inasmuch as our duty is to established peace at home, among ourselves first, before we preach others to do so. I hereby beg your Excellency to appoint a conference of peace and spirituality to hold its meetings at the city of Chicago, or some other place, at a certain time, in order to discuss with the language of love and kindness the differences between the said two parties and settle them in accord with the utterance of Bah'a'ullah and His Commandments. If it pleases you the said conference would be composed of your Excellency with some learned ones of your followers, myself and Dr. I. G. Kheiralla, who introduced Baha'ism into America and Christendom with a few of our party. My father Ghusni Akbar, authorized me to state, that he will accept and sanction whatever your Excellency would established with me and with his representative Dr. I.G. Kheiralla. The official language of said conference well be the U.S. language, a neutral interpreter should be hired to translate from Arabic language all that you would like to say and in the mean time to translate to you all the discussions of the conference. Also to ask the associated press to send a reporter to write the minutes of the conference, and to invite three American to attend the meetings and act as witnesses and judges.*

I suggest the question and discussions to be the following;

1. Why your Excellency concealed a part of the book of My Covenant, the Will of Bah'a'ullah..? that Will was entrusted to you that you might give all of it to the followers of Bah'a'ullah. 2. Ghusn Akbar was chosen to occupy after you the same position which you occupy, and your Excellency claimed that he was out off and fell. How is it possible that he fell from the said position before having a chance to occupy it. 3. What ground you have to claim that you are the Center of Covenant..? God only is the center of covenant. 4. Why do you claim to be the interpreter of the Utterances of Bah'a'ullah...? He declared in the book of wisdom that there is no Interpreter to them, save Himself. 5. How could it be that you are the manifestation of servitude and Bah'a'ullah declared it to himself only...? Also he taught there are no manifestations after Him until one thousand years passed from His appearance. 6. Why do you claim the great Infallibility calling your letters sacred tablets and revelations..? Bah'a'ullah said; Whosoever claimeth a mission before the completion of one thousand years from His manifestation is a lying imposter. 7. Why do you teach that this greatest Manifestation has three Chiefs, the Bab, Bah'a'ullah and Yourself..? Bah'a'ullah said: There is no one else beside him in the Kingdom. Likewise the Bible taught that at the latter days we shall have one shepherd, only one chief and not three. Also Bah'a'ullah said: he hath no agent, no successor, and no son." 8. Why do you claim and in the same breath deny that which you claim..? 10. Why do you not teach and spread the teachings of Bah'a'ullah as you were commanded to do, instead of spreading you own one..?

I close this open letter, appealing to your Excellency by justice, love and unity to grant my request. Your humble servant, **The Grandson of Bah'a'ullah, Shuaullah.**

I forwarded the above mentioned letter to Abdul Baha to Chicago where he was visiting but unfortunately I did not receive a reply. When I heard of Abdul Baha's arrival to California, I addressed him the said letter again, this time through the press as an open letter, a copy of the same appeared in several Newspaper throughout the United States.

A reporter from the Los Angeles, Examiner interviewed Abdul Baha and the following reply appears In the said Newspaper; October 20th 1912 ***"Would you listen to the talk of the drunkard in the street" Reporter asked "do you class your nephew as one no better than a drunkard..? Abdul Baha Replied:- "Worse"***

Conclusion Here comes the question: **Why Sir Abbas Effendi was not ready to answer his nephew..? What was there in Will and Testament of Bah'a'ullah which he was hiding from the followers..? Why Sir Abbas Effendi has kept aside the teaching of Prophet of faith, was he thinking that the teachings are absurd, or he was looking for some fame for himself? Why he made such a long trip to United States and Europe, and ex-communicated those who propagated faith in those country, and avoided the open challenged made by his Nephew for debate.**

Answer:- 1. He wanted to have fame and glory for himself, he was fooling around to simple followers of Baha'u'llah, and were making some fake prophesies to impress them, (like Prophecy: of Daniel 1335 days and made such complicated that the Book Baha'u'llah and New Era has to be revised thrice). Ref. Baha'u'llah and New Era. And prophecies like there will be 24 successors in Baha'i Faith, whereas Shoghi Effendi died childless. 2. The ground was prepared In the US by the faithful like Dr. I.G Khairullah and he went to ripe the fruits. They should not have objected to his lucrative business so he ex-communicated them. 3. To please them he issued a Tablet in praise of country O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal 4. It was as simple as that, the American faithful where not aware about writing of Baha'u'llah, since it was in Arabic and Persian, no one could object him about his talk which was in absolute contrast to the teachings of Baha'u'llah. 5. He was praising them like: they are angel, To Juliet Thompson He said. "You teach well, Juliet," He said. "You teach with ecstasy. You ignite the souls. A great bounty will descend upon you. I have perfect confidence in you as a teacher. Your heart is pure, absolutely pure." 6. The main man who raised the flag of Baha'i faith in United States (Dr. I.G Khairullah) was ex-communicated.

Gamal Naseer

Holy Mother Lady Munira Khanum

Mirza Badi'u'llah the youngest son of Baha
entitled by him as 'غصن انور'
'The Most Luminous Branch'.

Courtesy : https://bayanic.com

Extract from Memories of Badiullah Courtesy Bayanic.com

Holy Mother Lady Munira Khanum (Wife of Abdul Baha) A Historical Analysis.

Ibn-al-Baha Badiullah's sensational revelations in the memoirs regarding Abbas Effendi and his wife Munira Khanum

Lady Munira & Her Entry Into Baha's Household

Before proceeding to furnish summaries or excerpts from the memoirs, the following information is provided concerning Sir Abbas Effendi's wife Lady Munira. According to Dr J. E. Esslemonts Bahaullah and the New Era, revised edition, first printing, March 1937, PP.67-68, "the following particulars regarding the marriage of [Sir] Abdul Baha [Abbas Effendi] was kindly supplied to the writer by an Iranian historian of the Bahai faith [i.e. Mirza Abd-al-Husayn Ayati surnamed Awara before his abjuration of Bahaism and return to the fold of Islam:

When the BÂB was in Isfahan, Mirza Muhammad Ali [Nahri] had no children, but his wife was longing for a child. On hearing of this, the BÂB gave him a portion of his food and told him to share it with his wife. After they had eaten of that food, it soon became apparent that their long cherished hopes of parenthood were to be fulfilled, and in the course a daughter was born to them, who was given the name of Munira Khanum. Later a son was born to them to whom they gave the name Sayyid Yahya. Persecution of the Bahais followed. Baha then permitted Munira Khanum and her brother Sayyid Yahya to come to Acre for protection. Baha and his wife Nawab, the mother of Abdul Baha, showed such kindness and favour to Munira Khanum that others understood that they wished her to become the wife Abdul Baha. The wish of his father and mother became the wish of Abdul Baha too and ere long they became united in marriage. Munira Khanum's birth came about through the blessing which the BÂB gave to her parent in
Isfahan..'"

Similar account is given by Mirza Abd-al-Husayn Ayati surnamed Awara in his Al-Kawakib-al-Durraya, Vol. II., PP.14-15, Awara was one of the Hands of the Cause."

Lady Munira's self made miracles' Story.

According to Lady Munira's own account quoted by Lady Blomfield in her Chosen Highway, wherein the learned authoress speaks of the former as the 'Holy Mother' (P. 73),: P.84: "When I was a young girl, I loved to think over the two lives of the Holy Ones, the Lord Christ, Muhammad, and the other prophets of God. I used to weep and lament that I had not lived in their time." "My father went to Baghdad to visit Baha when I was about Nine years old. Once a dream came to me, of which, even now, I retain the impression. In my dream, I carried many things in my arms; wearily I walked, dragging my feet across the endless desolation of
desert sand. My strength seemed to be ebbing away, and my burden too heavy to hold. I was oh! so tired, almost unable to walk one more step. When suddenly, to my surprise, I came to two rivers, a bridge connected these two rivers. Leaning against the wall of the bridge, I saw in my dream one of the disciples, as old Sayyid. He came forward to me and asked: 'What dost thou want?
Where dost thou wish to go?'

I replied earnestly: 'I desire greatly to go to the blessed cities of Jerusalem-Love-and-Baha.'"

At the Sayyid's suggestion "I let fall the things of my burden. The old Sayyid took me by the arm and plunged me into the rivers, first into the one, then into the other. When I emerged I suddenly found myself flying without effort, as it were floating over amazingly beautiful country. I arrived at a radiant city of shining glory. On its wall were written in Arabic in letters of brilliant light:

"Love, Baha, Jerusalem."
"Jerusalem, Love, Baha."
"Baha, Jerusalem, Love."

In the Great temple of the city were all the Holy Ones, the prophets of God, in whose presence I had so ardently longed to stand. His Holmes the Lord Christ, Moses, Isiah, and even every other
prophet of whom I knew." "At one altar was Muhammad; He gave me a radiant necklace of
diamond, this I handed to my mother, and trying to fly, I awoke." "And now came the never-to-be-forgotten days, when Shaykh Salman arrived at Isfahan, bringing word from Baha that he wished me to come to him."

P.86: "Accordingly, I set forth with my brother and Shaykh Salman on the journey from Isfahan to Acre. Extreme caution was necessary, we refrained from interacting with any of the friends, specifically we took care that, not through any word or action of ours, should it became known that the two devoted brothers, Mirza Hasan, and Mirza Husayn of Isfahan, were Babis. These two dear first cousins of mine were always a great help to any of the friends who were in trouble. The tragedy of their martyrdom in 1878, when they were given the names of "King of the Martyrs" and "Beloved of the Martyrs..."

Shaykh Salman had brought direction from Baha for our journey. We gave out that we were going to Mecca. On our return from the holy shrine, we were directed to stay at Jedda.

"At length we left Jedda; my brother and myself, Shaykh Salman, and one servant, such was the little party of four who were permitted to make this pilgrimage to Acre. Always exercising the greatest discretion we proceeded on our way. We embarked at Alexandria for Acre; a telegram came; 'Do not land until fetched'. Permission to enter the city [of Acre] was obtained. 'Abdul, an [Arab] Christian merchant, landlord of the 'little house,' as it came to be called, where Baha and his family were then living, had stated that he expected some friends to visit him, as his friends we entered Acre, and went straightaway to his house." "In a few days I went to stay at the house of Mirza Musa, the brother of Baha; here I remained for six months."

P.88: "Many beautiful daughters were offered from time to time by parents anxious that their child should have the honor of becoming the wife of the Master [i.e. Sir Abbas Effendi].He refused to consider any of them until I arrived; we met each other once, and our marriage was arranged." "On the day of my wedding Baha spoke wonderful words to me: "Oh Munira! My heart!

I have destined you for the wife of my greatest branch. This is the bounty of God to you. In earth or in Heaven there is no greater gift. Many have come, but we have rejected them and chosen you. Be worthy of him, and of our generosity to you."

P.89: "For fifty years my beloved and I were together."

P.90: "When my darling little son Husayn passed away, Baha wrote the following: "The knowledge of the reason why your sweet baby has been called back in the mind of god, and will be manifested in his own good time. To the prophets of God the present and the future are as one.' Therefore I understand how that wisdom has ordained the uniting of the two families, that of Baha and of the BÂB, in the person of Shoghi Effendi, eldest son of our daughter Ziyaiyya Khanum, by her marriage with Aqa Mirza Hadi Afnan."

To sum up: Lady Munira's parents were childless. They partook of a morsel blessed by the BÂB. The BÂB's morsel worked wonders. The mother of the 'Holy Mother' conceived and in due time gave birth to the 'Holy Mother'. In her dream, the 'Holy Mother' visited "a radiant city of shining glory. Written on its walls were Love- Baha-Jerusalem." In the temple of the city, the 'Holy Mother' met with the Holy Ones. Muhammad presented her "a radiant neckless of diamonds. Baha "wished the 'Holy mother' to come to him." Arrived at Acre, the 'Holy Mother stayed in the house of Baha's brother Mirza Musa for six months. The 'Holy Mother' and Sir Abbas Effendi "met each other once, and our marriage was arranged," by Baha. There was no need for the 'Holy Mother' to grieve over the death of her little son, therein lay a wisdom which ordained the uniting of the two families, that of Baha and of the BÂB, in the person of Shoghi Effendi." The 'Holy Mother's' rosy and embellished account of her own self is not however shared by Baha. The considerations which according to the somewhat different account in the memoirs necessitated the removal of 'Holy Mother' from Isfahan to Acre will be seen infra.

These was spiritual and physical journey of Holy Mother’s side now let us see what Bahullah has said to his house hold.

Munira's Character on The Authority of Baha (extract from Memories of Badiullah youngest Son of Bahullah titled Most Luminous Branch)

In his autograph letter, addressed to his wife Asiya Khanum, surnamed Nawab, and to his daughter Samadiyya Khanum, and his son Mirza Ziyaullah and Mirza Badiullah, who were vacationing at Haifa, Baha refers to the 'Holy Mother' as "the She of Isfahan", namely Munira, who oblivious of her compact with Samadiyya Khanum [to wait on her as a main-servant] has stuck to the Most Great Branch, like a tick of Edirne," in allusion to parasitic acaroids with which Edirne was infested at the time of Baha's sojourn there. This was Baha's considered opinion of "the She of Isfahan" before her marriage with the "beloved", who died in Haifa on November
28, 1921.

Munira’s Ulterior Motive as per Bahaullah

Page. 5-7: “During the last years preceding the ascension [i.e. Baha’s death], he [i.e. Baha] declared with the utmost clarity, time after time, the ulterior motives of the wife of the Most Mighty Branch Abbas [i.e. Munira Khanum]. Also he disclosed secret intentions of her as well as of her dependents aiming at guardianship (Walayat) and executorship (Wasayat). Most of the times this servant [i.e. Badiullah] was forbidden by him [i.e. Baha] to go to Acre. And sometimes when his permission was forthcoming, I was strictly enjoined upon by him to guard myself against foul play on the part of the afore-mentioned[i.e. Munira Khanum] and against eating or drinking anything from her hands. Whenever the Most Mighty Branch [i.e. Abdul Baha was
received in audience [by Baha] at the palace at Bahja, he would invite this servant [i.e. Badiullah] to visit Acre. Upon submission [of the matter to] and request for permission [from
Baha], he [i.e. Baha] would say: “In order to please me, he [i.e. Abdul Baha] invites you to go to Acre. I am averse to your going to Acre because they are out to lay snares for you. Through her influence on the Most Mighty Branch [i.e. Abdul Baha], the woman of Isphahan [Isphahaniyya-i, i.e. Munira Khanum] is out to translate her ulterior motives into action through the instrumentality of him.” On account of her, the displeasure of the Blessed Beauty [Jamal-i
Mubarrak of Baha] waxed high day by day, and he explained her wicked motives.

Munira’s Influence on Abbas Effendi

In the latter years preceding his death, Baha "stated with clarity" the secret thoughts of Sir Abbas Effendi's wife [i.e. Lady Munira], her influence on him, and ulterior motives to set up guardianship and executorships." On many occasions I was not permitted by Baha to go to Acre [Baha, his wife Mahd-i-Ulya and his children by her lived in the Bahja, a few miles away from town of Acre. Sir Abbas Effendi, his mother Nawab, and his sister lived in Acre]. Occasionally when permission was forthcoming I was enjoined by him "to be wary and chary of attempt upon my life on her part and not to eat or drink anything effected by her."

Baha Revealing Munira’s Intentions

One day this servant [i.e. Badiullah] applied to him for permission to Acre. Indignantly I was forbidden [to proceed]. Mirza Habib, son of Aqa Rida, the confectioner, was in audience at the time. Owing to his tender age, he was perturbed. After he was allowed to leave, I was summoned [by Baha]. After being caressed and soothed, he told me: Take a seat, I will give you an elucidation of the circumstances of this evil genies of Isphahaniyya [i.e. Munira Khanum] to enable you to guard yourself against her at all times: This woman was the wife of Sayyid Kazim, brother of Sultanash- Shuhada, in Isphahan; for a time; This poor fellow was overtaken by afflictions caused by this friend [i.e. Munira Khanum]; as no intimacy was established between them and as she failed to tempt him” "Her feminine wiles failed to lure him into having a desire for her. In the end she rid herself of him by administering hot poisonous drugs to him. She had a daughter by him who died. Afterwards, she endeavored for a time to become the wife of a [Bahai] missionary. Owing to her villainous actions, and association with her paternal aunt Qanita. No missionary she could ensnare. She came to Acre as a sweeper, and for service in the Harem. She petitioned for acceptance, we put her up in the house of Kalim [the brother, namely, Baha's full brother Mirza Musa] to wait on the Leaf Samadiyya [Baha's daughter married to Mirza Musa's son Mirza Majd-al-Din]." “In those days the most Great branch [Sir] (Abbas) [Effendi] was a seeker after a wife exceedingly, and expressed [his intension] to the Harem. In his first meeting with the She of Isfahan, he took a liking to her. Letter by letter, she allured him with her womanly wiles in such wise that he became a frequenter of the Kalim's house. Owing to her villainous actions we viewed with disfavor that he should take her to wife. For a time we refused to entertain the solicitation and entreaties of the Most Great Branch (Abbas), put forward through some [members] of the Harem, and withheld permission. In the end, the affair reached the pitch that there was no other remedy for it but submit to it.”

"No sooner had the news reached Iran than the King of the Martyrs [i.e. Mirza Hasan of Isfahan, 'dear first cousin of mine sent a letter to the Servant [of the presence] [i.e. Baha's amanuensis Mirza Aqa Jan of Kashan], in which he expressed his considerable amazement at the admittance of this woman into the Harem, so much so that there was a fear for his faith to undergo abatement. He had written saying: "We were exceedingly pleased when we heard that she had gone to Acre to work as a sweeper, and for service, in the Harem, because these regions became purged of her deeds and vices, and she might perhaps reform herself. But that she should infiltrate into the Harem and be accepted was absolutely inconceivable.' We sent an epistle and propitiated the king of the Martyrs." "three days after she was joined in wedlock with the Most Great Branch, this catastrophe [i.e. Lady Munira] wrought a change into his character to such extent that dealings with other members of the family underwent a change. Night and day she strove, and weaned him entirely from the members of the household. She created such a rift between the Most Great Branch and his mother that she continually suffered from torment, complained and wept." "And, now she is out to set up guardianship & executorship in her own issue through this man, and to service bygone fancies. But it is impossible that god would leave male issues to the Most Great Branch by this Munira. In as much as the presence of you branches [i.e. Baha's sons] conflicts with her thoughts for the future. She is striving most strenuously for your annihilation. You always beware of her."

"Her claim that she is His-Holiness the Supreme's [i.e. the Point's] is falsehood and calumny. Never can His-Holiness the Supreme's Morsel be the cause of procreation of a scoundrel like her. She bruited about this falsehood, whereby to establish a miracle for herself. She wants to say that from the “day of Am I Not [Yom a-last (a-lastu) = the day of the original covenant between god and man = the day of creation, when the interrogation, Am I Not Your God? Was put to Adam (and with him to his posterity) by the Creator] she was intended for the Most Mighty Branch [i.e. Abdul Baha Abbas]. "She has great skill in diabolical malignity." The Memoirs of Badiullah the Youngest Son of Baha Page 8 of 28

"Although we have prescribed these fancies, yet she does not desist from them. She has spoken of them to some historians, as for example to [Baha's historian] Nabil [for incorporation in their history]. we have ordered them to eliminate [account of her fancies]. She would not restrain herself. In the long run, she will cause a shock more violent than the shock inflicted by Sayyid Muhammad of Isfahan [murdered by Baha's men at Acre, Materials for the Study of the BÂBi Religion by Prof. Browne, P.55];

"Because her buttress is the Most Great Branch. It is impossible that god would let her fancies gain currency in the world. She may circulate fancies for a few days and such may credit them out of good faith. However, pure and holy souls we have promised in the Epistle, in the Most Holy Book (Al-Aqdas) and in the [Sura-i]-Haykal, will appear and rise up to destroy that which is at variance with the Cause and to set down that which was revealed by the Supreme Pen." Agreeably to the command, I noted down these directions forthwith.

Baha Admonishing Abbas Effendi on Munira.

P.8: One year before his death I was in audience with Baha. The Most Great Branch came to see him. I was about to take my leave when Baha beckoned me to stay. Addressing himself to the Most Great Branch said to him: "Listen to what I say and act accordingly. If you overstep it to one iota it will yield nothing but frustration. Do not heed to the temptations of Munira. Her intention is to create sedition in the cause. She wants to establish guardianship and executorship, and to resuscitate fancies of the past." "Act agreeably to the document of Command [i.e. Baha's Will and Testament] and do not forget to be true to the Supreme Pen that has bestowed such a bounty on you. Know that if act contrary to the command, it will produce nothing but blackness of face [i.e. disgrace], commotion and discord. In this dispensation the rule of change in the Divine Intention (Bada) applies not to the commandments revealed by the Supreme Pen." I saw the Most Great Branch off. He asked me not to disclose these directions. I wrote down these directions promptly.

In short Baha's displeasure with her and her clique waxed high day by day. When news of the death of her small son was conveyed to Baha, he said: "It is impossible that God would leave a male child to the Most Great Branch by the She of Isfahan. She is after executorship." Inwardly she harbored enmity towards Baha and his family.

She bided her time. Before her death the mother of the Most Great Branch said: "Munira has killed me. I do not know what she will cause to happen to the Khanum [i.e. Sir Abbas Effendi's full sister Bahiyya]. She provoked such a mischief that the Most Great Branch continually persecuted his mother. Most of the women were aware of this fact. Any one who made mention of it after Baha's death incurred the wrath of [sir] Abbas Effendi and was accounted a violator [of the covenant].

Baha’s Concern For His Writings

Baha stressed the safeguarding of the writings lest they fall into the hands of the She of Isfahan. Baha reiterated: "Any writing held by the Most Great Branch will fall into her hands and suffer destruction. This woman is a firebrand that has descended on this family. Baha continued: "and the most Great Branch is held in bond of obedience to such extent that no counsels of mine would prevail. May god protect you from her. I have written what is necessary. I have made provision for all."

Abbas Effendi’s Submission to Munira

Page. 9 : “and the Most Mighty Branch [i.e. Abdul Baha Abbas] is so kept in leash of submission to her that all my counsels [to him] prove fruitless. May god protect you from her .... The apostle of God [i.e. Muhammad] nominated [no successor], that was a cause of discord ...... Had he nominated [one] would there not have been dissension.” .... The woman of Isfahan [i.e. Munira Khanum] will do her business; She will disrupt the word of divine unity; She will be the cause of trouble and execration for a limited period of time.”

Baha's Prediction 'Impending commotions'

Page.11 : In those days traces of anguish were apparent in Baha's face and he continually referred to impending commotions in the cause. The Bahais were under the impression that his anguish was traceable to the Servant [of the presence, to wit, Baha's amanuensis Mirza Aqa Jan of Kashan]. Aqa Sayyid Mahdi & Dahaj called on Baha and ascertained from him whether his anguish was caused by the servant. Baha replied: "By the servant; it is absurd. Go and swear that it is not from his. My enemy is lurking in my sleeves."

Carving of a 'Calf'

Page. 14: Baha reflected for a while and observed: "The inhabitants of Isfahan are of two categories: one category of extreme degree of faith & and of firm belief, possessed of commendable character, like the king of the martyrs and the beloved of the Martyrs, and one category of extreme degree of Zandaqa (heresy, impiety) and of disbelief malignity, like Sayyid Muhammad of Isfahan, and Munira." Baha said: "The She of Isfahan is bidding her time. She will cause great mischief, she will carve a calf. She will lead weaklings astray save a handful of my thoughtful creatures. God's men are in concealment in the unseen. They will appear in the fullness of time. They shall smash the calf, and they shall guide all to the law of the divine unity, love and union."

Baha's Concern for His Life

Page. 14 : Referring to Baha's illness and to his treatment by Doctors Badiullah writes: "The Most Great Branch [i.e. Muhammad Ali] and Aqa Majduddin, son of Kalim [Musa, brother of Baha], [Baha's] son-in-law, were charged with the duty of safeguarding of medicines against being tampered with by self-interested persons expectant of the ascension [i.e. death of Baha] and of administering same [to Baha]."

Page. 16: Badiullah adds: In order to get me out of the way "lest Baha should draw up a fresh Will & Testament", Abdul Baha Abbas sent me out to Acre on a fool's errand and "made available Obituary notices" in anticipation of Baha's death.

Ziyaiyya's Marriage to Mirza Hadi

Page. 31: The evil genius, the wife of Abdul Baha Abbas, had promised to give her daughter [Ziyaiyya Khanum] in marriage to Mirza Hadi [Afnan]. The daughter was not willing to give her consent thereto. Therefore, Badiullah was requested by Bahiyya Khanum, sister of Abdul Baha Abbas to use his good offices, to talk to Ziyaiyya Khanum and to prevail upon her. His good offices aborted. She refused to consent, turned her face to the wall and cried copiously. Badiullah reported his failure to his step-sister Bahiyya Khanum. Later, Ziyaiyya Khanum was prevailed upon to marry Mirza Hadi Afnan "on condition that the guardianship [Walayat] was to vest in her male issue" after Abdul Baha Abbas, to which prospective information or succession Abdul Baha Abbas "plighted his troth," in advance. "Failure to conceive" despite all the means to, inclusive the use of the Hot Springs at Tiberias, coupled with the resultant despair, had driven the evil genius, the wife of Abdul Baha Abbas, to accelerate the marriage of her daughter in a bid "to trump up a guardianship.

The Reward from the Guardian "Shoghi Effendi".

Lady Munira contributed her mite into the moulding of Shoghi Effendi into a guardian. She incurred his wrath for having allegedly disposed of the cash assets of Sir Abbas Effendi in favor of her daughters and her brother without rendering an account to Shoghi Effendi.

Afflicted with chronic diabetes, turned blind, driven out of her home, she was removed to a room on Mount Carmel, attended by one or two maids. There she remained until the appointed destiny which the lord has decreed overtook her. After her death, Shoghi Effendi provided a permanent resting-place for her in a piece of property situated in the precinct of the 'Shrine of the BÂB'. There appears to be not the slightest reference in God Passes By to lady Munira's contribution to the "Cause of God"

Conclusion:-

Holy Mother (Munira Khanum) narrated the story of her marriage, which is in contradiction with, what Bahaullah has said to his house hold. She spread this story after the death of Bahaullah, while she was not aware that Bahaullah has already told the truth to his sons who penned down his sayings. Later on, after his death, she forged the will and testament of Abdul Baha and appointed her grandson Shoghi Effendi as guardian of the bahai faith. Though, their memoirs were published, all the cries of these members went unheard since Sir Abbas Effendi has excommunicated all these members.

Here is a question.

"As per the Bahai laws for a marriage, the bride and the groom should first agree, then the consent of parents are obtained. Was, the Holy mother, being the wife of Sir Abbas Effendi the most mighty branch not aware of the laws of marriage and forced her daughter Ziyaiyya Khanum to marry Mirza Hadi. Ziyaiyya Khanum, who was refusing to marry Mirza Hadi, was forced to a wedlock, which as per the Baha'i law is prohibited.

It is clear that Bahaullah repeated again and again that the intentions of Munira was to have Willaya and guardianship for her son. When her son died, (in childhood) she started preparing guardianship for her grandson. Now it is clear why Universal House of Justice has hatred against appointing a woman as member of House, they took good lesson from Holy Mother.

As per Will of Bahaullah the mastership should be transferred to Mohd. Ali Effendi after the death of Abbas Effendi. And appointment of Shoghi Effendi was forced to Baha'i's who later on made a mess of the faith.

Now, when it is clear that the divine successorship of Bahaullah was viciously changed by the Holy mother and Sir Abbas Effendi, it is high time for the true followers of Bahaullah to ponder the faith which they are following. Is this the religion of Bahaullah or of Munira Khanum?

Shoghi was a planned successor, (not chosen by Bahaullah). He amended the faith as per his likes and dislikes to the extent that he ex-communicated his own parents. Which religion in the world or which leaders of faith had denounced their parents. The followers of Bahaullah, turning a blind eye, accepted him as successor of Bahaullah and his self made, modified laws. And if he was a true successor, he should have left a legitimate Will, as Bahaullah did. He left the faith in the hands of those who made it a corporation rather than a Divine Religion.

Prof. Juan Cole on Baha'i Faith

[caption id="attachment_903" align="aligncenter" width="425"]

Dr. Juan Cole Professor of History, University of Michigan[/caption]

Professor Juan Cole, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all). Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith. The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent. With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by *Baha'is*, by prominent Baha'is. I have been backbitten by them. This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just *talk* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute...."

http://www.fglaysher.com/bahaicensorship/Cole71.htm

Are Baha'is the only 'persecuted' people on the Earth??

Let us first read these extracts from wikipedia.com

"...In the two thousand years of the Christian faith, about 70 million believers have been killed for their faith, of whom 45.5 million or 65% were in the twentieth century according to "The New Persecuted" ("I Nuovi Perseguitati")"

"..Atheists have experienced persecution throughout history. Persecution may refer to unwarranted arrest, imprisonment, beating, torture, or execution."

"With the Missouri extermination order Mormons became the only religious group to have a state of the United States legalize the extermination of their religion."

"The persecution of Jews occurred many times in Jewish history."

"The Sunni rulers under the Umayyads sought to marginalize the Shia minority and later the Abbasids turned on their Shia allies and further imprisoned, persecuted, and killed Shias. The persecution of Shias throughout history by Sunni co-coreligionists has often been characterized by brutal and genocidal acts."

"The Ahmadiyya regard themselves as Muslims, but are seen by many other Muslims as non-Muslims and "heretics". In 1984, the Government of Pakistan, under General Zia-ul-Haq, passed Ordinance XX,[6] which banned proselytizing by Ahmadis and also banned Ahmadis from referring to themselves as Muslims."

"Hindus have been historically persecuted during Islamic rule of the Indian subcontinent and during Portuguese rule of Goa. In modern times, Hindus in Pakistan and Bangladesh have also suffered persecution."

"Hazara people of central Afghanistan have been persecuted by Afghan rulers at various times in the history. Since the tragedy of 9/11, Sunni Muslim terrorists have been attacking the Hazara community in southwestern Pakistani town of Quetta, home to some 500000 Hazara who fled persecution in neighbouring Afghanistan. Some 2400 men, women and children have been killed or wounded with Lashkar-e-Jhangvi claiming responsibility for most of the attacks against the community."

"..Along with Jews, Homosexuals and others, the Roma Gypsies were rounded by the Nazi Regime of Germany and sent to the death camps."

Bahais speaks volumes about their 'Persecution' in Iran.They always talk about human rights and human values and big things like world peace and world government and bla bla bla .. When so many people around the world were and are persecuted for one or the other reason, Baha'is are busy only in highlighting the plight of 9 bahais arrested in Iran. Where are these 7 million bahais ?? Cant a single voice be raised against those who are involved in these crime against humanity.What is UHJ- Universal House of Justice, Is it really so?? Those stupid 9 persons are dumb,deaf and blind. They are only concerned about those 9 NSA members in Iran. Cant they see other crimes being committed on other people in other parts of the world?? If they are really concerned about humanity they must feel the pain.How are they going to bring world peace when they are so selfish and eccentric?? Such are the people who are going to establish world order of Baha'ullah ?? I doubt and I have every right to say that these people are not working for humanity. They are working to increase their number in whatever way possible whether devotional,children classes, junior youth programme etc.

People are not fools. They have now understood the meaning of Card declaration and Ruhi books. Bahais, go and search for some other method of fooling the people. Your Pseudo religion is not working any more. People are now exiting in troops from your organization and social club.Humans feels the pain and suffering of others humans. They are not qualified to call themselves even human being.

Persecution and prejudice by Universal House of Justice

(A CRY FROM THE HEART from a Persian Baha'i: Ahmad Karimpour')

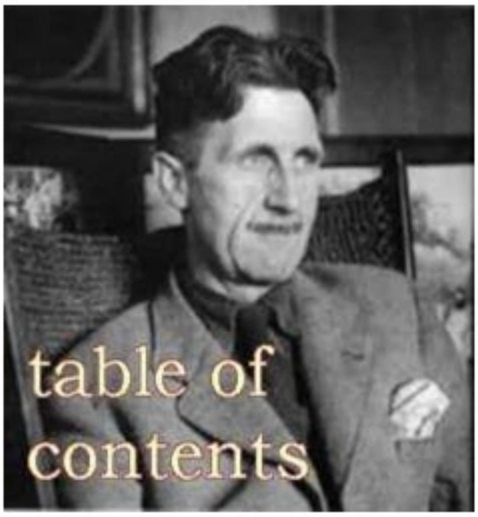
"Dear Friends, I read your letter dated 20/08/02 with disgust and have decided to respond to you in English and set the record straight concerning the violation of my human and Baha'i rights and your continued coercive and intimidatory behaviour.

"This
is
MY
COVENANT"

Your initial correspondence to this servant contained false and inaccurate allegations. You failed to conduct an independent enquiry and find out the merits of the case presented to you. You recorded as factual the rumours forwarded to you by a number of ill-intentioned and attention-seeking individuals, some of whom are regarded as the "learned!". You accepted the unsubstantiated gossips of wrong-doers and did not bother to hear my side of the argument. On this count you have failed in one of the basic teachings of our beloved faith: the Independent Investigation of the Truth.

Roman Catholic Priests

You demanded from me, to recant my alleged association with an organisation I know nothing about and threatened me with sanctions of I did not comply. Though I objected to your bias and prejudice so clearly evident from the tone of your letter, I drafted a short reply and complied with your wishes. I did so purely out of my love for Baha'u'llah and the martyrs of the Faith, whom I had the pleasure of knowing.Yet in your most recent reply, you once again threaten me with sanctions even though I have complied with your every request. I take refuge in God from your harassments. Your tactics of thought control, inquisition, violation of my individual rights (innocent until proven guilty), intimidation, threats and sanctions are in complete violation of the role and function of a Spiritual Assembly as foretold by Abd'ul Baha and Shoghi Effendi. Your actions resemble the 14th century Inquisition by the Roman Catholic priests.



George Orwell (1903 –1950)

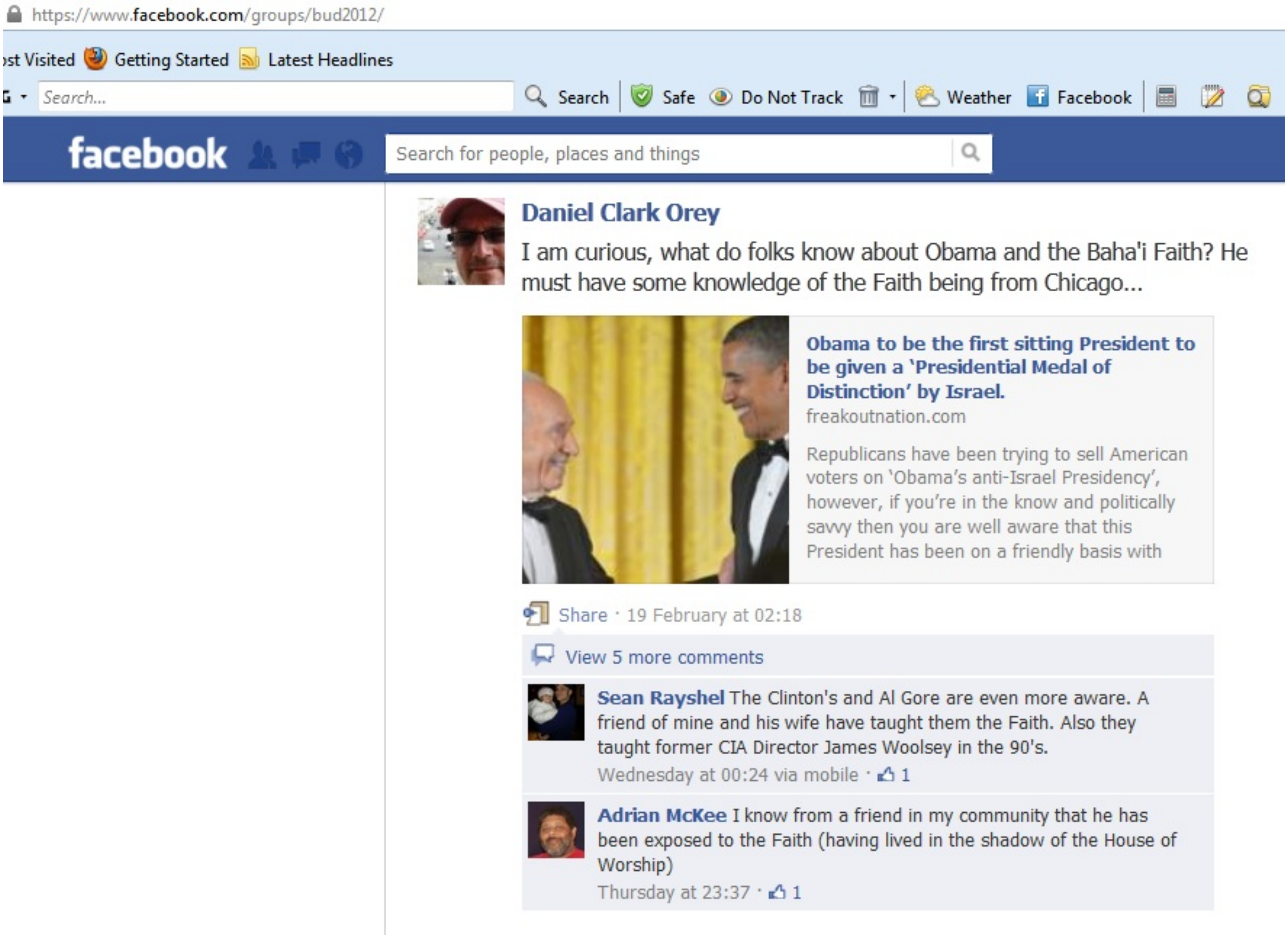
Your continued harassment of this servant on false charges, have drawn a wedge in our family and resulted in the desertion of the Faith by my daughter – something even the mullahs were incapable of doing. You have demonstrated to be a puppet in the hands of a few un-elected evil individuals with fancy titles. Persons who can say what they like and commit what wrong-doings they can without being questioned. I ask you, to whom shall we turn to, if these individuals one day rape our children? Why are they above the law? Anyone who questions their evil methods and intentions, is labelled a "covenant breaker" and cast out of the Faith. Disagreement with them is seen as "trying to build a following" or "campaigning against the covenant". Free speech and expressions of opinion are stifled through the imposition of a soviet style conformity with the system. One is persecuted for thinking independently and threatened with sanctions. Big Brother is watching every where and George Orwell's 1984 is re- lived before our very eyes.

Pauline Hanson

In the mean time "Entry by Troops" becomes "Desertion by Troops" and even the thought-police are not able to halt the un-precendented desertions from the faith that we are witnessing today. In attempting to impose their vain imaginings on individuals, the racist policies of Apartheid and Pauline Hanson's One Nation Party are practiced in disguise. Justice and equality amongst the Bahai's has given way to the creation of a new class of clergy with unlimited powers to silence any signs of independent thinking or free enquiry. For the record, I wish to state the following: 1 – If you intend to cast me out of the faith (and yet have no solid reason for doing so), feel free to let me know. My daughters and I will happily resign en masse and grant your wish. 2 – If this event takes place, I reserve my full rights as an Australian citizen and a free individual to raise my case and demand justice through other sources / authorities. You can never control my heart and faith". . . . . "I make a clear distinction between the Faith of Baha'u'llah and the evil intentions of those who seek leadership positions within the Baha'i administration. Oppression will always be evident in the light of history. You have failed to be the "loving shepherds" you are meant to be. Choosing to play politics and please the un-elected few is in direct contravention of what you are elected for. "

Regards, **Ahmad Karimpour Perth – WA 26/08/02** Reference : http://australianbahais.blogspot.com/2013/03/persecution-and-prejudice-by-universal.html

Baha'i publicly admits to proselytizing former CIA director



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Daniel Clark Orey
I am curious, what do folks know about Obama and the Baha'i Faith? He must have some knowledge of the Faith being from Chicago...

Obama to be the first sitting President to be given a 'Presidential Medal of Distinction' by Israel.
freakoutnation.com

Republicans have been trying to sell American voters on 'Obama's anti-Israel Presidency', however, if you're in the know and politically savvy then you are well aware that this President has been on a friendly basis with

Share · 19 February at 02:18

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Sean Rayshel The Clinton's and Al Gore are even more aware. A friend of mine and his wife have taught them the Faith. Also they taught former CIA Director James Woolsey in the 90's.
Wednesday at 00:24 via mobile · 1

Adrian McKee I know from a friend in my community that he has been exposed to the Faith (having lived in the shadow of the House of Worship)
Thursday at 23:37 · 1

http://bahaicia.blogspot.com

Bahaullah: Prophet or God?

Extracted from : http://bahaideceit.blogspot.com/2012/07/lies-of-bahai-cult.html

The Bahais present the personality of Bahaullah in a uniquely flexible manner. Depending upon the faith of the person who is addressed, Bahaullah could be either a prophet, or the promised messiah, or even God Almighty.

One can understand this logic if it came from the followers of Bahaullah and put it down to their enthusiasm for the Faith or rather their desperation to ensure the growth in their ranks. However, we see that the person in question, Bahaullah, himself appears confused as to his role in this world. At different points in time, Bahaullah made each of these claims. The objective of this article is to primarily highlight this factual element of history. To be honest, the claims of Bahaullah just cannot be put down to something as simple as confusion.

The seemingly logical graduation in the intensity of his claims and his self-induced ascension points to the fact that as he grew in power, and as the number of his followers increased, so did his claims. He was a mentally disturbed individual who simply lusted for power and stopped at nothing to achieve it.

This thirst for power was not limited to Bahaullah only. In fact a large number of Babis, including the brother of Bahaullah also made various claims for themselves.

It is unfortunate that in today's world the common Bahai is unaware of these facts. This article is a sincere attempt to bring out the true personality of Bahaullah. I have brought here irrefutable references to support my article at every stage and I invite reader feedback on the same. **The Fraudulent claims of Bab and his followers**

Prior to reading the claims made by Bahaullah, let me remind you that, in his lifetime, the Bab too made numerous claims for himself. I have enumerated these in my article on [The Babi Faith: Its Origin and History]()

1. Initially he claimed to be the 'Bab' (Gate) of Mahdi
2. He claimed to be Mahdi himself
3. He also claimed to be the incarnation of the Prophet Mohammed
4. **Finally he claimed to be God Almighty.**

The followers of the Bab accepted each of these claims as they were issued. Not only this, after witnessing their leader making tall claims for himself without reasonable or sufficient proofs, they began making tall claims for themselves also. Thus a series of claimants rose, among the Babis on a first-come-first-serve basis. Those who made claims earlier than the others could stake their claims to better and lucrative positions whereas the late comers had to be satisfied with what was left. Unfortunately, no two persons staked the same claim.

Here we present some of the claimants and their respective claims.

1. Mulla Husain Bushrui, the first person to accept the Bab called himself 'Bab-ul-Bab' (Gate of the Gate).
2. Haji Mohammed Ali claimed to be the incarnation of Holy Prophet (p.b.u.h).
3. Qurratul Ayn, Tahera Qazvini claimed to be the incarnation of Fatemah, the daughter of the Holy Prophet (p.b.u.h). *(Ref: Nuqtatul Qaaf by Mirza Jani, Page 14)*
4. Bab had predicted the advent of 'Man Yozherohullah' (The One whom God will manifest) in Bayan (Persian), chapter 17. Originally this title was conferred upon Mirza Yahya Nuri 'Subh-e-Azal', the younger brother of Mirza Husain Ali 'Bahaullah. However the first person who staked his claim for this very title was Mirza Asadullah, a staunch Babi. Those who supported Mirza Asadullah in his claims were known as 'Al-Hamdis'. However Mirza could not defend his claim for long. The servants of Bahaullah, and on his very orders ruthlessly murdered him. According to Count Gobisnow, the Babis tied a rope around the neck of Mirza Asadullah's legs, and drowned him in the river Tigris in Iraq. However a more specific version can be found in Episode of the Bab on page 362 which says, "On the orders of Bahaullah, his servant Mirza Mohammed Mazandarani murdered Mirza Asadullah."

It is pertinent to note that later Mirza Yahya staked his claim to this title and ultimately Bahaullah usurped it from him. Today the Bahais address Bahaullah with the title of "Man Yozherohullah", 'The One whom Allah will Manifest'. Our article on this matter will make it clear that Bahaullah was not the one whom Allah will manifest. Similarly many such claims were propounded. The crux of all what we said can be attributed to one simple observation made by Professor E. G. Browne in the foreword to Nuqtatul Qaaf of Mirza Jani. He writes, "Matters had reached to such an extent that any Babi, as soon as he would get up from his sleep, would have a claim for himself to announce to the world."

The Fraudulent claims of Bahaullah

Bahaullah during the course of his lifetime made several claims for himself. Here is a selection of his claims. I have restricted this selection to those on divinity since this is one facet which the Bahais do not reveal for their followers.

1. It is mentioned in the Encyclopaedia of Religion and Ethics under the title 'Bab', that the Bahais called Mirza Ali Mohammed Bab as "Rabbi-ul-Ala" (The Most Elevated Lord).
2. Bahaullah mentions in Aqdas, page 43, **"There is no God but I the Honored, the Wise."**
3. He again writes in Aqdas, page 144 "Accept whatever is commanded by Baha (himself) the Lord of Eternity."

4. In Aqdas, page 8, Bahaullah says, "We have sent down all the Messengers and we have revealed all the Books."
5. In Istaqaaraat, page 34, Bahaullah writes, "The Master of Eternity lies in prison" (referring to his imprisonment and confinement).
6. In his Tablets, Page 217, Bahaullah writes, "All, save me are created from my command."
7. In his Al-Mubeen, page 34, Bahaullah writes, "All praise is for you O Bahaullah, the Creator of existence."
8. In the same book, page 190, he says, **"Obey the commands of your Elevated, Splendorous God, Bahaullah.**
9. Again in Al-Mubeen, page 297, Bahaullah again refers to himself as, "You Most Beneficent Lord, Bahaullah",
10. In his Tajalliyaat (Tajalli number 4), page 5, Bahaullah decrees, "Most surely I am Allah. There is no God save me. I am the Lord of everything. The O my creatures, you worship me alone."
11. Abdul Baha writes in Badaaé-ul-Asaar, page 139, "Bahaullah is unique, incomparable. It is necessary for everyone to turn towards Bahaullah in his prayers."
12. In Maftoon, page 15, Bahaullah writes to his son Abdul Baha, "This is a letter from Allah, the Honored and the Wise (Bahaullah) to Allah the Gracious, the Aware (Abdul Baha)." Thus not only did the father, but even the son claimed divinity for himself.

Now here is an important point to note. Bahais do not present the belief of Divinity of Bahaullah before everyone. It is only revealed to those who are firmly entrenched in their traps. Most Bahais till date remain ignorant of these claims. Even the Bahai preachers refuse to openly acknowledge that Bahaullah made claims of divinity. According to them Bahaullah is indeed alterable and they do alter him to suit their whims and fancies. **To a Muslim, Bahaullah is Imam Mahdi, to a Christian, he is Jesus Christ, to a Jew he is Yehuda, to a Parsi, he is Behram, and to a Hindu, he is Kilankari Avtaar**.

To a non-Bahai, Bahaullah is portrayed as a God-fearing man of Allah and a guide sent by Allah to lead mankind to the straight path.

But obviously Bahaullah had bigger plans for himself. After reading the above article, one can easily conclude that Bahaullah was neither any divine Prophet, nor did he follow any true religion.

He was merely a mortal with dangerous intentions and lust for power.

With his claims of divinity, Bahaullah not only attacked the foundations of Islam, but of all religions and beliefs. Surely, when Bahais mean that they seek a universal religion, they mean that we all must accept Bahaullah as God. Or at least that is what Bahaullah wants us to believe. If you are a Bahai, I must ask you one question - Did your superiors disclose these declarations from Bahaullah when you accepted the Faith? More importantly, do you believe that Bahaullah was God? Go ahead, speak to your superiors about these declarations and whether he believes that Bahaullah was a God. As always, I look forward to your honest and objective feedback

How Baha'is Converted so many Zoroastrians in India ??!!

[caption id="attachment_939" align="aligncenter" width="400"]

Zoroastrian Baha'i women of Bombay, India (1933)[/caption]

At first some Zoroastrians of Iran and later Iranian Zoroastrians settled in India accepted Bahaism. The secret movement of this new religion had misled us in the past. We have been misguided by their deceptions up to this day. The Bahais have no churches, they have no priests, they are free to marry non-Bahais. The President or Secretary of an association takes the place of a priest in their marriage ceremonies. Some such prominent person recites a short prayer. Thereafter the couple, their guardians and leading men of the assembly sign the document. At the time of the wedding an 'Alvaha' chosen from the Alvaha composed in Arabic by Bahaullah is recited. Under the canopy of their faith it is permissible to retain the 'sudre' and 'kusti' when necessary, to pass as Zoroastrians when need arises, to derive benefit from communal funds and its institutions. The corpse of the deceased they bury in their own separate cemetery.

After the death of Baha'u'llah and the inauguration of the ministry of Abdu'l-Baha, the Baha'i community in Bombay was split as a consequence of the activities of the followers of Mirza Muhammad Ali who had challenged his half-brother's right to legitimate leadership. As a result, Abdu'l-Baha directed a number of prominent emissaries to India, both Persian and Western, to guide the community and encourage teaching. Among these were Mirza Mahmud Zarqani, Aqa Mirza Mahram, Mirza Hasan Adib, Ibin-i-Asdaq, Lua Getsinger, Mrs. H. Stanndard, Sidney Sprague, Hooper Harris and Harlan Ober. By 1908 the work of these individuals along with a small group of local converts had produced functioning communities in Bombay, Calcutta, Aligarh and Lahore. Of these, the Bombay community took the forefront in both teaching and translation work. Its advancements in the area of translation marked the first time any of Baha'u'llah's writings had been translated into one of the native languages of India. Bombay also managed to acquire the first Baha'i cemetery in India, and Abdu'l-Baha designed the layout of the sight. The activities of the Bombay community were commented upon by Sydney Sprague who in 1908 reported: "There are three meetings a week held in Bombay and there are as a rule eighty to a hundred men present He also noted that it was not easy to become a Baha'i: "It often means a great sacrifice on the part of a believer, a loss of friends, money and position."

During this period, a number of Indian Zoroastrians ("Parsis") were converted to the Baha'i Faith, thereby forming a nucleus of future Baha'i leadership in India. The conversions came about as a result of the work of agents who had originally been sent abroad by the Indian Zoroastrian community to help their coreligionists in Iran. There they came into contact with the Baha'i Faith and supported its activities. Later, several Iranian Zoroastrian converts to the Faith traveled to Bombay (notably Mulla Bahram Akhtar-Khavari) and actively promulgated their new religion among local Zoroastrians. Although they were met with opposition by some of the conservative dasturs, these missionary converts were quite successful in opening the Zoroastrian community to Baha'I concepts and teachings.

In following this tack the Baha'is were in many ways mirroring the attitudes of the reform movements with which they came into contact. Reform was primarily the prerogative of the upper classes who often looked to English liberal ideas and institutions for inspiration. There was little thought of speaking to the masses. Even in the secular Indian political arena it was English educated Indians in the professions who came to form, in effect, a new class, which prior to the arrival of Gandhi on the national scene was virtually cut off from the mass of the population. Moreover, the fact that for the most part the Baha'i message was presented in Persian, Arabic, Urdu, or English added to the sense of exclusivity, as these languages were generally associated with cultural elites.

Also of considerable importance was the establishment of the Afnan's printing press in Bombay which not only resulted in greater contact with other Baha'i communities in the Middle East but also gave to that city a unique Baha'i cultural identity. Extensive telegraph, rail and steamship networks, initially established by European entrepreneurs and colonial governments for their own purposes, now linked the Middle East and British India and were key technological prerequisites for this greater integration of the community, as well.

For more details refer : http://bahaicult.blogspot.com

Maitreya Mission emerged out from the Baha'i Faith !!

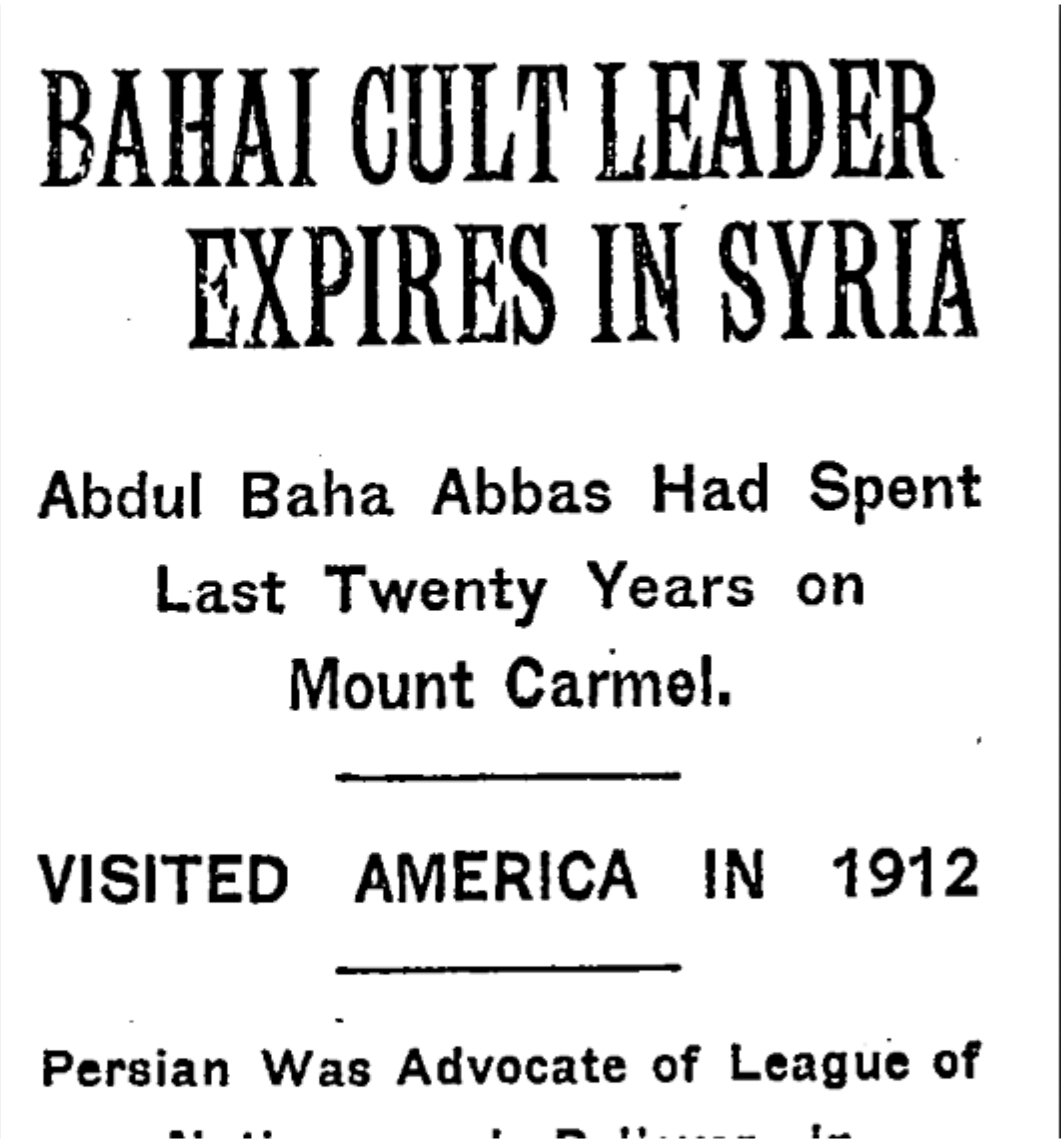
This new cult is an offshoot of Baha'ism. Now its missionaries (also Iranian) denounce the Baha'i faith. They say that they don't have any direct relationship with Baha'ism but they have written letters to the Baha'i Organizations to join them. They consider Baha'u'llah as one of the true prophet. The founder of Maitreya Cult was also born in Iran in 1944 (1844 is a significant year for Baha'is) and claims to be the one promised by Baha'u'llah. They have their reasoning, more powerful then what the Baha'is have. They also speak the language of Baha'is (Unity, Equality, Peace and stuff like that). Many Baha'is have accepted this new cult that originated in Iran but flourished in the West.

[youtube http://www.youtube.com/watch?v=8_TxftOrUfo]

New York Times December 1921 : Bahai Cult leader expires in Syria

Bahai Cult Leader expires in Syria

[caption id="attachment_949" align="aligncenter" width="400"]



BAHAI CULT LEADER EXPIRES IN SYRIA

Abdul Baha Abbas Had Spent Last Twenty Years on Mount Carmel.

VISITED AMERICA IN 1912

Persian Was Advocate of League of

New York Times - December 1,1921[/caption]

Why I am No Longer a Baha'i -Timothy Casey

Preamble

This is not an attack on the Baha'i Faith as some might be prone to suggest. This is an exposition of the experiences that initiated, conflagrated, and concluded my crisis of faith with the conviction that the Baha'i Writings are a testament to the profoundly beautiful, albeit imperfect creativity and wisdom of human beings; but that no more credit is due God for these writings than for any other penned expression of love.

Some Core Beliefs in Review

My closest and dearest friend has been a part of my spiritual journey for many years now, leading me back in my darkest hours to my core belief that God is love and reinforcing the ideal to which I hold that judgement is not of God. She has been my inspiration to explore the questions of spirituality and is the sole reason I have any belief in God at all.

My spiritual journey began with the question, "How would you like it if someone did that to you?". Not even the words of the most holy manifestation of God could match the power and directness of a question uttered by one of many somewhat frustrated fathers albeit the one in question being my own. This was reinforced with the beautiful Christian concept that God is love, but not before I was taught the Old Testament doctrine that all should "fear God". What is there to fear of one who loves you? Indeed, what is there to fear of love? You see, the evident disparity in religious dialogue always made me keenly aware of the gulf between spirituality and pseudo-spirituality, between practical reciprocation and the devaluation of the human being before such idols as are used to justify the unconscionable. This speaks to the great question I believe divides the "armies of Armageddon", as to whether religion was given Creation by the Creator to benefit the Creator even at the expense of Creation or religion was given unto Creation by the Creator to benefit Creation even at the expense of the Creator (Who by definition has infinite capacity to endure expense!). One ideology makes God in man's image to be the ultimate idol, whereas the other sets God beyond human frailties as would befit the Mother of Creation. One ideology is extensively materialistic, manipulative, judgemental, and exoteric; whereas the other ideology is profoundly spiritual, reciprocal, understanding, and prone to be esoteric - even if unnecessarily so.

I believe that any theology that alludes to the Creation being the plaything of the Creator as opposed to something more serious and sophisticated makes a mockery of everything that is purported to be "holy" by reducing the Creator to little more than a neurotic monster of great power. In the absence of any measurable evidence of explicitly divine temper tantrums, such allusions impose redundant and therefore unnecessary complexity on theological models and belief systems. Such impositions are excessively unreasonable in the absence of supporting evidence.

One of the realities to which both sides of "Armageddon" are prone is that interpretation is necessarily fluid in the formation of any consistent theology having philosophical integrity (IE internal congruency). This essentially gives the appearance of "shifting the goalposts". However, fluidity of interpretation is necessitated by the metaphorical nature of primitive languages that engage the use of allegories when communicating the numerous concepts beyond the native vocabulary. This also leads to the shifting of interpretation when demonstrating divine "infallibility" or prophetic fulfilment. As such, neither are valid proofs of divinity because such shifts whether necessary or not, still "shift the goalposts" without allowing falsifiability. This forces the seeker to dig deeper - in search of that ever elusive philosophical integrity.

Philosophical integrity describes the state in which an induced maxim is the source of deduced axioms and major or first principles from which are derived laws with similarly derived scope. Most often, you need to connect the dots for yourself - and if you can, this provides a good reason to join the troop. However, continued involvement requires continued rationality making the "independent search for truth" a never ending investigation. This becomes problematic if the emphasis of consensus with ever shifting group interpretations and priorities increases.

Why become a Baha'i?

I became a member of the Baha'i Faith on ISO:1993-March-27 when I reached the realisation that God is big enough to embrace all peoples in infinite mercy and understanding and likewise, that God is intelligent enough to know, understand, and accept the reality of individual belief based in uniquely individual experience. I had come to the realisation that the "Divine Judge" was the "Great Deception" in that God is love whereas judgement is original sin and not love, and therefore not of God. This is because judgement can be the only fruit of the tree of knowledge of "good" and "evil"; the forbidden fruit that ruined "Adam" as surely as it ruins any other community (cf. Genesis 5:1). Thus, I joined the Baha'i Faith embracing the beautiful axioms which made so much sense in terms of many modern problems:

1. Unity of humanity
2. Independent investigation of truth
3. The foundation of all religions is one
4. Religion by definition is the cause of love and unity
5. The essential harmony of science and religion
6. The equal rights of men and women
7. Abolition of all forms of prejudice and bigotry
8. The obligation to universal peace
9. The necessity of universal education
10. A spiritual solution to economic problems
11. The necessity of a universal auxiliary language
12. The necessity of an international tribunal and government

These twelve principles or objectives can find origin with the empathic principle included vaguely in the maxim enshrined in the Covenant of Baha'u'llah as "The religion of God is for love and unity; make it not the cause of enmity and dissension." I didn't join the Baha'i Faith to have these primary expectations rationalised away for "more important" concepts like "obedience" and "faith". I certainly didn't join the Baha'i Faith to shun covenant-breakers or apologise for the numerous logical and contextual errors of key figures such as Shoghi Effendi, `Abdu'l-Baha, and even Baha'u'llah - especially in regard to the defamation of temperament groups simply because they were unanticipated by Baha'u'llah! I joined the Baha'i Faith to take a stand against submission rituals in the guise of irrational faith, which rituals are used to justify practices such as demonisation of inconvenient minorities and attempts to gain financial advantage by deception. I joined to show that social spirituality can and does exist without resort to fallacy and fraud.

Ninth Year Misgivings & Six Years of Spiritual Angst

My ninth year as a Baha'i proved to be one hell of a crisis of religion for me. Firstly it was pointed out that according to the Kitab-i-Aqdas ("The Most Holy Book"), accepting Baha'u'llah and obeying him were more important than any "good" including love and/or unity. This was a disappointing experience as I'd entered the Baha'i Faith on the understanding that "The religion of God is for love and unity" and not for purely solipsistic agendas such as recognition and obedience to the messenger of God for this day. The statement in the opening paragraph of the Kitab-i-Aqdas is quite clear, but I had a lot of trouble accepting this because "Most Holy" or not, the Aqdas is trumped by the Covenant in the scriptural hierarchy, is it not? Furthermore, it constitutes a clear example of the kind of "all or nothing" thinking that typifies cults (Tobias & Lalich, 1994):

> *The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed.* (Baha'u'llah: The Kitab-i-Aqdas, P. 19)

Moreover, this statement denies the conscientiousness and by induction the conscience of those who find the evidence offered by the Baha'i case insufficient to their experience. This is not the fault of the seeker, but of the Baha'i Faith as an institution, which institution was successively granted by Baha'u'llah and his successors, sufficient administrative authority to be self-correcting. Yet the translation of this passage clearly blames the seeker for not being convinced and furthermore claims the existence of a duty for which there is no experiential evidence. The fact that I cannot remember being given the opportunity to decline my birth in the event that I did not agree to this prenatal contract means that there is no just basis upon which to enforce such a condition.

Baha'u'llah's "first duty" as it is portrayed in this particular translation, is an insult to the sanity, intelligence, and conscience of the human soul to which I took deep offence. It is the reason why I first found reason to seriously doubt and question the station of Baha'u'llah.

I now observed the Baha'i Faith through the eyes of one who has seen the subject contradict itself, and a troubling pattern of attenuation began to emerge. "Deepenings", in which the ***diversity*** of understanding of Baha'i literature was focal, were replaced by "Ruhi Classes" in which certain points of doctrine became focal - much like the virtues programme. The misdeeds of a few individuals did not help things, but I soldiered on certain that this was just a passing phase. Six years of soldiering on is meagrely a testament to how stubborn I can be!

The Trigger for the "Great Unravelling"

This year, my fifteenth as a Baha'i, I came across something I'd either missed or glossed over in my values based assessment of the Baha'i Faith:

> *Indeed, there existeth in man a faculty which deterreth him from, and guardeth him against, whatever is unworthy and unseemly, and which is known as his sense of shame.* (Baha'u'llah: "The First Leaf of Paradise"; Tablets of Baha'u'llah, p.63; Epistle to the Son of the Wolf, p. 27)

Shame is a purely social emotion relating exclusively to one's self-perceived status. Its usage by Baha'u'llah (the author) and/or Shoghi Effendi (the translator) in this sense to the exclusion of empathic concepts such as remorse, guilt, compunction, qualm, or even empathy speaks to a purely materialistic viewpoint at best and may indicate the confusion of shame and remorse in either the author or the translator. Lack of backing for interpretation in the form of translator's notes makes this question impossible to resolve without Middle-Eastern language fluency and access to the original source texts. This statement, existing as it does in isolation from an analogous reference to remorse anywhere within the Baha'i writings, is truly more damaging to Baha'u'llah's credibility than just about anything else I can imagine because of the potential implications about the author or a key figure in the administration, **his *infallibly*** decreed administration, in whose hands rest the translation of nearly all the Baha'i Writings. Sociopaths (eg. all cult leaders & many abusive partners) replace their moral compass with a social compass that allows them to exploit loopholes in social conventions that allow the perpetration of anti-social behaviour for the "greater" social good. While this makes them very hard to detect, their substitution of remorse with shame dictates that they only feel bad about something when they get caught. This extends itself in the purview of the sociopath to the confusion of shame and remorse such that socially acceptable ends are always believed to justify anti-social means. The significance of "The First Leaf of Paradise" is that it appears to confuse shame and remorse, especially in view of the fact that the author neglects to discuss remorse in what is purportedly literature of a spiritual nature.

To be fair, this proves nothing with respect to mental illness but for the meagre likelihood of such inasmuch as the "First Leaf of Paradise" renders Baha'i literature suspect, in terms of its scriptural authority. However, from the recognition of this particularly obvious spiritual faux pas, I returned to my original study of Baha'i Law as the relevance, equity, and integrity of internal philosophy reflected by rules of membership are the crucial test of any organisation. Not only the passage of Baha'i Authority, but also the decisions of Baha'i authorities are considered legally infallible. Legal infallibility is taken in the Baha'i case as above question and correction as per the implications of the official phrase used in explanation of infallibility as being "freed from all error" (Abbas, Will & Testament). Although this is in itself erroneous in terms of real human beings whose humanity includes the limitations by which they will always err at some stage in their execution of duties, it has legal implications that go beyond logical considerations.

A Re-Visitation of Baha'i Law in Search of Essential Infallibility

While infallibility may well serve it's purpose in adjudicating affairs that are not ongoing, such as the execution of a will; with laws that must change in response to social evolution, infallibility ultimately renders jurisprudence infallible, making it impossible to mould the law to the current social conditions without "correcting" the "infallible" foresight of previous administrators, thereby calling into question their "infallibility"; legal or otherwise. The end result is that infallibility as a legal characteristic of a legislative system prevents that system from being able to correct itself in view of present injustice to which particular aspects of past legislation and/or jurisprudence are a party.

One particular example is the emergence just last century of the recognition of temperament diversity by Western academics. This was by no means an original discovery. According Gurdjieff, the Sufis discovered temperament diversity several hundred years earlier. The system, now known as the "Enneagram", actually constrains the characteristics of study to products of dominant neural recursion and excludes purely genetic biases such as extraversion/introversion and intuition/sense used in both the Myer-Briggs Type Index (MBTI), and Socionics. Although the Enneagram was not directly compatible with modern psychoendocrinology in spite of being based on dominant emotional response, Gurdjieff documented it as an example of a Middle Eastern study of temperament diversity whose extent must have been at least in part contemporary with both the Bab and Baha'u'llah. The entry of Middle Eastern understanding of temperament diversity into Western society is contemporary with Shoghi Effendi's education and ministry while the development and widespread acceptance of the Myer/Briggs scale, the Western study of temperament diversity, is contemporary with the emergence of the Universal House of Justice. However, in spite of the widely available evidence for temperament diversity, issues such as the tailoring of marital conditions (Eg. closed vs. open marriages) to temperament are simply not discussed and when raised are not addressed without attempting to label a given temperament (eg. Enneagram type 7 & to a lesser extent type 2) as "psychologically aberrant", "deviant", or "immoral". It is noteworthy that the same studies by Palmer, Myer & Briggs, Kiersey & Bates, Gulenko, & Novichkov & Varabyova, have also determined by repeatable empirical study that no temperament is abnormal, and thus the needs of all temperament groups are equally important. This fact is neither acknowledged nor addressed by the likes of the Bab or Baha'u'llah despite their claim to essential infallibility and their access to a broad spectrum of Middle East literature; and neither has it been addressed by their successors, `Abdu'l-Baha, Shoghi Effendi, nor the Universal House of Justice in respect of equitable execution of Baha'i Law (IE without undue advantage or disadvantage to any given temperament demographic).

Another example of legislative inflexibility lies with the emergence of experimental data showing that moderate consumption of red wine with a meal is good for digestion, boosts anti-oxidant levels, and correlates with above average life expectancy. Official interpretation (Aqdas Notes 2, 144, & 170) of the relevant Kitab-i-Aqdas Sections (119 & 155) effectively places all alcoholic beverages, irrespective of the amount consumed, in a class of substances that "stealeth away reason" and/or damage the body (Aqdas, Section 119 cf 155). Yet a scientific study has shown otherwise for moderate consumption of red wine. As anti-oxidants improve circulation which in turn reduces heart disease and improves brain function, such absolute generalisation is demonstrably false. This speaks directly to the "infallible" decisions of Baha'u'llah's successors and the fact that their abject lack of infallibility extends back to a lack of infallibility on the part of Baha'u'llah. Furthermore, neither Baha'u'llah nor `Abdu'l-Baha demonstrate any knowledge whatsoever that due to the more frequently fatal nature of the harm cigarette smoking causes the body, tobacco belongs to the category described by Kitab-i-Aqdas Section 155 to a far greater degree than alcoholic beverages. This speaks far more directly to the question of Baha'u'llah's essential infallibility, an attribute essential to the manifestation of God.

However, this point highlights another area of legislative deficiency. Namely the question of whether Baha'u'llah demonstrated adequate qualification to put forward such laws and due diligence in doing so. Attached to the Kitab-i-Aqdas, there is no mathematical proof of temperament equity, as one would expect from a truly Godly legislator. Of itself, the prohibition of alcohol consumption is not explicitly in the parts of the Aqdas attributed to Baha'u'llah, but is nonetheless attributed implicitly to those parts by `Abdu'l-Baha. Did Baha'u'llah actually outlaw alcohol consumption in his own writings? Neither alcohol nor wine appear in this context in any other authenticated translations of Baha'u'llah's writings other than a mysteriously and strangely unspecified tablet attributed to Baha'u'llah mentioned by Aqdas Note 144. If we assume no error in Aqdas Note 144...

The proscription of alcohol consumption is particularly conspicuous in this regard, because Baha'u'llah fails to demonstrate any understanding of the many reasons why people consume alcoholic beverages other than to get drunk. In London, contemporary to the Bab and Baha'u'llah, mead and beer were the only safe sources of fluid available to the working class. Outbreaks of disease due to the contamination of local water supply were not uncommon. In Europe, red wine is consumed in small quantities during a meal as a source of anti-oxidants that actually improve digestion, circulation and by extension intellectual capability - contrary to Baha'i doctrine. Digestives such as Amaro, and France's answer to Calabria's Amaro del Capo in the form of Grand Marnier are consumed in even smaller quantities after the meal to further aid digestion. Nowhere in association with the prohibition of alcohol are mentioned any viable alternatives such as clean drinking water for the nineteenth century Londoners; Gingko Biloba, Brahmi, or Gin Seng for anti-oxidants and better brain function; nor any non-alcoholic digestives such as Ranitidine {(E)-N-(2-((5-((dimethylaminomethyl)furan-2-yl)methylthio)ethyl)-N'-methyl-2-nitroethene-1,1-diamine}, Esomeprazole {(S)-5-methoxy-2-[(4-methoxy-3,5-dimethylpyridin-2-yl)methylsulfinyl]-3H-benzoimidazole}, Nizatidine {N-[2-(2-dimethylaminomethylthiazol-4-ylmethylthio)ethyl]-N'-methyl-2-nitrovinylidenediamine} or even a humble espresso! One would expect a Godly legislator to take some responsibility when banning practices that are beneficial for so many. The act of denying such benefits even by generalisation, is deceptive in putatively holy literature given the apparently divine access to the sum of all knowledge that is claimed of such literature. If Aqdas Note 144 is correct, Baha'u'llah legislated negligently by not providing advice on the necessary dietary alternatives, disproving his own essential infallibility. If not, the apparent collapse of the Administrative Order is indicated by interpretive error and moreover disproves the essential infallibility of its founder, Baha'u'llah.

Another area of legislative authenticity in terms of divine origin is the absence of proof of equity in divine law. If the Law is God's, surely God can provide the mathematical proof that the law is indeed equitable across a broad range of customs and temperament demographics. Nowhere in litigious religions of any stripe is this proof furnished. Even in the laws of the Baha'i Faith whose founders had to know something of temperament diversity studies, one of which according to Gurdjieff began in the Middle East, and so had to be available to those founders at the time of "revelation". While the Baha'i Writings acknowledge the uniqueness of the individual, there is no acknowledgement of temperament diversity and the fact that a law favouring one temperament group will in all probability disadvantage another temperament group. The success of Alfred Kinsey's (and others') open marriage(s) raises questions about the advantages of legislating all marriages as closed affairs. In fact, too common is the experience of the anecdote, "too many of the people I know personally are better suited to open marriage arrangements" to simply discard open marriages with no better explanation than the entirely unsupported application of the label, "immoral". It remains a fact that the closed marriage has an 80% failure rate in the first two years.

Returning to the opening statement of the Kitab-i-Aqdas, that attributes no good to any but whosoever recognises *Him Who is the Dayspring of His Revelation and the Fountain of His laws*; it is clear to me that this is a denial of the conscientious derivation of belief from unique human experience. On this point, the experiential and necessarily subjective nature of belief is sufficient to totally refute the authorised rendition of the Kitab-i-Aqdas, and by extension the "prophethood" of its author.

A Re-Examination of Baha'i Maxim

As if this is not enough, neither is there any attempt to derive Baha'i Law from first principles, in turn deduced from a maxim, itself the product of inductive proof. Once again, this is not a big ask of any school of philosophical thought, especially if the author really is God! After reconsideration of the preceding points, the apparent double-maxim that follows is what creates an intolerable level of cognitive dissonance for me. The next paragraph describes an apparent contradiction at the highest level of Baha'i Literature that ultimately denied any possibility in my eyes that Baha'u'llah could have "essential infallibility" much less be a "Manifestation of God"...

Although generally it is fairly common for an author to contradict him/herself in seeking the specific expression of two lines of belief, contradictory maxims only coexist in works whose authors are

1. Insane (A high degree of fallibility here)
2. Abnormally prone to exaggerate or otherwise overstate their case
3. Evolving (something that speaks not to infallibility)
4. Multiple in person (IE the works are not by the same author - one or more are incorrectly attributed to their credited author)

Baha'u'llah asserts as Holy Law, the institutionally solipsistic maxim that recognition and obedience defines all good in the opening paragraph of the Aqdas (Section 1), IE:

> *The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth everyone who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him*

> *Who is the Source of Divine inspiration.* (Baha'u'llah: The Kitab-i-Aqdas, Section 1, Page: 19)

This statement contradicts the maxim stated in the Covenant that

> *The religion of God is for love and unity; make it not the cause of enmity or dissension.* (Baha'u'llah: Kitab-i-Ahd, Tablets of Baha'u'llah, Page: 220)

And is confirmed by the Ninth Ishraq:

> *The purpose of religion as revealed from the heaven of God's holy Will is to establish unity and concord amongst the peoples of the world; make it not the cause of dissension and strife.* (Baha'u'llah: Ninth Ishraq, Tablets of Baha'u'llah, Page: 129)

And confirmed again in the third of the Persian Hidden Words with explicit reference to the inner compass of conscience via the symbol of the [compass] rose:

> *O FRIEND! In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold.* (Baha'u'llah: Persian Hidden Words, Page: 3)

In theology and maxim of the Baha'i Faith, God is love; but it seems that in Baha'i Law, God is meagrely recognition and obedience. The fact that maxim and theology are used to attract seekers who are only later to be indoctrinated in law, is known in this context by some as the "Apple-Cucumber" and by others as "Bait & Switch".

What speaks to intolerance however, is that the Kitab-i-Aqdas neglects to consider the outcome of an isolated human being who never having heard of Baha'u'llah nonetheless makes choices consistent with Baha'i Law simply because the sum of her/his experience has lead to these choices. On the other hand, s/he whose experience contradicts the claims of Baha'u'llah surely cannot be blamed for failing to recognise he who has failed to prove himself? Yet this recognition alone, according to the explicit translation of Section 1 of the Kitab-i-Aqdas, is said to define all good and this definition is confirmed with the complimentary statement that no amount of righteousness counts for anything in lieu of this condition.

Perhaps it can be argued that the Kitab-i-Aqdas is a parody of the claimed "divinity" of unalterable religious law. However, were this the case, Baha'u'llah could not confirm the direct literal meaning of passages within the Kitab-i-Aqdas (eg. Aqdas Section 37 cf. Gleanings CLXVI) without mentioning it lest his own pen should lead some astray. Never mind the fact that because fixed laws cannot evolve with society, they ultimately hold back the process of social evolution; something the Baha'i Dispensation is claimed to accelerate. Eg:

> *We have forbidden you dissension and conflict in My Books, and My Scriptures, and My Scrolls, and My Tablets, and have wished thereby naught else save your exaltation and advancement.* (Baha'u'llah: "Ishraqat", Tablets of Baha'u'llah, Page: 120)

Seen here, the Baha'i literature is said to be intended for naught else but exultation and advancement contradicting the historically verifiable outcome of such laws as Kitab-i-Aqdas

Section 37 and the consequent Opening Paragraph of "Other Sections" in the Kitab-i-Aqdas described therein as:

> [...]*the Book in which He sets forth the Laws of God for a Dispensation destined to endure for no less than a thousand years*. (Baha'u'llah: "Other Sections", Kitab-i-Aqdas, Page: 1)

On this evidence however, it is clear that no parody whatsoever is putatively intended by the Kitab-i-Aqdas nor can this book be alternatively authored given explicit repetition of key errors in other works of Baha'u'llah. This renders the internal confirmation by complimentary statement in and of Section 1 of the Kitab-i-Aqdas, in irreconcilable conflict with the maxim of love as stated in the third of the Persian Hidden Words, the Ninth Ishraq, and the Covenant of Baha'u'llah. An irreconcilable contradiction at such a high level in the literary hierarchy excludes any possibility of essential infallibility nor for that matter any more divine intervention than was necessary to write this exposition of my spiritual birth and death in Baha.

On ISO: 2008-May-16 I recanted my belief in Baha'u'llah as essentially infallible "Manifestation of God", in the presence of my dearest and closest friend, and I did so on this day, being the 36th anniversary of my late brother Patrick's birthday, in commemoration of Pat's courageous insistence on the strict individuality of faith. My faith in Baha'u'llah is described at http://fieldcraft.biz/topics/bahai/index.shtml however, my renewed faith in Love as She speaks to all human beings via their cognitive sense of empathy; is told here at http://timothycasey.info

A commentary on the differences between Hindu Religions and the Baha'i Faith

A Comment by Julian on a YouTube thread:

Indian people should not give up their natural and ancient religions for the Baha'i faith. The Baha'i faith is very different from Indian religion. And it lacks a great deal by comparison.

Response by an Indian who is adopting and promoting the Baha'i Faith:

"Hi friend, thank you for sharing your views. My background is Hindu and I consider myself to uphold the Hindu religion where ever I go."

Julian: This is clearly because you are unfamiliar with your own religion.

The Indian: "Allow me to give you some insight, perhaps you have been misguided or miss understood the Baha'i Faith."

Julian: I was a very involved Baha'i for 12 years. I know full well about the shallow, religion-reductive Baha'i Faith.

"Baha'i Faith is a beautiful religion you just need to investigate what it truly means. Being a Baha'i"

It means ignoring and being clueless about the contents of other religions but acting like you know. It also means world-obsession and a fetish for mixing bodies of different types together; getting thrills from that. That is, verily, an embarrassment to religion.

"Baha'u'llah says "you are upholding all the divine religions of the past." This means i am Muslim, a Jew, a Christian, a Buddhist, a Hindu, a Sikh, a Babi, and so on. How can a Baha'i stay away from Indian people when Indian people like myself are Baha'is. Peace, light and love :-)"

Muslim, Christian, Buddhist, Hindu, Sikh even. That's a typical Baha'i mouthful. The Sikhs are centered on listening to the enrapturing inner divine sound of God that they call Shabd. Do Baha'is have a take on that? Not last time I checked.

In brief: Do you even know what's in these religions? Baha'is have no concept of the contents of the Bhagavad-Gita, Upanishads, Yoga-Sutras, etc. That content is far beyond Baha'i conceptions of religion. Most basic concepts of Hinduism -- such as meditation and meditation techniques, analysis of the mind, analysis of the problem of samsara/duality, or the divine efficacy of austerities (tapas) -- do not exist in the Baha'i Faith. And yet these are fundamental conceptions -- and religious realities -- that bear on mankind's fundamental problem as beings trapped in dualistic external existence. That last profound concept of man's problem -- a central starting point in Hinduism and Buddhism -- has no conceptual development in the Baha'i Faith; it cannot even be found on their mental radar.

"My Friend, change is the only constant thing in life, as civilization progresses then so does mankind progress and evolve, it is inevitable. We must embrace change and embrace new religions as one. It does not mean you should through away your culture or heritage."

Whether the simplistic and primitive Baha'i Faith represents cultural progress or evolution is a question I'll leave for later. But you are throwing away your magnificent religious heritage by embracing the Baha'i Faith. I know both religions, and of this there can be no doubt. Baha'is alternately clueless or phobic towards most your profound religious heritage. If they don't ignore it and trivialize it with ersatz posturing toward meditation (a subject beyond them) they outright reject it. For example they discredit the spiritual value of austerities/tapas. (Though none have tried it, I am sure.) Baha'u'llah calls your saints and ascetics deluded "creatures." Baha'u'llah had a clueless disdain for all your yogis, rishis, and saints who sought and found God within. In fact, the very idea of a God that is personally realizable within -- the central and choicest aspect of Hinduism -- is utterly undeveloped in the Baha'i Faith! They even consider discussion of such subjects taboo and shun whatever content speaks to it in their own writings. Baha'u'llah's simplistic Islamic, exterior-focused religious viewpoint in no way encompasses the vast spiritual understanding of the Hindu religious heritage. May as well try to invite and elephant into a mouse's hole.

So Hindus worship "change" now, do they? An educated Hindu would say that Brahman -- the immutable Pure Consciousness -- is the only constant in life, and that it must be found. Clearly you don't understand that the purpose of religion, in Hinduism and other great religions, is to get beyond the tyranny of change and find the Changeless God. the Immutable. You were sadly not educated in your own religion, thus how can you know that the Baha'i Faith fulfills it or improves it? Constant change is a basic feature of unsatisfactory samsara. Bringing more "change" to the ever-changing world is no attainment for a group to crow about. Change happens anyway, the inevitable quality of samsara or repetitive dualistic existence. Even Obama sold "change" to get elected -- and he's nothing but a dishonest politician. Change is nothing new, and all change is dualistic -- featuring good and bad.

Real religion leads a man to become established in the eternally satisfactory Changeless, fulfilling desires, giving contentment, and making him a true benefit to others because he can now lead them to the same imperishable Brahman.

Which brings me to another subject. There is no "saving the world" without a worthy analysis of what the world is. Hinduism has made this analysis; Baha'i scriptures fail here. Hinduism is far more profound & effective in their analysis of world-problems. They analyzed the exterior world as the self-projection of the viewer.

Are you even aware of the magnificent contribution your own religion has made to understanding of the world phenomena? That the outer material world is has all the characteristics of nightly ephemeral dreams which are self-projected? Are you not aware of the spectacular contributions of your sage Sankara to the understanding of exterior reality? Believe me, the Baha'i Faith is not aware and can't hold a candle to it. But you should be.

Your religion makes a flawless analysis of the world and all its problems/flaws as one's self-mind, projecting outward. Flaws in it are one's own impurities. Thus by self-purification the exterior projected world-dream upgrades and improves of itself; without that self-purification no world-improvement is possible. This was the same conclusion of Buddha! Thus as a Baha'i you block out the profound understanding of your own multiplicitous religious heritage, but Buddhism as well. Beyond an occasional reference to "the world of dust" which Baha'is take no guidance from and never develop, the Baha'i culture lacks all these recognitions of the transitory world, as well as the elegant failsafe solution founded in personal purification. Baha'is are, in my experience, not even able to answer these ideas much less entertain them significantly as a religious system!

Related to this, your religion has a profound, hard-edged concept of the significance of austerities or "tapas." Austerities are undertaken, in your religion, to burn out impurities which block the perception of God and are the basis for outer flaws in the projected world-dream. This insight into the value of asceticism for uncovering God plus changing the nature of the world-projection is deeply resonant with Christian ideas and the life of Christ. The Baha'i Faith lacks any of this understanding. The one place where Baha'is make some gesture towards austerities is once per year in their so-called fast which is not a fast at all. (They still eat, just during the dark 12 hours instead of the daylight. Big deal.) Your religion's understanding of tapas and austerities is of immortal value in the development of God-knowledge. Why trade it for a religion where this concept has no development and no place? From the Hindu, Buddhist, and even Christian point of view, ascetism is use to conquer life's existential personal problems: lust, the small ego, and the mind. Baha'is say, "We reject asceticism." That means the Baha'i Faith rejects any practical tools for conquering these three mortal problems.

As to "progress," do you really believe the primitive, harsh contents of the Baha'i "Most Holy Book" represents positive cultural progress? With it's complete lack of metaphysical sophistication present in the Vedas and Upanishads? The vision of human life presented in the Kitab-i-Aqdas is primitive compared to the rarefied and refined cultural ages of India's past. If you want real progress for your people, embrace the values and ways of your own ancient religion -- far superior to the Baha'i Faith.

"Being a Baha'i - Baha'u'llah says "you are upholding all the divine religions of the past."

This is a simple lie. To uphold the Divine Religion of Hinduism one does this:

-- He practices austerities

-- He seeks God within through the stilling of the mind (in meditation or chanting technique) or devotional practices such as concentrated rituals

-- He practices brahmacharya

All 3 above are central to the God-realizing religions of Hinduism. And all 3 are ignored -- or even condemned -- by the Baha'i Faith. There is another principle in Hinduism, and that is guru-devotion. But this principle is ignored in mainstream Baha'i life, and they have no conscious consideration of it as a principle at all. And how can you blame them? Baha'u'llah was an angry gnome with a thoroughly Islamic religious mind and can't hold a candle to the Vedic rishis. How can you prefer him, as a guru, over your own luminous saints like Swami Sivananda? Ramakrishna? Or even a modern living saint such as Karunamayi?

To be a Hindu is to renounce the world and seek God-within instead. Baha'is do not even have a concept of these two; and don't even truly respect the ideas in their actual daily culture. It is far better to be a God-seeker -- and a true Hindu -- than be "every religion" in a false, inauthentic, way. Why would you want to be "every religion." What is the point of that? Especially if while pretending to be that, you have no concept of God Himself or the tools to find God within. That is the situation with Baha'is. While pretending to be "every religion" (pretending, because they do not even comprehend the contents of other religions), they dispense with the central value of religion: Inner God-search and solving of the problem of the dualistic outer world-projection (samsara). Beyond Baha'u'llah's occasional references to "this world of dust," words Baha'is ignore and find no guidance from, Baha'is have no evaluation or analysis of the problem of samsara. What a naive concept to think that samsaric duality dissolves by obsessing on the world's problems or getting people to agree on a few shallow concepts.

These are fundamental Hinduism:

-- Austerities

-- Brahmacharya

-- Meditation for experiencing God within.

These concepts are barely present in the Baha'i Faith; that is, in the actual culture and mindset of Baha'is. Though austerities is a core principle in development of Hindu religious life, the Baha'i faith disparages austerities, saying "We don't believe in asceticism." Then say goodbye to the most spiritually effective aspect of most of the great religions!

As to brahmacharya and the spiritual significance of continence, Baha'is simply do not possess this in their material or in the religious culture that produced Baha'is texts.

As to meditation, Baha'is are phobic toward the very word "meditation." Perhaps they try to humor Hindus in India around their temple with some entertainment of the meditation concept. It would be like Baha'is to at least humor it. But Baha'is themselves lack any catalog of knowledge regarding meditation, the pursuit of God within, or the inner territory. Although their Holy Book obviously specifies a mantra (outloud or japa) Baha'is don't even recognize it as a mantra, or as japa, or have any conception of its significance. By contrast, the science of concentrating the mind for God-perception within is highly developed in Hinduism, having an extraordinarily elaborate lexicon. Hindus have words and basic concepts like manas (mind), dharana (concentration), dhyana (steady concentration), vrittis (movements of the mind), with all aspects of the breath analyzed. This is significant because the moving mind, in Hindu metaphysics, is identified as the producer of the moving outer world-samsara. None of this knowledge exists in the Baha'i Faith. They ask that Hindus give it all up -- not even understanding its value themselves -- to be replaced by a material world-obsession. The Hindu rishis have identified man's fundamental problem: His mind. They have also mapped the inner territory for the God-seeker -- territory encountered by all who grapple with the mind. None of this knowledge exists in Baha'i culture, and is only hinted at in the Sufi language of texts like "The Seven Valleys." But such texts never intrude, in any significant way, into the Baha'i worlds-view which is externally-oriented. Truly, spiritual and metaphysical knowledge in the Baha'i Faith is comparable to a deaf mule with a basket standing beside the most advanced flying car.

Hinduism/Yoga renounces the world and the unreal in preference for God and the Real. But Baha'is are world-focused, world-obsessed, and material. Don't be a fool and reject or devalue your more genuine religious heritage that is far more profound and effective than Baha'i world-obsession.

Certain traditions in many countries are not improving or evolving society but are negating the well being of society. Its important to reflect on such issues.

At core the problems of societies are founded in man's attachment to the world and the flesh; and his lack of the state-of-grace. The state-of-grace dawns for a man by self-purification, which is the purpose of Hindu yoga and austerities, and samadhi. Hinduism-Yoga addresses this deep metaphysical root of the problem; the Baha'i faith does not.

The Baha'is even suppressed what little yoga (spiritual technique) that they had -- their own "Most Holy Book" and it's chanting procedures, considering them unimportant. You cannot "organize the world into happiness." Human happiness is only secured by contact with the faultless, blissful sat-chit-ananda within. Hindu religion specializes in showing men the way to that. The Baha'i Faith lacks even a concept of it. And in practical daily Baha'i life, they shun discussion of such matters. Happiness also is not secured by watching various different colored, or different shaped bodies mixing it up. For certain psychological dispositions, this is a transient thrill or pleasure, only. Later boredom sets in. "The thrill is gone." Or differences or tensions arise. Or you miss your own people -- or the distinct peoples -- and what they once were. Body obsessions and world obsessions -- the warp and woof of Baha'i life -- can never secure man's happiness.

Our vision should be global and united.

No, your vision should be of God. "Globe" means world. You are telling me that you should be world-focused. Do you know how many material worlds there are in this samsara? Do you know how many globes? No creditable religion can be constructed from a "vision" or focus on the tired, samsaric, inert world.

No man can have another man's same vision. The only way you can share another man's exact vision is to attain samadhi -- alone explored by Hinduism and Buddhism -- and get at least temporary oneness with him and all things. As to your Baha'i buzzword "unity," in well-trained Baha'i fashion I see you are learning to throw around a vague concept begging for analysis.

There is no such thing as "unity" in material terms. Each soul remains separate. (Do you want us all to gel into one ball of protoplasm?) Nobody wants such "unity."

But Hinduism understands unity in authentic terms: It is the experience of at-one-ment known by the religious seeker in God-meditation. When Baha'is speak of "unity" they really mean transient pleasurable experiences in which this group is "cooperating" with this group and having transient, pleasant experiences of human interaction.

It is what we need in this world, lets put our egos aside and unite and respect all.

The Vedic rishis had a profounder insight into what we need in this world: Detachment from the samsara, spiritual practices, and actual destruction of the ego through God-union. Even utmost "respect for all" does not guarantee your happiness. Utmost "respect all" does not end the problems of duality and samsara that the individual faces: Constant change, impermanence, and all karmic situations mixed with good/bad. You can remain quite unhappy, and still immersed in duality, while you "respect all." Now, though the Baha'i Faith has "prayers for detachment" in practice they are a highly world-attached and world-focused religion. Meanwhile, the Baha'i Faith lacks any techniques or practices -- at least in conscious presentation -- for the development of world-detachment.

Start to independently investigate about other religions and start to open your minds to love and accept all as one. To me when someone asks me what religion I am I simply except the faith they are following as mine, because being a Baha'i is a platform for me respect and love all religions as one. To me someone who believes and respects all religion as one, humanity as one and God as one is a Baha'i, unknowingly they just don't know it, they have to investigate it themselves.

"We must embrace change and embrace new religions as one."

Sad to hear an Indian having this concept of religion! A genuine Hindu -- and a genuine religious person -- says: "We must embrace God, the changeless, the ever-Satisfactory. And take our minds off the transitory world-miasm to solve the problem of how it arises."

All people at all times are swept away with the changing world miasm; merging with it or "embracing" it; considering it important; considering it real, fully mixed with the continuous change of both mind and world. To be in full embrace with the transitory samsara is the ordinary state of the suffering human being!

There is no point in saying "there is one religion" if the religion you embrace-- the Baha'i Faith -- is conceptually shallow with no address to the fundamental problem of yourself and all men. That problem is mankind's immersion in unsatisfactory dualistic phenomena; inevitability of death, and repetition of sorrows (caused by karmic vasanas). Better to embrace one religion, from among a thousand, that is authentic and solves that problem, than construct a "one world religion" that merely pretends to be "all religions" and does not address the fundamental problem of man.

"being a Baha'i is a platform for me respect and love all religions as one."

The typical thing with Baha'is is that they do not even know the contents of the other religions, or wish to know them. You are not "embracing" a thing when you don't know what it is. You need to ask: Is this a real platform? Do Baha'is truly "respect" or "love" other religions that they do not even understand or wish to learn about? Baha'is do not truly respect the other religions, have no answers for them, and fear them. I have never met a Baha'i who understood most of the concepts in the Bhagavad-Gita. In fact, they reject many of its concepts, and have disinterest for the rest. Better to embrace one religion that gives you God-knowledge than falsely "embrace" "all religions" for the pleasure of a soft-focused pink cloud.

The Hindu rishis get a genuine platform for respecting other religions because they have analyzed them aright: In Non-Dualistic Vedanta (of the Mandukya and G. Karika Upanishads) all exterior religions are understood to be one's own transient karmic mind-projections, like the rest of the daily world-dream. They all arise from Pure Consciousness behind the mind and are products of individual karma, like the rest of the external world-dream. In other words, all religions just like all other externals are emanations of Brahman or Pure Consciousness. They are one's own karmic mental projections based on conditioning and vasanas a he evolves over incarnations.This is a profounder understanding of the "oneness of religion." And it's in Hinduism. And the better karmic erections (religions) direct you to God within. The Baha'i Faith is not one of those better religions from this point-of-view. Speaking of "incarnations," the Baha'i Faith rejects reincarnation, so basic to Hinduism and Buddhism, with no convincing demonstration of proof. (Even though the Bab apparently believed in it.) The Baha'i Faith has a vision only for this one life; only the material world. The vision of the Hindu spans beyond lifetimes, ages, and embraces All Time.

It has long been a trait of the Hindu sages to not argue with other religions, not deny their validity, and not attack them. Hindus excel at this in true depth; not Baha'is. It has long been the view of the Vedic seers and yogis that all saints have the same basic attainment, reaching the same mountaintop but by alternate routes, and that all God-realized saints salute each other from their mountain peaks, and finally seeing the essence behind all nomenclature and even all forms. However, the Baha'i faith does not even have the concept of the sage, the yogi, or the saint in the first place, nor the tools that allow men and women to become such. Who wants to adopt the Baha'i worldview in which yogis, bhaktas, siddhas, adepts, rishis, and saints -- don't exist? And one is not allowed to look upon their pictures. But the one picture of their little scowling gnome which is hidden away for PR purposes?

The Baha'i approach is a stealth destruction of other religions. They present themselves as "the new replacement and upgrade" for religions, without even understanding the contents of the other religions. In reality the Baha'i Faith is far more crude and primitive than Hindu scriptural philosophy and historical Hindu periods. And the true religion of the Baha'i Faith can be summed up in this phrase: "Thrills from external experiences of bodily ethnic mixing."

"To me someone who believes and respects all religion as one, humanity as one and God as one is a Baha'i. "

Sounds boring and insensate. There is not much "oneness" between Baha'i doctrine and Hindu conceptions, and even littler common ground in terms of religious technique. Certainly there is common ground between them. For example, both contain the profound technique of chanting. However, Baha'is tend to disavow the value of their own chanting rules, and there is no knowledge or even discussion concerning them. Hinduism, on the other hand, has a spectacularly well-developed and ancient lore -- even a science -- relative to chanting, japa, and mantra. The Baha'i Faith is not even on the platform by comparison. The Baha'i Faith ignores most of the riches that Hinduism brings to the table, yet says it is superior and should supplant Hindu knowledge. Supplant it with what? Baha'i offers so little knowledge compared to just a few verses of the Katha Upanishad!

We get enough "oneness" in the state of prajna, or deep dreamless sleep, nightly. (This is pointed out by the Upanishads.) Nobody wants life to be One Blob. The mind prefers differences, distances, familiar/foreign, close-far. The mind will continually generate differences in the external world-dream. That's what the mind does; and prefers it. Many religions is best. Many religions and many paths is best for the great University of the human world. Many religions -- or paths to the mountaintop -- is part of the diversity God created. The sad thing is that Baha'is don't even have a conception for "a mountaintop" or what that means.

Real "oneness" is only truly experienced in samadhi (God-union). Because the external world is mind-generated, the duality and transitoriness inherent in the mind -- inherent in the very phenomenon of mental "movement" -- will always show up in the external mind-projected world. Only by understanding the external world as your own mind-created dream-projection, powered by Brahma, as taught in Hinduism, does one experience true "oneness" with it. The concept of samadhi (blissful God-union) does not even exist in the Baha'i Faith! To even discuss it would disturb sadly limited Baha'is.

"Unity" is a big concept. The sages of India considered "unities" in a much more intelligent manner. Their metaphysics includes the concept of prakriti, a primordial field of nature. Also space or akasa, the first creation of the Creator God (Isvara/Brahma) in which He then placed dualistic creations. There is the concept of Aum -- the divine sound heard by Hindu adepts -- in which all knowables exist. Then there is the final "unity" Nirguna Brahman, or "Pure Consciousness" -- out of which all of these arise. (Though Nirguna Brahman, the 'uncarved block,' transcends concepts like "unity.")

Baha'i scriptures don't conceive of these things. In fact, the Baha'i Faith lacks what could be called any coherent metaphysics at all, much less an elaborate metaphysics. There is no analysis of God's nature or the processes of his creation, or unities such as prakriti, pradhana, Aum, or Light.

What a Baha'i actually means when he speaks of "unity"

But Baha'is always talk about "unity" as if they want everything to coalesce into a giant ball or blob. Unity is a pretty high-falooting word. So we have to ask ourselves: What do Baha'is really mean when they talk about "unity"? Is it some cosmic static state that, once arrived at, never again changes? And only able to move or change with the introduction of disunity?

People don't like a static state. Does it really mean "harmony"? Lack of significant conflict? But that is not the same thing as some kind of metaphysical unity. A "relative lack of conflict" only references a relative condition, and another dualistic state. (Some conflict is present.) And a profound lack of conflict, should that transitory condition be seen for any length of time, is uncreative and becomes boring. In music a bit of dissonance is required to give it life and interest. Like, say a change from the major 3rd to the minor. Or the use of a diminish 5th note, etc. Nobody enjoys a play or story that contains no conflict or opposing forces. Would the ideal world of the Baha'i be one in which everybody would die of boredom?

Does their "unity" really refer, perhaps, to prosperity? Growth? Is it like the concept of coherence? What? Let's analyze it...

It's easy to find out what Baha'is mean by unity. I know, I used to be one. I knew what it meant to me, and others were like me. Let's say you are talking to a Baha'i. You say, "Why do you like this religion." They may say, "I like the unity ideal."

Now you ask them: "What do you mean by unity? Have you ever experienced this unity?"

The Baha'i will say, "Oh, most certainly!"

Now ask the Baha'i to tell you how and when they experienced "unity." They will proceed to describe a pleasurable experience that they had. Likely it was at some human gathering, where "this colored" people smiled at "that" colored people and shook hands, etc. And this experience gave the Baha'i pleasant, happy, and transient feelings, for psychological reasons. The Baha'i goal of "unity" turns out to be nothing but the pursuit of pleasurable outer experiences in the material and social human world.

The Baha'i, due to his particular psychological conditioning (including notions about "what's been wrong with the world") -- gets a pleasurable experience when he sees "this type" smile at "that type," and shake hands at their meeting, or a certain mix of bodies/genes all together, or a group saying "We all declare the same thought" (for the moment). This experience gives the Baha'i psychological pleasure, and he describes that as an experience of "unity." In reality its just a fleeting pleasure.

So in reality, Baha'is are a people who pursue pleasurable experiences. "Oh look, this one is getting along with that one and they are smiling." "Oh look, I never knew blacks before, but now I am hanging around with black bodies. What a thrill." "Oh look, these islanders are dancing their special samba and we are being all kindly and enjoying the interesting performance. I enjoy these differences and this 'diversity.' And I feel good about myself because I am so righteous and welcoming."

These are experiences of external and psychological pleasures only. They are transitory. It is quite easy, also, to analyze their goals as nothing but desires for thrills in the external material world. The desire to enjoy "differences" (because you are bored or jaded) is not a spiritual desire. It is, according to Buddha and others, the central fault of man's mind. Lust for "diversity" -- different shapes and types of bodies -- is just that: Worldly and material lust.

The great religions such as Buddhism and Hinduism have to laugh at a religion that considers the pursuit of transitory human or social pleasures, and pursuit of thrills from "diversity" and different bodies -- as a religious goal! The prospect of turning such impulses into a religion -- how much more the "one religion" to replace all others -- is absurd to any perceptive man.

The core teaching of Buddhism is that the external transitory world is unsatisfactory and in fact pure suffering; that this ends when one withdraw from the False Outer, stops craving worldly experiences, and turns toward The Real. (Such as "this group smiling at that group.") Hinduism is similar: True religion begins when the aspirant realizes the pointlessness and unsatisfactoriness of material existence. (See Yoga-Sutras, Yoga-Vasistha.)

Although Baha'u'llah, in his writings, did have a strong world-renouncing attitude (always calling it the "world of dust") and always admonished to turn to God (him, in this case -- he didn't direct them to find God elsewhere) -- the Baha'i Faith as a religious culture ignores these ideas. It is, in practice, a completely world-oriented religion, obsessed with "world problems," buildings, and watching new amalgams of people mix it up. Sort of like those who enjoy interracial sex, really.

Their religion does not point them to "God within" and such mystical ideas are, in fact, shunned by the Baha'i leadership notwithstanding statements like those found in the "Hidden Words." The official religion points Baha'is continually to the external world, and away from the inner. Their pursuit of "unity" is easily analyzed as nothing but the pursuit of human pleasures through seeing types mix together. They don't seek "unity" in any cosmic sense; but an endless round of "happy parties."

And did you think that "unity" was a new concept in religion? Not at all. The Hindu rishis have been pursuing -- and attaining -- unitive consciousness for millennia. But when the Hindu offers "unity" he is offering something much more personal, real, and fundamental -- than Baha'is conceive of.

There are two areas where use of the term "unity" has legitimacy in Hinduism, and both of them are areas beyond the ken of Baha'i religion. One is the state of Samadhi pursued by the pious, ascetic Hindu. In that state one knows God directly and merges with Him as pure Bliss-Consciousness while in a conscious state. He then knows his oneness with all things. Yet the Baha'i Faith shuns this mystical knowledge. The other is the state of deep, dreamless sleep, which Hinduism calls "prajna."

The Vedic rishis taught that all of us nightly become "in unity" with God during the state of deep dreamless sleep, though we are not conscious and a thin layer of nescience or unknowing is there. But we actually wake, and re-manifest "a world" out of desire for differences, drama, diversity, and changes. Thus the mind itself, though it gets comfort and strength from merging in God, is inclined to differences & fragmentation. The world itself is nothing other than one's mind-created fragmentation.

Any such metaphysics analyzing the world-problem, especially what the world actually IS -- as a phenomenon -- are completely lacking in the primitive, childlike, and world-obsessed Baha'i faith. Baha'is see the world as separate from themselves, and as real and important (though Baha'u'llah spurned it as "dust.") They have no understanding. Hinduism identified the mind as the generator of the world-miasm, and developed an approach to taming the mind. Baha'i grotesquely lacks this knowledge.

In a sense the Hindu devotee is trying to come into the deep-sleep knowledge while still awake. This is what is attained in the state of samadhi through assiduous work at concentrating the mind plus developing the devotional attitude.

If a religion has no insight into the fundamental laws of the outer world-erection, and offers no techniques for mastering that world-projection, it is an impoverished religion. In Hinduism, with or without "pleasant experiences" (such as Baha'is seek) -- the devotee becomes happy. He becomes established in happiness from a causeless bliss not dependent on outer conditions. Baha'i happiness is tied to outer conditions and a constantly desired repetition of pleasant social & human experiences.

Courtesy :http://bahaiface.com/Bahai_Faith_Compared_To_Hinduism_Julian_Lee.html

James Taylor perfectly describes the purpose of the Baha’i Faith, by accident

Courtesy : http://fruittreeblog.com/2013/03/30/another_day/

This post has nothing to do with economics, governance, business, finance, etc. So if you arrived at this site hoping for some discussion about that sort of thing, don’t feel bad if you end up closing this window and going here.

Instead, I wanted to break the routine and share some personal reflections on what I think the Baha’i Faith truly is and its purpose. I don’t plan to provide a discussion of its teachings, a supremely useful exercise but one that has been done impeccably well already by many others. (If you’re looking for that, a great website that does this simply and eloquently is here.) Rather, I thought I’d share a song that on its surface might seem completely unrelated to the Faith, but in my opinion captures its essence better than anything I’ve encountered.

A few years ago some Baha’is I knew were hosting a fireside discussion with friends about the Faith in their home on Cape Cod, and invited me to come along. I can’t remember much about that evening, including what was said or even the general topic of discussion. All I can really remember is the warmth and friendliness of the atmosphere, and the song they played on the CD player to kick off the evening and set the mood. That song turned out to be *Another Day* by James Taylor, which is now easily one of my favorite songs ever. To this day, I own no James Taylor albums and have little interest in listening to his other music. But I remain obsessed with *Another Day*.
[youtube http://www.youtube.com/watch?v=3aDaQ7sPbmw]

My poor wife has endured hours of my gushing about this song, and has handled it (mostly) with class. That’s what they don’t tell you about marriage before you tie the knot: get ready to hear the same stories over and over for the next half century until you die. So thank you, wife whose name will not be mentioned for personal privacy reasons.

Another Day is kind of a remake of an older hit song called *Wake Up, Little Susie*. Kind of. The original is about a girl and boy who accidentally fall asleep together at a drive-in movie, and upon waking up in the early morning, comically panic about what people will assume. This was a mega-hit in the late ’50s and has been remade countless times. In one of the most random factoids you will ever hear, *Wake Up, Little Susie* is George W Bush’s favorite song.

James Taylor turns the story told in *Wake Up Little Susie* into a metaphor. In Another Day, a male voice sings to his female companion, asking her to join him as he bravely faces a new world and a new dawn:

> Wake up Susie
> Put your shoes on
> Walk with me into this light
> Finally this morning I’m feeling whole again
> It was a hell of a night

Just to be with you by my side
Just to have you here in my sight
Just to walk a while in this light
Just to know that life goes on

Later he sings

Another night has gone
And life goes on
Another dawn
is breaking

Turn and face the sun
One by one
The world outside
Is waking

Morning light has driven away
All the shadows that hide your way
And night has given way
To a promise of another day

Another day
Another chance for us to finally find our way
Another day…

I really don't know what James Taylor is intending to sing about, but the song perfectly describes, in my view, the whole point of the Baha'i Faith.

Baha'u'llah made the audacious claim that his coming — and very importantly, the teachings he left behind — were the fulfillment of the prophecies of ancient religions that looked forward to a time of tumult, sweeping change, and resurrection that would bring forth an unrecognizably better world. In the Old Testament we hear about the coming of the "New Heaven and the new earth". The Qur'an talks about the "Qiyameh", when the dead will be resurrected. The Baghavad Gita talks about the return of Lord Krishna at a time when corruption and immorality will become rampant. And so on.

The audacity of Baha'u'llah's message was that he claimed to be God's appointed agent to fulfill the promises of these ancient religions. But Baha'is don't believe these prophecies are literal. There will be no physical reanimation of long-dead human corpses, and the saintly will not magically elevate "up" to heaven.

If not literal, then, how do Baha'is understand these prophecies of complete destruction followed by resurrection and renewal? According to Baha'u'llah's teachings, we are living in a time of unprecedented corruption, materialism, spiritual malaise, and unnecessary suffering. Only by collectively turning towards God's guidance for this day and age can the human race overcome these causes of misery

and turn the earth into something truly beautiful. That is Baha'u'llah's message and the purpose of his life on earth, as I understand it.

OK, back to the song. Let me try and actually spell out what it actually contains, and why it so artfully captures what I just described above. Here are some of the lyrics, what they mean to me, and some passages from Baha'u'llah's writings. Note that all of the Baha'i passages below are from the book *Gleanings from the Writings of Baha'u'llah*.

1)

Lyric:
"It was a hell of a night"

My translation:
"We've all been through something terrible as a human race"

Baha'u'llah's words:
"Consider the multitude of lives that have been, and are still being, sacrificed in a world deluded by a mere phantom which the vain imaginations of its peoples have conceived."

"So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor."

2)

Lyrics:
"Another dawn is breaking"
"The world outside is waking"
"The promise of another day"

My translation:
Good things are stirring, and you can see the beginnings of a resurrection of human society.

Baha'u'llah's words:
"Soon will the present-day order be rolled up, and a new one spread out in its stead."

"Take heed lest anything deter thee from extolling the greatness of this Day—the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth."

3)

Lyrics:
"Morning light has driven away / All the shadows that hide your way"
"The sun has begun / To melt all our fears away"

My translation:
It's only through God's power and grace that the earth can become radiant as we've been promised

Baha'u'llah's words:
"It is incumbent in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation."

4)

Lyrics:
"Wake up Susie / Put your shoes on / Walk with me into this light"
"Just to be with you by my side"
"Turn and face the sun / One by one"

My translation:
The resurrection of the world is not going to be accomplished without great effort on the part of human beings, acting and working together, united.

Baha'u'llah's words:
"Speed out of your sepulchers. How long will ye sleep?"

"Exert yourselves that ye may attain this transcendent and most sublime station, the station that can ensure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations."

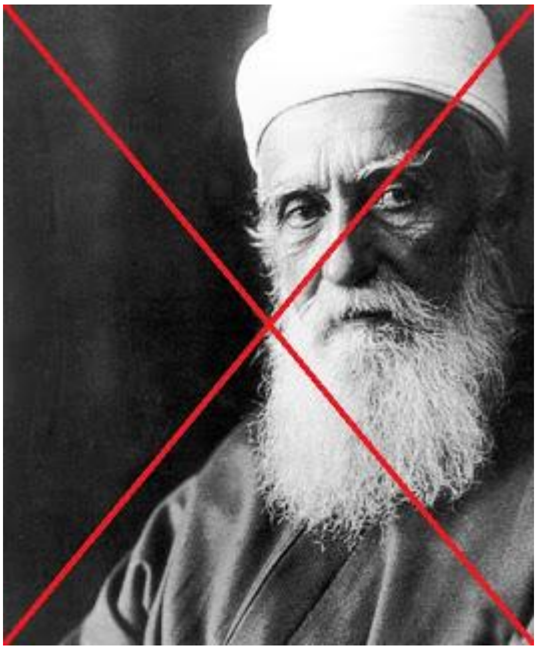
"So powerful is the light of unity that it can illumine the whole earth."

I ~~may be~~ almost certainly am getting carried away here. I'm pretty sure James Taylor didn't write this song with the Baha'i Faith in mind. But boy, would I love to meet him one day and tell him about all of this.

In any case, I suppose the motivation behind the song doesn't really matter. The message is clear: *Wake up, put your shoes on, and let's courageously walk together into a new world filled with promise and hope.* If you can understand that message and feel it in the song, then you've understood something subtle and mysterious about the Baha'i Faith and its place here on earth.

Sir Abbas Effendi the first Covenant Breaker after passing of Baha'u'llah

[caption id="attachment_969" align="aligncenter" width="265"]



Abdul Baha The Spiritually Ex-Communicated Guardian[/caption]

As all my fellow Baha'i friends are aware of law of Ex-communication now a days it is threat from Baha'i administration whosoever try to raise his voice on any miss-administration or miss-handling of Huqoqulah or any objection or question which our beloved Universal House of justice fails in reply we get a warning of weapon of ex-communication. My Independent Investigation of Truth has reveal the fact that the first covenant breaker was Sir Abbas Effendi who has disobeyed his father Baha'u'llah and contradicted his teachings and promoted himself in many station and disrespecting Aghsan (lineage of Baha'u'llah) and ex-communicating entire family members of Mahde Uliya (wife of Baha'u'llah) for sure by this he is spiritually ex-communicated and he was epic center of covenant breaker in dispensation of Baha'u'llah.

Here I am bringing few pages of a loyal Baha'i and companion of Baha'u'llah Mirza Jawad Qazvini who has witness rise and spread of Baha'i faith, he has written a book as his memories

"Brief History of Behaullah The founder of Beha'i Religion" By Mirza Jawad Qazvini, author was with Baha'u'llah in 1862-63 in Baghdad; was arrested in Tabriz in 1867 but let go with a fine; went to Edirne midway through 1867; went to Akka with Baha'u'llah and spent the rest of his life there. A partial translation is available in "Material for the study of Babi religion" by the noted Historian Edward Browne translation is under the title "Epitome of Mirza Jawad of Qazvini" the original book is in Arabic I would like to bring few pages of his memories from Page 62-67

From Page 62-67

Part of Baha'u'llah's Testament Held Back by Sir Abbas Effendi

The first difference which happened after the death of His Holiness our Great Master Baha'u'llah within this Community was that 'Abbas Effendi concealed some part of the book of [Baha'u'llah's]

Testament entitled "the Book of my Testament, which book was given to him by Baha'u'llah in his own holy writing. The detail of this is that on the ninth day after the Ascension [i.e. the death of Baha'u'llah] 'Abbas Effendi chose nine persons from amongst the Companions, one of whom was the author [of this book] and disclosed to them this document, concealing, however, a portion of it with a blue leaf [of paper] without any reason or justification, and gave it to them that they might enjoy the blessing of its perusal. One of them, named Aqa Riza of Shiraz, read it at a sign from him down to the place concealed by the blue leaf, whereupon 'Abbas Effendi said to the persons above mentioned, "Verily a portion of this book is concealed for a good reason, because the time doth not admit of its full disclosure." On the afternoon of that day Majdu'd-Din Effendi read it again, by command of (Abbas Effendi, in the Holy Place, before a company of the Aghsan (sons of Baha'u'llah), Afnan (kinsmen of the Bab), Muhajirin (Exiles), Mujawirin (settlers in 'Akka) and Musafarin (temporary visitors), down to the afore-mentioned passage, as narrated above.

Let it not be hidden from persons of discernment that the injunctions set forth in the above-mentioned book all refer to this community generally; how then could it be right for Abbas Effendi to disclose what he wished and conceal a portion thereof ? For there is no doubt that if what was so concealed had not been suitable [for general publication] His Holiness Baha'u'llah would not have written it in His august writing. The duty of sons is to carry out the testamentary instructions of their father, not to reveal a portion and conceal a portion thereof, according to their private ideas and opinions or personal inclinations, for His

Holiness Baha'u'llah says:

"O [Divine Beauty! Verily I have spent my soul and my spirit for the glorification of the Word and the exalting of the Dispensation of thy Glorious and Beneficent Lord. If we see one of the 'Branches' (Aqsan, that is sons) otherwise than as God willeth, we will rightfully drive him away: verily I am the Mighty, the All-powerful."

Sir Abbas Effendi Contradicting his father Baha'u'llah and making claims for himself

No Further Manifestation to Take Place for 1000 Years The second difference was that His Holiness our Great Master hath said in numerous places in his Holy Scriptures, plainly and explicitly, that no fresh Manifestation shall take place until a full thousand years shall have passed from this wrong doer and that if anyone advances a claim to any such position before the completion of the above-mentioned period, whosoever he be, and from whatsoever place he be, he is a vain pretender worthy of rejection; as when he says in the " Most Holy Book " (Kitab-i-Aqdas):

"Whosoever claim to a [new] Dispensation before the completion of a full thousand years is a liar and prevaricator... And whosoever construes this verse or Interprets it otherwise than as it hath been obviously revealed is deprived of the Spirit of God, and of His Mercy which encompasses all the worlds

But 'Abbas Effendi, after he had attained to supremacy, clearly and explicitly adopted the position of originality, and claimed such lofty stations and high degrees as belong exclusively to Divine Theophanies, and even proclaimed in public in America that he was the Messiah and the son of God, and in India that he was the promised Bahram

And again he says: "Whosoever calls on men in my Name, verily he is from me."

[But] His Holiness our Great Master Baha'u'llah says: "Whosoever lays claim to any station, rapture, ecstasy or craving otherwise than in this [my] Name, verily he is of [the number of] the most lost, though he speak with all utterance, and cause rivers to burst forth from rocks, and control the winds, and cause the clouds to rain.

" And 'Abbas Effendi says in Persian: " Say, 'the Goal and Sum of all are the products of this Pen (he himself), and the Proof is that which this tongue utters.'"

[But] His Holiness our Great Master Baha'u'llah says in Persian: "What this Oppressed One desireth of all is Justice and Equity. Let them not be satisfied with listening, but let them ponder on what hath been manifested by this servant.

By the Sun of the Bayan arising from the horizon of the heaven of the Kingdom of [God] the All merciful, had there been found anyone [else] to explain or to speak, we would not have made ourselves the object of men's reviling and calumnies."

And again, in the "Chapter of the Pen" (Suratu'l-Qalam) : "Say, 'Into the heart of whomsoever it entereth to rival this Pen, or to associate himself therewith, or to approach it, or to know what is revealed by it, let it be surely known that the Devil hath whispered into his soul: thus hath the matter been revealed, if ye would know it.' '

Abbas Effendi says in Persian: "This servant is the expositor of the perspicuous Book, and whatever of God's writings is not confirmed by this servant (i.e he himself) is not worthy of credence."

His Holiness our Great Master Baha'u'llah says: "The Covenant was taken at the time of the Dawn from those who believe that they should not worship [aught] save God, nor work mischief in the earth."

'Abbas Effendi ascribes all the covenants and vows mentioned in the Sacred Books to himself, as his words prove. Thus he says in Persian:

"In short, verily from the beginning of Creation until now there hath not happened or appeared any plain covenant or clear promise like unto this. Yea, there have been promises, but they were not beneath the shadow of the Tree of Prophecy and the Lote-tree of the Limit, but were only suggested by allegories. But in this great Cycle and luminous Epoch the Object of the Covenant is visible in the horizons and the Centre of the Promise is known amongst the people of the world."

His Holiness our Great Master Baha'u'llah says in Persian:

"Though one should adduce all the Scriptures in the world, yet speak otherwise than as God willeth, he is mentioned in God's Book as of the Fire, and is [so] inscribed by the Supreme Pen."

'Abbas Effendi says in Persian: "The dispensation in its entirety reverts to the recognized and acknowledged place, and this Station is distinguished, witnessed and explicitly differentiated, like the Sun in all its phases, from all that is on the earth."

His Holiness our Great Master Baha'u'llah in many passages of his writings, as also in the Book of his [last] testament, commanded this community to do away with discord, to extinguish the fire of sectarian hatred, and to consort with all religions with kindness and friendliness, as he says in a tablet

"O people, speak well of [God's] servants, and speak not of them evil, or that whereby their souls may be troubled.' The mention of evil hath also been forbidden in this Law, because the tongue is for the commemoration of the Truth, and it is pitiful that it should be defiled by backbiting or uttering words which cause sadness and grief to [God's] servants."

And again in the same Book: "O people of the world ! God's religion exists for love and Concord: do not make it a means to enmity and discord !" Enmity And Dissension Fostered by 'Abbas Effendi

Alas! Abbas Effendi destroyed these Great principles and Supreme purpose because of his special and personal aims and desires, and thus he laid the foundation of hatred and discord among the people of Baha and created this dissension and caused separation between brother and sister, parents and children, husband and wife, and between the friends of long standing. Furthermore, whosoever did not yield and agree to his ideas and doctrines and did not speak evil against his brother Mohammed Ali Effendi, and against the sacred Family of Baha, he was named by different names as Nakiz (Violater), Motazelzil (Doubter) and Kafir (Infidel). Also Abbas Effendi ordered his followers to abstain from meeting, speaking, dealing with, or accompanying the Violators (Nakizeen).

Baha'u'llah says in the Book of His Testament,

***"respect and heed for the 'Branches' (Aghsan, i.e sons) is incumbent upon all for The glorifying of the Dispensation and the uplifting of the word"*.**

As token of respect and glorification to Baha'u'llah, Sir Abbas Effendi (Abdul Baha) has ex-communicated entire linage of Baha'u'llah's second wife Mahde Uliya. Nobody could dare to ask even today that what was their fault, Baha'u'llah chosen him i.e Mohammed Ali, who was suppose to be next guardian of faith after Sir Abbas Effendi, he was declare violator or covenant breaker by Sir Abbas Effendi, here Sir Abbas Effendi has shown his supremacy over his father and disrespected his father's will.

Even today if you notice that the teaching and tablets of Sir Abbas Effendi are preferred more than Baha'u'llah in our gatherings, if you dare to ask this question that why teachings of Baha'u'llah are kept aside, you will come under the radar of Universal House of Justice who now a days has exclusive franchise of Ex-communication.

There are many such misdeeds of Sir Abbas Effendi is mentioned in this book because of space I have just mentioned few deeds and disobedience of him, the author was Baha'i who was present at the time of Bab and Baha'u'llah it is one of the authentic history book after Nuqtatul Kaaf, reader can find this book on internet and can read and decide that Sir Abbas Effendi was real and first Covenant breaker.

Gamal Naseer.

Heterodox Baha'is Loses Court Cases Against Orthodox Baha'is

Oh you didn’t know that the word “Baha’i” is trademarked?

Seriously. It is.

I wish I was making this up.

It was registered by the US NSA with the US trademark office on March 11, 1952 (Registration #556,004). Look it up if you don’t believe me.

So is the “Greatest Name” symbol (in Arabic calligraphic script). But wait, you ask, shouldn’t Mishkin-Qalam own the trademark to that? or at least his descendents? A spokesperson for the US NSA helpfully replies: *Shut up*.

No word as of yet if the US NSA has patented the postures within the Baha’i long obligatory prayer. But just to be sure, I would suggest you not bend down to pick up anything off the ground for the foreseeable future as that may constitute a dilution of the NSA’s reputation.

Anyway, getting back to our story, it turns out the judge back then was high on a groovy mixture of pot and LSD so he sided with the US NSA. Well, to be fair, I have no evidence that the judge was tripping on a cloud 8 miles high… other than the roach clip that was later found by the janitor under his chair and the fact that he went along with the trademarking of “Baha’i”.

Think about it.

He gave exclusive legal ownership of the adjective… the very word that describes a religious organization. (Who owns the trademark for “Christian” or “Jew” by the way? Someone look that up between tokes.) I think if that judge was presented with the trademarking of “chair” or “tree” or “hair” he would have gone along as well. When you’re baked… you’re baked.

Which brings us up to the present day. More accurately, November 2006 – when the present US NSA filed a motion to hold the Orthodox Baha’i group in contempt for not abiding by the 1966 judgement.

You see, they were publishing content online which used the trademark and distinctive words, phrases and markings that the 1966 court ruling said they couldn’t be using.

The defense of the Orthodox Baha’i group was that there was no privity (look it up) between them and the Mason Remey organization to which the previous ruling was bound upon. The US NSA argued that they were one and the same organization, just with a different name.

So they went back and forth:

Are not. Are too. Are not. Are too.

Except the lawyers used more complex words to justify their hefty bills at the end.

The result? The judge (from now on called Amy) just like a parent, after patiently listening to the intricately nuanced arguments for more than a year, finally got tired and sent them all to their respective rooms for a time out. No, I'm just kidding.

Amy, being a sensible woman, free of all narcotic and hallucinogenic compounds ruled as follows:

> … there was a significant doctrinal rift on a critical tenet of each group's faith, and that the PNBC's membership varied materially from that of the NSA-UHG. The record further reflects a demonstrable lack of intent to violate the injunction, and that the PNBC was not created to avoid the effect of the injunction. Simply put, there is no substantial continuity between the NSA-UHG and the PNBC, and, as a result … the PNBC have not violated the injunction.

PNBC stands for Provisional National Baha'i Council – it is one of the many acronym soups that you'll find within the legal documents of the case.

[scribd id=2627870 key=key-9a4cew1zsh56v2m6vnu mode=scroll] I am not a legal expert by any means and I hope that some who are will step forward to offer their wisdom… however, it seems to me that the NSA weighed their options and chose to attempt to enforce the 1966 ruling on the Orthodox Baha'is because they estimated that a new legal proceeding would have less chance of winning.

Let's face it, you simply can't trademark or copyright the word, "Baha'i" or the nine pointed star any more than you can the word "Christian" or the symbolic representation of the cross. These do not belong to anyone or any one organization. They are in the public domain.

Can you imagine the Catholic church suing the Protestant church for the use of the symbol of the cross? or saying that they infringe on their intellectual property for calling their houses of worship 'churches' and for having similar ecclesiastical organizations?

The judge would soak his/her robes laughing before dismissing the case and awarding several millions of exemplary punitive damages for bringing a frivolous law suit to the docket.

That option would have been just plain DUMB. But what the US NSA did, I would argue, is almost as dumb. Here's why:

Because it meant entering into a no win situation.

If they had won they would have appeared like bullies and would have given the break-away group much more attention than they would normally get. We're talking about a splinter group of less than 40 people! Forty. Yes, say it again. Forty people.

As well, it would have opened up a hornet's nest as the Orthodox Baha'is would have gained the sympathies of groups like the EFF. In the end, it would have been nothing more than a hollow legal victory overshadowed by a public relations nightmare. Any positive advantages would have been tiny in comparison to the negative outcome. Also a win would have encouraged the Orthodox Baha'i group to continue to lobby the public's sympathies by presenting themselves as martyrs, the underdogs, the wronged ones.

On the other hand, had they lost (which they did) it would have meant that they had wasted both time and money (the Faith's precious resources) to only receive a setback. A loss would embolden the Orthodox group and encourage them to write further bombastic prose on their websites to garner attention. It would also present the US NSA as weak and unable to protect its trademarks and intellectual property.

* * * * * * * * *

Here is a portion of the testimony in the trial:

> MR. JEFFERY A. HANDELMAN, Attorney for NSA (Direct Examination): Dr. Henderson, what caused the NSA to file the current contempt motion that is now pending before the Court?
>
> DR. ROBERT HENDERSON: The National Spiritual Assembly became aware, as a result of reports, that there were Web sites that were misrepresenting Baha'i belief and claiming to be official institutions of the Baha'i faith. We hadn't seen them, but we began to get reports. And upon investigation, we were alarmed to find that there were Web sites claiming to be the official institutions of the Baha'i faith and — and — presenting beliefs which were in direct conflict to Baha'i teachings and Baha'i principles and at broad variance.
>
> We had significant concerns about this. First, we were concerned about Baha'i refugees who were forced to flee their homes and their home countries because of their belief in the Baha'i faith, and who, in some cases, had corresponded with the wrong institutions, thinking that they were corresponding with the international governing body of the Baha'i faith and, in fact, they were sending their correspondence to some other institution.
>
> Secondly, we were concerned about the public because one of our major strategies is to advise the public of the teachings and the fact and general aim of the Baha'i faith through the Internet. In fact, our Web site has won several awards for excellence from the National Religious Communication — Communicators — Council, which is an organization that looks at religious publications and Web sites and videos, and so forth.
>
> And we won the gold medal, in fact, as having the best Web site of the faith communities in the United States.
>
> And, so, this is a primary means by which we communicate Baha'i belief, and who are the Baha'is, and what do we believe, and what do we do, and where can you find Baha'is close to you.
>
> Suddenly, we began to receive some alarming reports from people who were not Baha'is, but who were investigating the Baha'i faith through the Internet, concerned about what they were reading on Web sites claiming to be official Baha'i Web sites. And their concern was stimulated by the fact that the content on these Web sites was in

> direct conflict with their understanding of Baha'i belief; and, in fact, it was in direct conflict.
>
> And, then, lastly, there were — or penultimately, we were concerned about the Baha'is themselves who might be misled and find themselves involved in discussions — in fact, this did occur; find themselves involved in Internet forums and the like and corresponding — with organizations that were not part of the National Spiritual Assembly.
>
> And last, we were concerned with reputational harm. As I mentioned, we have extensive and longstanding relations with the United Nations, with the White House, with the — with both Houses of Congress, with the human rights community. And these are based on principles of peace and cooperation, of universal fellowship, of race unity, of the equality of women and men, and so forth. All of the Baha'i principles centered around facilitating unity and cooperation and universal well being and social progress.

Alright, here's the thing. We will always be infected with stupidity. There are, even as you sit there reading this, millions of stupid people endangering our gene pool. Heck, you or I have even on occasion partaken liberally of stupidity. No one is immune. Not completely. It is part and parcel of being human. And although we should be compassionate with each other, we should also help each other out as best we can to rise up from it.

Thankfully, we also have reason and intelligence among us. And more often than not, it wins the race. That's how we have survived this long on this, the third rock from the sun.

So there will always be people who are dumb enough to mistake the insane, bombastic rhetoric that can be found on the Orthodox Baha'i websites (like the 9/11 towers in flames with horrible predictions of apocalypse or worse). No, I'm not going to link to it. It doesn't deserve further attention. If you really want to find it, you can.

To show you how "dumb" people can be, BahaisOnline was recently contacted by a Baha'i who inquired how their pilgrimage request was coming along. How can anyone mistake that site which aggregates and disseminates Baha'i related news and content from across the web to the "official" Baha'i pilgrimage website run by the UHJ? They don't have any similarities!

Are we going to now start attempting to protect people from their own stupidity by suing everyone who has an "unofficial" Baha'i site?

Thankfully, there are also among us many people, both Baha'i and not, that will have no trouble at all differentiating between that Baha'i blog and the pilgrimage site. Nor will they have any trouble telling apart the various websites of the Baha'i Faith (Haifa) and those from splinter groups.

What lessons can we draw from this?

The NSA needs better legal advice. As in none.

Since they would be in better shape had they no legal team, I would suggest they fire their lawyers and hire instead a pack of squirrels. After all, when did squirrels do anyone any harm?

And everyone on the NSA who suggested, recommended and went along with this boondoggle please do the rest of the Baha'i world a favor and "retire" from administrative service. It is all the rage right now. All the "cool" Baha'is are doing it: Herr Grossman and Sgt. Mitchell as we speak.

Am I being too harsh?

Perhaps. But is the irony lost on everyone that here we have an institution which is charged with the duty to establish and encourage unity… and they spend their time and the money donated, to pursue an inane litigatious process against a small group of people who believe something slightly different from them?

How about spending more time on the challenges facing the US Baha'i community?

Reference : http://bahairants.com/us-nsa-loses-court-case-against-orthodox-bahais-476.html

What Baha'i Youths want from 95 Baha'i Youth Conferences !!

We Bahá'í Youths across the Globe are overwhelmed due to announcement of the 95 youth conferences plus 19 additional conferences to be held between July and October 2013, that will span across the globe. We Bahá'í Youths accept the cordial invitation of the Universal House of Justice to this conference and we are also happy that we will be the guest of UHJ as no registration fees will be charged. We assure the UHJ that these conferences will help in betterment of the society and bring those who have been excluded into the circle of intimate friends means making more Bahá'ís across the globe that can work untiringly for UHJ and keep on paying Huququlláh to the Bahá'í World Centre. This Huququlláh will help the Bahá'í world centre in defeating the covenant breakers and those who disagree with the infallible house of Justice by slamming more court cases against them. In this way the UHJ will help in shedding light of Justice upon the whole world.Dear House let these conferences be a source of deepening for the youths who are galvanized by the vision of Bahá'u'lláh and are ready to put the needs of others before their own. That such high-minded youth, by dint of their own exertions as well as the momentum they lend to the whole community, should be contributing so effectively to efforts everywhere under way bodes well for the anticipated acceleration of these efforts.Beloved House of Justice: let us make these conferences as an opportunity to make a Contribution in making our belief strong towards Ancient Beauty and please make an agenda by clarifying the following points which are disturbing the Bahá'í Youths raised by Covenant Breakers and Enemies of Faith. We are sure that these points will be clarified at these conferences.

QUESTIONS REGARDING BAHÁ'Í BELIEFS

1. It is said that Seyed Báb appointed Mirza Yahya Nuri as his successor but UHJ says that it was Bahá'u'lláh. (Mirza Hussain Ali Nuri).2. Bahá'u'lláh clearly stated in his WILL that after my elder son 'Abdu'l-Bahá my younger son Mohammed Ali will be my successor but UHJ says that after 'Abdu'l-Bahá, Shoghi Effendi is the successor. 3. The Will of 'Abdu'l-Bahá is a forged one researched by greatest Forensic Scientist of our time, Mr. Mitchell but UHJ says that it was written by 'Abdu'l-Bahá. So what about the principle that Religion and Science should go hand in hand. 4. Shoghi Effendi died as a Martyr in London but UHJ says that Shoghi Effendi passed away in London suffering from dysentery. 5. Why was the Body of Shoghi Effendi not brought to the Holy Land? Why he was buried in London? 6. The Holy writings of Bahá'u'lláh clearly stated that there will be 24 Guardians, but UHJ says that there is only one Guardian, Shoghi Effendi. 7. The alleged Will of 'Abdu'l-Bahá says that it is incumbent upon a Guardian to appoint another Guardian in his life time; UHJ says that Guardianship ended with Shoghi Effendi. 8. 'Abdu'l-Bahá called Mason Remy as his spiritual son but UHJ say he was a Covenant Breaker. 9. There are at least 13

recognized sects in Bahá’í Faith but the UHJ says there are no sects. We ask the Blessed Beauty for endowing His youthful followers with an immense collective capacity for service, and we beseech Him that these conferences will be realized in benefit to humankind. ***CONCERNED BAHÁ’Í YOUTHS***

Bahai Under the Provisions of Covenant getting followers in India

http://india.bupc.org http://bupcindia.blogspot.com/2013/02/new-bupc-book-published-from-india.html

Who is a Covenant Breaker ? - Orthodox Baha'i Faith Views

http://mybahaifaith.blogspot.com/search/label/covenant%20breakers

YOU ARE NOT A BAHA'I IF...

You are not a Baha'i,
if you don't believe in Shaikh Ahmad Ehsaa'i and Syed e Rashti.
You are not a Baha'i,
if you don't believe in Syed e Bab, The forerunner.
You are not a Baha'i,
if you don't believe in Baha'u'llah and His writings and commands.
You are not a Baha'i,
if you don't believe in Abdu'l Baha and his *"Will and Testament"* and all his Writings and Commands. *You are a "Covenant Breaker".*
You are not a Baha'i,
if you don't believe in the First Guardian of Baha'i Faith, Shoghi Effendi. *You are a "Covenant Breaker".*
You are not a Baha'i,
if you don't believe in the Second Guardian of Baha'i Faith, Charls Mason Remey. *You are a "Covenant Breaker".*
You are not a Baha'i,
if you don't believe in the Third Living Guardian of Baha'i Faith, Joel Bray Marangella. *You are "Covenant Breaker".*
Attention:
He is not a Baha'i who believes in any SANS GUARDIAN Universal House of Justice.
Divine Administration of Baha'i Faith is based on Twin Pillars – (1) Guardian as a Head of Baha'i Faith and (2) Universal House of Justice.
Come on:
Let us investigate the Truth independently on this holy occasion of Ascension of Baha'u'llah.
Vinod Kumar,
Secretary,
National Teaching Committee
(Orthodox Baha'is of India),
Rohini-New Delhi.

Free Bahai Faith (Baha'is of Thailand)

Courtesy : http://freebahai19.wordpress.com/

Since the establishment of Universal House of Justice in 1963 at Baha'i World Centre, at Haifa the Baha'is cannot make any departure from the norms and the procedures lay down by the UHJ. No amount of failure or development of progressive ideals can supersede whatever is written in the Messages/letters of UHJ.

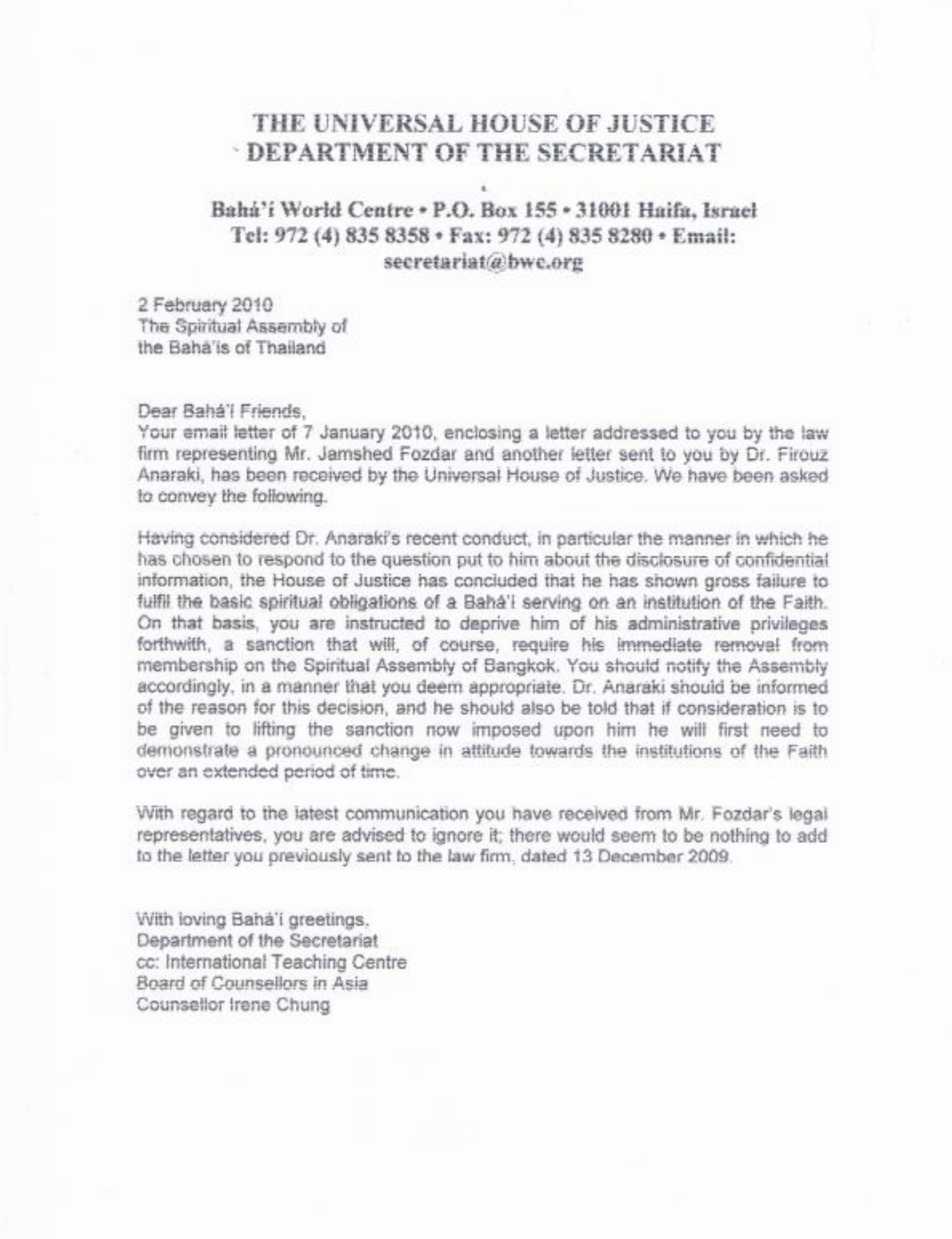
There is a wide divide between the democratic ideals of equality and freedom, rights of citizens, individual liberty and pluralism cherished by Baha'u'llah, Abdul Baha and the rigid format of governance envisaged by the Self centric and anti-pluralistic Universal House of Justice.

As a result, most of the Baha'is have remained isolated from the Baha'i Holy writings of Central figures of the Faith. The widespread and disproportionately higher level of intolerance shown by Universal House of Justice for all other ideas and thinking and fear of excommunication have made the Baha'is to examine the claims of other Sects of Baha'is and to take solace in them especially the one having Universal House of Justice.

The terrible failure of Ruhi books curriculum and humiliating court case defeats resulting into NSA attorney Mr. Christopher Dolan begging the Sects leader to have a compromise and to find a way out for such a humiliating situation has put further question mark on the UHJ's claim of infallibility.

The dissatisfaction amongst the Baha'is is brewing up against the policies of UHJ. The Baha'is worldwide are thinking that Ruhi system has arrested the growth of Baha'i community worldwide because of its useless Ruhi Books and Ana's presentation. The Baha'is think that the world requires Holy writings as the mean to affect the hearts of the people rather than a jumble box prepared by a former NSA member and counselor of Columbia. In fact Dr. Arbab did not resign but he was sacked by UHJ for forming a group inside UHJ to control and manipulate it. Lately this group is given the name of Ruhi brigade comprising of Arbab himself Faredon Jawaheri, Payman Mohajir second seeded Mr. Sheriyar Razavi, Paul Lample and Gustav correa.

In this system a highly successful Professor in a University or a Baha'i from a respected Family who served the Faith with distinction for the whole of his life whose two family members have served as Counselor are supposed to go through the rigorous courses of Ruhi Book where a 15 year Old girl appointed as Teacher will teach you the tenets of Baha'i Faith. Any disagreement from this system will make you a recipient of a warning letter from the House of JUSTICE .The language used in the letter will make you further reflect that whether the letter is written by the custodians of the Faith or an international Terrorist organization threatening you to come in line with the UHJ or get ready to be declared as Covenant breaker.



THE UNIVERSAL HOUSE OF JUSTICE
DEPARTMENT OF THE SECRETARIAT

Bahá'í World Centre • P.O. Box 155 • 31001 Haifa, Israel
Tel: 972 (4) 835 8358 • Fax: 972 (4) 835 8280 • Email:
secretariat@bwc.org

2 February 2010
The Spiritual Assembly of
the Bahá'ís of Thailand

Dear Bahá'í Friends,

Your email letter of 7 January 2010, enclosing a letter addressed to you by the law firm representing Mr. Jamshed Fozdar and another letter sent to you by Dr. Firouz Anaraki, has been received by the Universal House of Justice. We have been asked to convey the following.

Having considered Dr. Anaraki's recent conduct, in particular the manner in which he has chosen to respond to the question put to him about the disclosure of confidential information, the House of Justice has concluded that he has shown gross failure to fulfil the basic spiritual obligations of a Bahá'í serving on an institution of the Faith. On that basis, you are instructed to deprive him of his administrative privileges forthwith, a sanction that will, of course, require his immediate removal from membership on the Spiritual Assembly of Bangkok. You should notify the Assembly accordingly, in a manner that you deem appropriate. Dr. Anaraki should be informed of the reason for this decision, and he should also be told that if consideration is to be given to lifting the sanction now imposed upon him he will first need to demonstrate a pronounced change in attitude towards the institutions of the Faith over an extended period of time.

With regard to the latest communication you have received from Mr. Fozdar's legal representatives, you are advised to ignore it; there would seem to be nothing to add to the letter you previously sent to the law firm, dated 13 December 2009.

With loving Bahá'í greetings,
Department of the Secretariat
cc: International Teaching Centre
Board of Counsellors in Asia
Counsellor Irene Chung

Was Shoghi Effendi gay?

https://groups.google.com/forum/#!topic/talk.religion.bahai/PCgaYZjZ6NY

According to research done by Jackson Armstrong-Ingram (primarily based on letters of the Afnan family and other firsthand accounts) and Mildred Mottehedeh who confided to Michael Zargarov and several others, Shoghi was a homosexual who struggled with his condition for his whole lifetime. There have also been suggestions that George Townsend was perhaps the one true love of Shoghi's life, and not as popularly believed Mary Maxwell (aka Amatu'l-Baha Ruhiyyih Khanum). Apparently among Ruhi Afnan's papers, there are several letters which explicitly suggest Shoghi's homosexuality as early as his days in Beirut, well before Ruhi and Soheil's expulsion at Shoghi's hands. Perhaps these cousins were in fact expelled because they knew Shoghi's dark secret. Mildred Mottehedeh, who was quite close to the Rabbanis, had also known about this. Perhaps the time has come to psycho-analyze the "Guardian," reasses his ministry and examine his authoritarian style of governance in light of his repressed homosexuality and unrequitted love for George Townsend. After all, according some recent historical findings, Adolf Hitler was a bisexual who struggled with his effeminate ponceness and compensated it with political power and the Will to Power (* Ernst Roehm, leader of the Brown Shirt SA, was an out and out ponce). Perhaps a Nietzchean-Freudian probe into Shoghi's life and writings is not that too far off in the horizon, not to mention suggestions by Wombat Joey that one of the Persian Hands who was a lifelong Shoghi devotee was himself also a closet homosexual.

Neil Chase - the Great Grandson of Abdul Baha

Courtesy : http://india.bupc.org/features/biography-of-neal-chase/ Neal Chase is the great grandson of 'Abdu'l-Baha, third President of the Universal House of Justice of Baha'u'llah (www.UHJ.net) and current Guardian of the Baha'i Faith seated upon the throne of King David which is to last for ever (Psalms 89; Will and Testament of 'Abdu'l-Baha, page 15).

Background and Education Neal Chase was born on Candlemas Sunday, January 30, 1966 in Bridgeport Connecticut, home of the Charter Oak. As a child he attended Live Oaks elementary School. Later his family moved to Oak Park, Michigan, where they lived in Stratford Court near 8 Mile Road on the limit of the city of Detroit. He received his secondary education at Cranbrook School in Bloomfield Hills, Michigan, was elected to student government without campaigning, and graduated as President of his class. He attended college for two years at Michigan State University, in East Lansing Michigan, located near the home of Malcolm X (El-Hajj Malik El-Shabazz), where he first came into contact with the Baha'i religious faith in 1985. In 1987, on March 21, he moved to Madison, Wisconsin, where he helped to establish the Mid-Western Baha'i Center of the United States, giving public talks at the University of Wisconsin, on diverse subjects such as the Harmonic Convergence, the Prophecy of Great Pyramid of Giza, the Book of Revelation as well as holding Baha'i Firesides in his home, and continuing his research and educational work. After moving to Montana in August of 1990, he lived in the city of Deer Lodge, Montana, continuing research on prophecy fulfillment and publishing his book "Ezekiel's Temple in Montana". He later re-entered school in 1995 at the University of Montana, receiving his Bachelors Degree in Psychology on 22 December, 2000 AD, with a minor in History, and a specialization in symbolic systems in Mathematics, of which he also received the Mac Johnson Family Scholarship award for Mathematical Analysis in 1997. He currently holds a Master's Degree, Master of Science in Psychology, and is working on his doctoral program toward completion of his Ph.D. Thesis. **Religion and Spirituality** As a young boy in Connecticut, Neal Chase, began to be aware of religious and spirituality experiences occurring in every day life. In a recent interview he explained that though he was not able to articulate it then due to his extreme youth, it came in general the form of a supernatural, yet invisible, persistent Presence. This Presence had a definite mind, will and purpose, and though its effects were noticed and observed by all those present during these occasions, the other people would come up with excuses to deny its existence, or to explain away it effects as mundane coincidences. He explains, "This Presence or Entity, was attempting to communicate, not just to myself, but apparently to everyone – it had a definite message to communicate to all the world of humanity, and was continually and persistently trying to make itself known. However, these attempts would wax and wane, like the Moon and the Tides, depending upon the amount of love or light in the room. It would appear to withdraw during episodes of negativity, and in its absence calamity, accidents and catastrophes would occur to greater and lesser degrees. "The people I was surrounded by at that time were scientific, but avowed atheists, of a purely materialistic foundation. Ethnically my background of my family of origin is Jewish on both my father and my mother's side. Jewish means descended from the tribe of Judah. That is the tribe of King David. But as atheists, secular Jews, I was, therefore brought up with no religious indoctrination or belief system of any type, which was a great blessing for myself on this plane, for it provided me with no preconceived ideas whatsoever. "At any rate, directly experiencing and observing the effects of this phenomenon we have mentioned, helped to create in myself a life-long dedication and desire to both love to know and to come into constant direct contract with this Presence. Later, as I got older, I found that others had reported such events within their own life-times, or had pursued the evocation and invocation of such experiences – and that many of these people came from my own hereditary background as Hebrews from the family and lineage of Abraham, who himself had these types of natural, yet metaphysical, lifelong experiences. For example, Jesus, a descendant of Abraham through King David through his father Joseph (Rom. 1:3, 4 KJV) had similar experiences as this, until finally, un-submerging from the Jordan River – Jordan means the descender – he went up onto the Mountain for 40 days and 40 nights, and met with the Devil and Satan. "Moses likewise went up onto a mountain where it is said he conversed with God while in the presence of bush that burned but which was not consumed. This is actually a species of plant from that area called the gas pant that Moses happened to be standing in front of upon Sinai when he had his experience. These plant secretes an oil from its leaves, which when very hot become gaseous and ignite on fire, thus the leaves give off a gas that burns with a flame of fire from every individual leaf, yet the species of bush is not consumed at all. It is all very scientific. Likewise Buddha under the bow tree in India, Krishna in the war chariot of Arjuna, Adam in the Garden of Qadman, Muhammad in the Cave of Hira, Zoroaster (of the Magi) at the setting sun, the Bab in a dream, and Baha'u'llah in the Siyah-Chal (the dungeon of the Black Pit), Who describes this presence as the appearance of a Beautiful Maiden, as well as all the other believers such as Galileo, Bruno, Newton, John Dee, Einstein, MLK (Dr. Martin Luther King, Jr.), the Hebrew prophets, Nostradamus, Joseph Smith, Wavoka, Black Elk, etc., all relate similar experiences to greater and lesser degrees." **Born Again Baha'i** After having reached the age of maturity in his teens, Neal Chase, had a born again experience which resulted in his accepting Jesus and the scriptures of the Bible as authentic, though it obviously contained many mysteries that were unexplained. These would later be explained to him through the methodology of his mentor Dr. Leland Jensen, the last remaining Knight of Baha'u'llah. He explains that though he now recognized and accepted Jesus he was unable to join any Christian church or organized religion. Later he found out about Christianity, like Judaism and Islam, and the other world religions including Baha'i had been hijacked and turned into money making schemes by usurpers called "clergy" for their own aggrandizement and empowerment. In fact when all the promised ones and messengers from God appeared they were one and all opposed by this same "clergy class" of every day and age. The Jewish clergy such as Caiaphas was opposed to Jesus, the Christian clergy was against Muhammad, the Islamic clergy against that of the Bab, the followers of the Bab, like the followers of John the Baptist that were opposed to Jesus, were against Baha'u'llah, the "Baha'is" were against 'Abdu'l-Baha and killed his grandson Shoghi Effendi, the first Guardian, and so the ball of corruption continues to roll down throughout the ages. At the age of 19 while attending Michigan State University, he first learned of the Baha'i Covenant preserved in the School of Dr. Leland Jensen, the last remaining Knight of Baha'u'llah. After a thorough interview he was matriculated into the college, where he received an education in religion, free of price. He explains that all throughout his life, experiences and education, where God is the Real Teacher, he has always remained on one steady course. That he never actually converted to any other religion or Truth other than that which he had always held and experienced from the beginning – instead it has been a continual process in deepening into the Reality, never being separated from it. That through these many experiences though he has grown and matured spiritually as an individual, he has always remained the same personality and same individual since birth. He explains that this is not always the case for other people. For example take the famous cases of Paul or Nebuchadnezzar. These people belong to a religion or hold certain views that are different from that which is grounded in the Reality. Therefore when they come into contact with this Light and shines penetrating deeply into the core of their being, they undergo a conversionary experience which changes their personality and identity. Thus Saul became Paul. And Nebuchadnezzar lost his mind and ate grass like a cow, it says in Daniel, for 7 years, until his mind returned to him and was restored to the Kingdom under a different identity and different name re-created as wholly different person. "Now this is different from the regular path of growth and transformation that is predestined for all in stages of maturation from the cradle to the grave, until in the final transformation the spiritual being is released from the mortal coil, as the caterpillar is released from the cocoon as a butterfly. The work in Greek for butterfly is *psyche* which literally means Soul. The Egyptians wrapped their dead in windings like a cocoon for the symbology of this reason. Thus the ancients had concept of the immortality of the soul as well, living transformed like the winged butterfly in the spirit world which is our real home of magic, love and light, where the Presence of God is absolute. Jesus called this true home the Kingdom of God. Now Baha'u'llah – The Revelation of the Most Great Name – has brought this Kingdom on earth as it is in heaven. Thus this is heaven on earth. The purpose the Davidic Kingship seated upon the throne of King David is so that we can recognize the true Universal House of Justice of Baha'u'llah from fakes frauds and imitations. This is so we can all live inside the shelter of this Spiritual City while our bodies are gathered together here on earth and our hearts dwell within this Kingdom. Those outside of this Kingdom, like those deprived of food and shelter in this world, suffer, are in darkness, and feel the sorrows of remoteness and are sad. Therefore as the door of this Kingdom are continually open, we call to them and invite them to the Supper of God. However, in that state outside the Kingdom, wars over oil and false religion occur on a daily bases. Rape, murder, injustice, ignorance, poverty, disease and all forms of depravity and illness are inflicted against the people almost on a daily basis. Therefore the people pray to God for relief. And God, being the Source of loving kindness IMMEDIATELY comes to their aid and answers their prayer. He sends them Baha'u'llah, the Prince of Peace and His everlasting Covenant of the Davidic Kingship to Comfort the people and establish this peace on earth from this time forth and for ever more. "Thus the people pray for peace on earth and God immediately sends them the Prince of Peace, Baha'u'llah with His Covenant of peace. But the people don't want Baha'u'llah and don't want His Covenant. So the wars go on and the world remains in this state. This is prophesied to continue until the unimaginable point of unbearability.

Then the people will think again and turn unto God. This will only occur after greater and greater levels of escalating catastrophes. Thus World War II was worse than World War I. Vietnam was worse than World War II. This current War which really started with the 9-11 is worse than all the other wars put together, and is getting worse and worse every day. As it is based upon violence it is unwinnable. Only establishing the Covenant of peace will remove these difficulties. This will not be accomplished through war, but through education and understanding. This is the true foundation of this Kingdom. This is why God has sent us the love of 'Abdu'l-Baha and the wisdom and guidance of Baha'u'llah. So that we could us the document of the Will and Testament of 'Abdu'l-Baha to frame our own constitution for the Kingdom of God upon the earth. Everything is possible in this Kingdom. Nothing is possible outside of it. This is why it is written, "Behold I make all things new". "As long as we form that Council with the Davidic Kingship as a working loyal, loving and equal co-member of the family of man, we remain under the provisions of the covenant. If we reject this living person and deprive or deny him his personal rights, freedoms and inheritance, then we have rejected denied and robbed everyone of their individual rights, freedoms and inheritances as well. His inheritance is not he greatest inheritance it is only the most public the most visible. Thus it is a "sign from God" (W&T, p. 11). A sign that as he is deprived all shall be deprived; As he has received all shall receive. Now for me personally, I have not one worldly desire or aim. My whole life demonstrates this for all who know me. Thus I have achieved my goals and received my inheritance of both this world and the next. Can we say that Jesus was deprived and cast out by God because he hung on the cross? Absolutely not! Can we say that Baha'u'llah was deprived of God's love, Presence and grace, because he was imprisoned and in exile for 40 years? Heavens no! Thus like 'Abdu'l-Baha, and all the other servants of this Kingdom, I am firm in secure in my inheritance, and as I have received this to shall all the true believers under the provisions of this everlasting covenant receive and in greater bounty and shares than that which I myself have been so generously given in both this world and the next." **Exilarch** Neal Chase says that the best way to understand his position in society is that of an Exilarch. The Exilarchs are the exiled monarchs of king David. The word Exilarch literally means **EXIL**ed mon**ARCH**. The first Exilarch is King Jehoiachin who was the last King to sit on the throne of King David in Jerusalem and the first King to be seated upon the throne of King David in exile, in Babylon. It states in the Bible that Nebuchadnezzar brought the Davidic King and the throne of King David is exile into Babylon with him. Later that one of Nebuchadnezzar's successors took Jehoiachin out of prison and set him back upon the throne of David and exalted the throne of King David above the throne of the other kings in captivity. From that time foreword the throne-line of King David has continued in exile down to the present day. The most famous of all the historical Exilarchs of the past is the Exilarch Bostanai. Baha'u'llah and 'Abdu'l-Baha are direct male sperm descendants of King David through Solomon and Exilarch Bostanai through his Persian wife Dara of the throne-line. Neal Chase is also a direct-male sperm descendant of the Exilarch Bostanai through his Persian wife Dara, but from the cadet branch of the family of Baha'u'llah and 'Abdu'l-Baha that moved North into Russia out of the country of Persia which is modern day Iran. **Shiloh Prophecy** The Shiloh Prophecy of Genesis 49:10 sates that the scepter shall depart between the feet and legs of Judah when Shiloh comes (KJV) and when it comes to whom it belongs (RSV). Between the feet and legs of Judah are the reproductive organs. The Shiloh prophecy is therefore the well known prophecy that when the second coming of Christ comes in the Potency of the Everlasting Father seated upon the throne of King David (Is. 9:6-7) He – The Ancient Root – will have physical son – the BRANCH – of which Baha'u'llah had 'Abdu'l-Baha the Most Great Branch, and then after this Root and Branch, the throne-line shall pass out from between the feet and legs of Judah in fulfillment of this Shiloh Prophecy and thus be continued by adoption – the Grafted Branch (Heb. *Tsemach*). Thus 'Abdu'l-Baha writes: "Consider! The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it a branch from another tree. He both separates and unites. This is that which His Holiness Christ says: that from all the world they come and enter the Kingdom, and the children of the Kingdom shall be cast out." ('Abdu'l-Baha, Master's Last Tablet to America, cf. *Baha'i World Faith*, p. 438) This is what is meant when it states that the Gentiles will inherit the Kingdom. This is through adoption of the throne line. The prophecy further states (see Paul Romans 11 for more) that a natural branch shall then be grafted back in to inherit, when it comes "to whom it belongs". This Shiloh Prophecy therefore is fulfilled in the throne-line succession directly following Baha'u'llah's son 'Abdu'l-Baha. In fulfillment of Biblical prophecy 'Abdu'l-Baha adopted an American from the prophesied family of Masons. This American is Charles Mason Remey Aghsan. His father's family is that of Rear Admiral Remey of which an American battleship is named, and his mother, of the female line, is from the promised family Mason. Thus his middle name is actually the family name of the female line, and he was known to his friends as Mason Remey. **AGHSAN means BRANCH** As 'Abdu'l-Baha adopted Mason Remey to be his son, Mason Remey not only inherited the throne of King David after his father 'Abdu'l-Baha, but also the family sur-name of Baha'u'llah and 'Abdu'l-Baha entitled "Aghsan". Aghsan literally means "branches" Ghusn being the singular in Arabic and Persian for one branch. Baha'u'llah referred to all his sons and male descendants as Aghsan – branches. Thus 'Abdu'l-Baha was called the Most Great Branch. Therefore Mason Remey AGHSAN, is the direct male line successor to 'Abdu'l-Baha upon the throne of King David. An adopted son has all the rights and privileges of a natural son including the kingship. Mason in turn adopted his son Pepe, to succeed him as the only remaining aghsan in all the world. In 1991, Pepe adopted Neal Chase, a natural branch from the same family as that of Baha'u'llah and 'Abdu'l-Baha back into the throne-line succession to inherit as his only son both the name of AGHSAN and the legal succession to the throne of King David after him. In the year 2001 AD, on the day of September 21, the Autumnal or Fall Equinox, God fulfilled His promise and brought forth his "servant the BRANCH [Aghsan]" (Zech. 3:8 KJV) and this was the projection of the identity of Neal Chase in this role as the modern day Exilarch seated upon David's throne into the media, the internet and the court system. As this kingship is not recognized by the majority of the people who are still unaware of this, the actual implementation of government for the material affairs of all mankind remains impeded; and thus this kingship and the current guardian remains in exile. Also as the mainstream "Baha'is" led by Ruhiyyih Khanum and the "Hands" have violated the Covenant of Baha'u'llah and broken every single provision of the sacred Will and Testament of 'Abdu'l-Baha which is the Charter of the Kingdom, this kingship remains in exile from the historical Baha'i World Center properties of the Heroic and Formative Age in Haifa Israel as well. Thus it is in exile as an Exilarch. However, in the place of its exile, the snow-white spot where 'Abdu'l-Baha designated its Rest in the Rocky Mountains of the United States during his visit in 1912, this fulfills the visions of the Book of Revelation for the New Jerusalem prophecies in the Rocky Mountains. This prophecy has been fully explained in the Book "Ezekiel's Temple in Montana" by Neal Chase and is depicted upon the map here http://www.bupc.org/new-jerusalem.html at www.BUPC.org. Thus everything is how it should be! **Prophecies, Predications and Press Releases** Though the author of many books, letters, papers and articles of many subjects, Neal Chase has received the most public notoriety for his press release in which he accurately predicted the many future events now all come to pass, pertaining especially to the siege of the city of New York (the 9-11) and the

War on Terror with al-Qaeda, and the invasion of Iraq and the killing of Saddam Hussein. These are fully explained at www.BUPC.org. What is unusual about this controversial subject, is the confirmation of many witnesses to this that themselves are of the mainstream or material perspective, as this article from the Missoula Newspaper demonstrates: “In an editorial in *The Missoulian*, editor Mark Matthews, who had conducted several personal interviews with Neal Chase in his home in Missoula years earlier writes in ‘A Time to Weep’, written only days after the 9/11 attacks: “How could this have happened [the 9-11 attacks]? Some will say it’s the beginning of the Biblical End Times. For a number of years, members of... Baha’is Under the Provisions of the Covenant have predicted that the World Trade Center Towers would be bombed by terrorists.” (*The Missoulian*, Editorial, September 20, 2001) A year after the 9/11 attacks *The Missoulian* newspaper also published a statement from Victor Woods, that Neal Chase had accurately predicted the date of the attacks. (*Missoulian* article September 16, 2002). The accuracy of this prediction is well known to everyone in Montana that saw or watched Neal Chase on MCAT (Missoula Community Access Television, on his program Baha’i Phone-live that aired from 1992 until 2001” (Michaud, J. *Understanding Prophecy Fulfillment*) Thus Mark Matthews a Journal independent of the Baha’i faith documents that for many years Neal Chase, along with Dr. Jensen had predicted the current state of world affairs of the now so-called “War on Terror”, which Neal Chase described as a “World Civil War” as well as the triggering event, the destruction of the Trade Towers. Still yet come is the expectation of the nuclear attack on the UN Building, and the escalating entanglement with Israel and Iran. Neal Chase accurately predicted over a half a dozen events in what he published as a prophetic time-line, as well as giving the exact dates from the scriptures for the execution of Saddam Hussein, stating that the final attack on the UN Building is to occur after the assassination of Saddam which was fulfilled on *Eid al-Adha*, several years ago. This prediction can be viewed on YouTube, http://www.youtube.com/watch?v=un1q-03RrPU and the Prophecies Press Release and Predictions can be studied here http://www.bupc.org/bupc-press-releases.html at www.BUPC.org. **Court Cases: Montana and Colorado** After September 21, 2001, Neal Chase has been continually attacked by the Covenant-breaking Baha’is in variety of court cases and venues. Of the collateral damage in these cases is the loss of his two children and the dissolution of his first marriage. The Covenant-breakers first tried to hijack the second IBC/UHJ that Dr. Leland Jensen had established on January 9, 1991, exactly 40 years after Shoghi Effendi had established the first one in January 9, 1951. Exactly as the Hands and the liaison officer of the first Council Ruhiyyih Khanum had one and all rejected Mason Remey AGHSAN and attempted to hijack away the first IBC/UHJ and set up a headless Monster “UHJ” in its place, remarkably enough, the newly appointed members of the second IBC/UHJ including the second Liaison Officer, also attempting to dissolve the second IBC/UHJ. Neal Chase along with the other loyal members of the Council, active and firm in the Covenant were able to prevent this, and the council remains established since 1991. Having found themselves removed from the Council by their own nefarious activities, outside the provisions of the sacred Will and Testament of ‘Abdu’l-Baha, and unsuccessful in their attempt to imitate Ruhiyyih Khanum and the “hands” – their coalition coup fell apart each going their own separate ways and making different claims. This resulted in the formation of more than one minority factions, none of which in and of itself amounted to either a quorum or majority of the Council. One notorious faction led by the former Treasurer of the Council, allied itself with another faction led by the former wife of Neal Chase, who had taken away his two children via the American family court system, using religion and his role as the Guardian as pretext, all the while telling the children that their father had been expelled from the Baha’i Faith as Covenant-breaker (that is by her group allied with the group of the Treasurer) and therefore they should shun him and have no contact with him on these religious grounds whatsoever. This joint scheme was first run through the Courts system of the local Colorado Baha'i Council and then up through to the second IBC/UHJ. When it failed there, that is it divided the IBC/UHJ members, these two factions then took the case to the State Courts of both Montana and Colorado: to Montana to destroy the IBC/UHJ and in Colorado, to separate the children from their father. However in the interim, these two factions separated themselves from the rest of the community, declared Neal Chase and those with him to be Covenant-breakers, and began to indoctrinate and alienate his own children into this way of thinking as well. It was Mason Remey all over again. Families were destroyed, homes wrecked, by these usurpers who – with no authority from the Will and Testament and text of the Covenant – aggrandized to themselves the switcheroo to declare those who remained firm in the Covenant as violators. This choice of tactic by his former wife, though reported to the Colorado court as definite "parental alienation" by the Court appointed special advocate was upheld and enforced against him and two minor children by the Colorado Family courts. Not knowing what else he could do, not wishing to further disrupt the lives of his children who received threats and alienation tactics by the other parties after his visits with him, and after a very long and protracted attempt to be able to preserve visitation and relationships with his children, and after going into debt into the amount of tens of thousands of dollars, when asked about this, he said, "These types of things happen to many people – therefore why should I be spared from these things, when my mission to is to help the people. Jesus was not the only person crucified thousands of years of ago, this was a common occurrence that happened to many people. Another famous example is Spartacus. Examples such as these lead to the fall of the Roman Empire. America must transform or fall as well. The choice rests its leadership in government, in education, in the media, etc. The Baha'i faith brings justice for all, not justice for one. Therefore Baha'u'llah suffered 40 years of injustice, 'Abdu'l-Baha 40 years, Dr. Jensen suffered this type of injustice as well, and so shall I. This is because this faith, the true Baha'i Faith, establishes something the world has never seen before, Justice. Therefore those that promotes this learn a lesson in justice through these type of glaring injustices. Many of the people have lost their families and loved ones in these types of violations of the Covenant. Having survived these things many of these people – have seen through the lies, slander and calumny of the enemy and have seen and felt the real love and light and kindness and perseverance of those true ones under the provisions of the Covenant and have now come back from the many other groups (who masqueraded as "Baha'i") and have found refuge, haven and reunion with their families and loved here under the provisions of the Covenant in the true Kingdom, in association and communion with the living Davidic King, an aghsan, the great grandson of 'Abdu'l-Baha, in exile. It is the love of 'Abdu'l-Baha and his scared Will and Testament that has drawn them all back, and re-grown the beautiful leaves, flowers and fruit on this blessed tree of the international community of the Covenant. "This is what 'Abdu'l-Baha himself has said in his *Last Tablet to America*, "Behold from all over the world they come and enter the Kingdom, and the children of the Kingdom are cast out!" The real thing is to live the life, this means not hating anybody or anyone form any reason. Jesus said we must love on another. Thus you must love you neighbor, but you don't have to love the bad things he does to you. I have fullest confidence of God's wisdom in all things. In the end al the people will come back under the Covenant. They will do this in this life or the next. What choice have they? There is no where else to go, but into the Light. Surely they can hide from this from a few short years here, but in the end, as we live on his earth, and breath his air, and eat his food, there is no where else to go, no other place, haven or refuge. The problem for the people, is the type of adjustments they may need to make based upon what they have done. Therefore ours is not top judge or condemn, but to leave them over to God for He is the prayer hearing prayer answering Lord! For example is the prayer or sacred verse "There but for the grace of God go I!" Therefore in cases such as these we must be every cautious to not only remain firm in the Covenant according to the letter, but to the spirit as well. When my other children are mature and are grown into their own, I will see them again, soon enough. This is predestined, if they share these same qualities and attributes we have spoken of here today." The attempted to destroy the IBC/UHJ in the Montana Courts bore no fruit for the violators either. In the end, they disbanded and went their own separate ways. All that remains, is the evidence, proofs, *bona fides* and legal credentials within the court system, for lawyers to see how the succession of the throne-line of King David continues legally from Baha'u'llah, to 'Abdu'l-Baha, to Mason, Pepe and then to Neal Chase. **Court Cases: United Nations and United States Federal** http://www.bupc.org/wipo/wipo-press-release.html Begun a little while after, but continued con-currently with the Colorado and Montana cases, began the assault against the UHJ (www.UHJ.net) by the original group or ex-IBC members and their successors the ones that attacked Mason Remey AGHSAN back in 1957-1960. Thus while the ex-menders of the second IBC set up by Dr. Jensen were attacking the Guardian, the ex-members of the first IBC set up by Shoghi Effendi attacked him as well. They first attacked him in the United Nations through World Intellectual and Property Organization, whose international courts are based in Geneva Switzerland. Having no formal background in law whatsoever, he single handedly wrote the legal response to their caviling and claims citing the Will and testament of 'Abdu'l-Baha and showing that they were the ones outside the legal provisions of the CHARTER (the sacred Will and Testament of 'Abdu'l-Baha, see Shoghi Effendi, *World Order of Baha'u'llah*, page 144 for more) and therefore could not be the actual Universal House of Justice that Baha'u'llah revealed, 'Abdu'l-Baha delineated and Shoghi Effendi constituted on January 9, 1951 that continues on to this day at www.UHJ.net. They lost the case. Thus Goliath fell to one small stone flung by a descendant of King David. The Guardian therefore won the right for all the Baha'is of the world to teach the faith under the provisions of the Covenant internationally at the United Nations venue. Is it any wonder that the teaching effort has exploded on the scene internationally since that time? Now the majority of people are becoming educated to the meaning and provisions of very single verse of the sacred Will and Testament of 'Abdu'l-Baha. Not satisfied with this sudden and devastating defeat, the Covenant-breakers then dragged the dead carcass of their defeat into United States Federal Court in the city of Chicago – forcing the Guardian to come down off the mountain with the other members of the UHJ to be deposed as well as to testify in open court. They lost again. This episode has been chronicled by the station chief of the United States Mid-West Baha'i Center who attended the proceedings as witness to these historic events. The Covenant-breakers appealed the decision. So this Cause progresses through opposition as it is written: "What man pans for evil God plans for Good so that many people shall be saved". **Select Works Television and Radio.** Every Friday night from 1992-2001, Neal Chase, hosted a weekly live call-in talk show on MCAT (Missoula Cable Access Television) called *Bahá'í Phone-in Live*. The format allowed callers to discuss issues ranging from religion, world events, politics, and special interests. Neal Chase was also invited to be a guest on the Art Bell radio show *Coast to Coast AM* on March 25, 1993, soon after the first World Trade Center Bombing which he accurately predicted. Neal Chase also appeared on Michael Moore's *TV Nation* Episode Five where Dr. Leland Jensen was featured. Neal Chase has also appeared in many other publications, reviews and literature, some of which focused upon the scientific study of the Baha'i Faith. "One of the most significant events in the history of the [Baha'i Faith] BUPC was the recruitment of Neal Chase, a spiritual seeker from Wisconsin who proved to be brilliant at synthesizing Jensen's teachings [establishing Baha'u'llah] with other prophetic beliefs... By 1990, Jensen, then seventy-six, had turned much of the responsibility for interpreting the scriptures over to Chase." (Stone, J. R. *Expecting Armageddon*, p. 271, 272). **Personal Life** Neal Chase is re-married and currently lives in the United States of America in the Rocky mountains with his wife and their two children. **Publications.** Aside from the large body of his published and unpublished letters, writings, press releases and research materials, some of his most notable publications include: *Ezekiel's Temple in Montana*. *Lazarus the Sick World*. *Higher Dimensional Geometry in Mathematical Modeling*. *Religion and Spirituality in the Psychology of Personality*. *Universal Cycles of Time: 2012 and the Celestial Magi*. **Links**

- www.UHJ.net
- www.BUPC.org

(This Document was compiled by the loving friends and in interview with the living Guardian).

Book on Quratul Ain Tahera published in Pakistan

quratulaintaheraQurat Ulain Tahira Qurratu'l-`Ayn Tahirih قرۃ العین طاہرہ Author/Translator: Shahid Mukhtar Price: $ 3.99 Format: Hard Cover, 160Pages, Weight: 300 gm Product-Id: 1011161 Publisher: Shahid Book Depot Publish date: 2006 Productid:1011161

-طاہرہ اک مسلمان شیعہ گھرانہ میں پیدا ہونے کے باوجود جوانی میں جس مذہب میں رنگی گئی وہ بابی مذہب تھا علامہ اقبال اپنے ڈاکڑیٹ کے مقالہ فلسفہ عجم میں بابیت پر بحث کرتے ہوئے لکھتے ہیں "باب کی تعلیمات کا بنیادی ماخذ ملاصد رہ کا فلسفہ ہے جسے شیخ احسائی نے اپنایا اور اسکی تشریحات لکھیں- بابی افکار میں یہودیت، پارسیت، باطنیت اور قدیم ایرانی موبدیت کے واضع عناصر موجود ہیں یہ مذہب کے نام پر سیاسی اقدار کے حصول کی عجمی سازش تھی جو سیاسی ناکامی کے بعد مذہبی دنیا میں بہائیت کے نام سے ایک نئے روپ میں جلوہ گر ہے اور اس وقت اسلام دشمن طاقتوں کے ہاتھوں کا کھلونا ہے" ۔

شیخ احسائی سنی گھرانے میں پیدا ہونے کے باوجود شیعہ مسلک سے تعلق رکھتے تھے لیکن شیعہ مسلک اس عقیدہ سے اختلاف رکھتے تھے کہ "مہدی پیدا ہو چکے ہیں لیکن انھیں ڈھائی سال کی عمر میں ہی فرشتوں نے ایک غار میں چھپا رکھا ہے اور جب دنیا ختم ہونے کو ہو گی تو انکا ظہور ہو گا اور وہ دنیا کو عدل و انصاف سے بھر دیں گے" انکا کہنا تھا کہ امام غائب اس دنیا میں آئیں گے لیکن وہ امام غائب کے مثیل ہونگے ۔

امام مہدی کے ظہور کے بارے میں جو مختلف نظریات پائے جاتے ہیں انکا خلاصہ یہ ہے ۔

مہدی کے ظہور کی کوئی پیشنگوئی نہیں کی گئی صحاح ستہ میں نامعتبر راویوں کی احادیث صرف خلافت کے حصول کی حکمت عملی کے تحت شامل کی گئی تھیں ۔

طاہرہ کی ازدواجی زندگی

مرزا کاظم بیگ کے مطابق قرتہ العین کی نسبت پہلے برگن کے مجتہد آخوند محمد تقی سے ٹھہری تھی جبکہ دیگر مورخین کا کہنا ہے کہ اسکی نسبت بچپن سے ہی اسکے چچا ملا محمد تقی کے بیٹے ملا محمد سے طے پا چکی تھی اور اسی باعث 1831ء میں تیرہ سال کی عمر میں اسکی شادی ملا محمد سے کی گئی جس کا شمار اس وقت کے اچھے قابل علماء میں ہوتا تھا- یہ شادی بڑی دھوم دھام سے ہوئی تھی طاہرہ کے ایک گاؤں کے علاوہ بیش بہا قیمتی تحفے تحائف ملے جو ایک خزانہ کی حیثیت رکھتے تھے لیکن یہ شادی مذہبی نظریات کی بھینٹ چڑھ گئی طاہرہ اکژ کہا کرتی تھی کہ یہ شادی اسکی مرضی سے نہیں ہوئی تھی ورنہ اسکا شوہر سفروحضر میں اسکا ساتھ دیتا- 23 یا 26 سال کی عمر میں وہ دو بیٹوں اور ایک بیٹی کی ماں تھی- بڑے بیٹے کا نام محمد ابراہیم اور چھوٹے بیٹے کا نام محمد اسماعیل تھا- بیٹی اور بڑے بیٹے محمد ابراہیم کے حالات زندگی تاریخ کے اوراق پر محفوظ نہیں ہیں البتہ محمد اسماعیل کے نواسہ نعمت ورثا نے بہائی تحریک کی شاعری میں شہرت حاصل کی ۔

طاہرہ کی ازدواجی زندگی بابیت کی نذر رہی جسے اسکے خسر اور خاوند نے قبول نہیں کیا- یہ دونوں بابی تحریک کے زبردست مخالف تھے- اسکے خسر نے اسکے روحانی پیشوا شیخ احسانی کے ساتھ قیامت کے مسئلہ پر مناظرہ کرتے ہوئے اسے کافر قرار دیا اور قزوین سے نکال دیا تھا جب قرتہ العین طاہرہ سید علی محمد باب کے اٹھارہ حروف حی میں شامل ہوئی تو اسکے خسر نے نہ صرف باب پر لعنت بھیجی بلکہ طاہرہ کے ساتھ بھی تلخ رویہ اختیارکرتے ہوئے کہا ۔

Purchase this book from Here

The Status of UHJ

Here's one of the Haifan Baha'i counselors speaking about the UHJ:

"We don't want to be like those people who want to see God with their own eyes, or hear His melody with their own ears, because we have been given the gift of being able to see through the eyes of the House of Justice and listen through the ears of the House of Justice." - Baha'i Counselor Rebeque Murphy

To hear this section of her talk go to:

http://media1.bahai.us/tab/Highlights/Sunday/... ...

Note that this idolatrous statement has not be reputed by the UHJ, it is the level of enthrallment to themselves that they now expect: unquestioning obedience.

Cheers

Larry Rowe

Ron Paul: I Don't Believe in World Government

Ron Paul is America's leading voice for limited, constitutional government, low taxes, free markets, sound money, and a pro-America foreign policy. For more information visit the following websites: http://www.RonPaul.com http://Store.RonPaul.com http://www.RonPaul2012.com http://www.house.gov/paul http://www.DailyPaul.com http://www.RonPaulForums.com http://www.RonPaulFlix.com [youtube=http://www.youtube.com/watch?v=cuAHzxaUH20&w=560&h=315]

Was Teymour Bakhtiar assassinated with Bahai money?

http://www.iranian.com/main/blog/faryarm/did-shahs-savak-offer-covert-aid-shia-cleric-establishment-against-iranian-bahai-commun

One of the most outstanding business figures in the last two decades of the Shah's regin was Hojbr Yazdani. There are sources who attest to Yazdani's faith as Baha'ism but then again there are sources who suggest he was being backed y powerful Baha'i figures no less than the Shah's personal phsician, General Dr Ayadi (http:// www.centralclubs.com/topic-t61696.html). As the question of state- sponsored terror was mentioned on this very blog, I thought it may be of interest to the readers to know that Teymour Bakhtiar's assisantion in Iraq was allegedly linked to the Baha'i backed Hojabr Yazdani (http://www.encyclopaediaislamica.com/madkhal2.php?sid=651). As the author of this blog is basing his allegations on the IRI-disclosed documents and sources we are safe to use similar IRI-approved sources to dig deeper in to this story. Here is an excerpt from the above source on the Yazdani-Bakhtiar case:

سرانجام ، به ابتکار ساواک ، در 21 مرداد 1349، بختیار ترور شد و پس از مدتی درگذشت . دربارهٔ قتل او روایات متناقضی هست (ثابتی). در این که قاتل او عامل ساواک بود شکی نیست . ظاهراً در شکارگاهی نزدیک مرز ایران ، نخست فرزندانش را از او جدا می کنند و سپس مأمور قتل ، که از نزدیکان او بوده ، کار را به انجام می رساند. نام ،علاءالدین لجمی ، منوچهر خسروداد، ایلگون میتاسوییان (اطلاعات ، 29 بهمن 1359 ،ص 1-2) و هژبر یزدانی به عنوان دست اندرکاران قتل بختیار مطرح شده است (آل احمد ص 91). همچنین به دلیل همزمانی ربوده شدن هواپیمای ایرانی از سوی مخالفان رژیم ایران و بردن آن به بغداد، چنین شایع شد که رבایندگان در واقع عوامل ساواک و مأمور ترور بختیار بودند (دعائی ، ص 3). صدام حسین نخست وزیر وقت عراق که از دوستان نزدیک بختیار و هنگام قتل وی در مسکو بود، از قتل بختیار بشدت ناراحت شد

شاه سالها بعد مسئولیت ترور بختیار را .(اطلاعات ، 29 بهمن 1359، ص 1-2) برعهدهٔ خود و ساواک نهاد (ویلیه ، ص 322).

Lack of official Baha'i support for the Rwanda Genocide victims of 1994

Baha'ism has declined in Rwanda while the number of Muslims has skyrocketed- after the genocide of 1994.

The Universal House of Justice and its UN office never issued any public statement denouncing the horrendous genocide of Rwanda 1994. To make matters worse, the UHJ and NSA of various countries NEVER contributed a penny towards the hungry African orphans of Rwanda. The UHJ does not even contribute enough to the budget of the Rwanda NSA for its correct functioning.

Compare that to the $100,000.00 full page add placed in the New York newspaper by the US NSA in 2001 following the attack on the Twin Towers. There were about 2800 victims in Sept.11, 2001 attack- now in Rwanda, there were 1000,000 Africans murdered. Why was there such a great outpouring of "love" by the Baha'i Administration for the victims of the US attack and NONE for the Murdered Blacks of Rwanda?

It is fair to state that the Baha'i Faith- offshoot of Shiite Islam- has its own agenda- none having to do with the love of mankind. In fact, Baha'ism does not even come close to emulate the qualities of true Muslims (from which it derives) or NOT even close to emulate the values of Christians-Buddhists-and even Pagans!!!

Amen, Henry

-- Here is the article in NY Times April 6, 2004:

LINK: http://www.nytimes.com/2004/04/07/international/africa/07RWAN.html?hp

Baha’is in Israel, Blessing or Threat

The Baha’i administration claims there is no resident Baha'i population in Israel. The 650-700 Baha'is who can be found here at any given time are all volunteers who have come from some 85 countries to do service for periods ranging from a few months to a few years. The Baha'is who live here as tourists or temporary residents do not engage in any form of missionary activity. **Some people erroneously believe that this is in accordance with the country's anti-missionary laws, but in fact it is a self-imposed Baha'i prohibition against seeking or accepting new believers into the Baha'i faith in the Holy Land that dates back to the time when the country was still under Ottoman rule. No one knows why. It is one of several inexplicable Baha'i regulations.**It is a well known fact that according to a letter of Universal House of Justice **1** the Baha'i s are not suppose to teach and convert the Jew population in Israel. Infact if a Jew outside Israel wants to accept Baha’i Faith and settle in Israel, then his declaration card is not to be accepted But The world Christian encyclopedia (WCE)**2** has something else to offer. In the year 1990, the number of Baha’is residing in Israel were 9500. The source of the information was Barrett, David B., World Christian Encyclopedia (2001), Data transcribed by Simeon Kohlman Rabbani In the year 2000, the Baha’i population in Israel was 13734 which constituted 0.22% of the total population of Israel, again the source of this information was David B., World Christian Encyclopedia (2001), Data transcribed by Simeon Kohlman Rabbani If the WCE information is true than it is clear that the Baha’i Administration at Haifa is misusing the Hospitality offered so generously by the State of Israel, This is indeed a deceit to the Host country which has so generously offered all its help and hospitality to the Baha’is and the Baha’i Administration. Their hypocrisy has been exposed by WCE; the other facts which are inexpiable are following facts: • For years the Haifan Baha’i leadership have been telling visiting pilgrims that they envisioned a day when the Baha’i establishment would become the government of Israel and that the Israeli population would convert en masse to Baha’i Faith. • One of a very senior Baha’i official Mr. Ali Akbar Forutan said that a day will come when the Universal House of Justice will rule over the Israel. • The present Persian counselors say in private that, we have to launch Intensive program of growth in Jerusalem and Tel Aviv. Most of the Persian counselors have two passports one Israeli and other Persian. • As far as I am concerned, the unchecked presence of Haifan Baha’is in Israel is as big and long-term existential threat to Israel itself. When you have an organization openly fantasizing about becoming the governing authority over all of Israel-Palestine and giving false information about the presence of Baha’is in Israel then it is certain that it is more a threat to the State of Israel then blessing… **(1)**For your information, the people in Israel have access to factual information about the Faith, its history and general principles. Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens. However, in keeping with a policy that has been strictly followed since the days of Bahá'u'lláh, Bahá'ís do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest. **(2)** World Christian Database (WCD) – Updated and maintained by the Center for the Study of Global Christianity, the World Christian Database is based on information provided by the World Christian Encyclopedia and World Christian Trends. Both of these books serve as standards for international religious statistics, and provide comprehensive estimates of religious affiliation around the world. **Until the late 1990s the UHJ was telling its visiting pilgrims that one day all the residents of Israel would become Bahais and that the UHJ would emerge as the government of Israel. This was stated point blank to a group of Bahai pilgrims in 1982 as well as 1986. Don't know whether they are saying these things anymore as brazenly as they once did, but if it is still the case, one could make the argument that the UHJ Haifan organization is ultimately a national security threat to the state of Israel itself.**

Haifan Bahai Cult FAQ

Start HERE (Sourcewatch):

1. Baha'i Faith http://www.sourcewatch.org/index.php?title=Baha%27i_Faith 2. Baha'i Internet Agency http://www.sourcewatch.org/index.php?title=Baha%E2%80%99i_Internet_Agency 3. Then see, SECTS OF BAHAIS: A Taxonomy of Baha'i Sects, http://www.sectsofbahais.com/ & 4. Documentary film by independent Israeli film maker Naama Pyritz:

BAHA'IS IN MY BACKYARD http://video.google.com/videoplay?docid=-2877478116441126906&hl=en-AU

5. LAWSUIT

Comment: Larger Haifan Baha'i organization sues smaller Orthodox Baha'i faith for trademark infringement on the name Baha'i and loses.

US NSA vs OBF (Orthodox Baha'i Faith) Regarding the court victory by the Orthodox Baha'is, and the suit brought by the Haifan Bahai organization against them:

http://trueseeker.typepad.com/true_seeker/court_case.html Judge's decision http://www.truebahai.info/court/139-opinion.pdf

Appellate hearing (Feb 2009)* http://www.ca7.uscourts.gov/tmp/LF1FFZY0.mp3

Comment: This is an interesting listen.

Chicago Tribune Article Monday, May 18, 2009 Baha'i rift: Baha'is upset with Orthodox Baha'i Faith Mainstream group doesn't want the name Baha'i by any other group

6. BAHAI Tactics & Techniques http://www.fglaysher.com/bahaicensorship/

"Slanderous Vilification" = The Baha'i Technique - Ad Hominem, Libel, Slander, Demonize, Scapegoat, Ostracize, Shun, Banish, Backbite, Defame, Vilify, Discredit, Smear, Revile, Suppress, Attack, Bully, Intimidate, Threaten, Malign, Blackball, Deceive, Coerce, Silence, Harass... etc., etc.... CAUTION NON-BAHAIS **1. As far as possible they hold back from responding 2. Then they claim no knowledge of the given issue by feigning ignorance 3. After the exposer has exposed they will try to divert to secondary and totally peripheral and irrelevant side-issues 4. The exposer is then painted as someone with an axe to grind, biased, deluded (while they, the bahaim, still have not responded to the main issue exposed) 5. Next they relate mental instability and insanity to the exposer, i.e. shoot the messenger 6. Then, the last tactic, is to wheel out several dubious personas on the scene who claim to be neutral non-bahai observers who then begin attacking the exposer as well as the issue exposed while supporting the bahais and their issues as so-called non-bahais**

Quote

http://www.fglaysher.com/bahaicensorship/technique.htm Professor Juan Cole, University of Michigan, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB [Covenant Breaker (heretic)] to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket. Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!" http://www.fglaysher.com/bahaicensorship/Cole10.htm

Professor Juan Cole, February 23, 1999: "There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all). Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith. The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent. With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by *Baha'is*, by prominent Baha'is. I have been backbitten by them. This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just *talk* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute.... http://www.fglaysher.com/bahaicensorship/Cole71.htm BAHAI TACTICS according to Henry Tad http://groups.google.com.au/group/talk.religion.bahai/browse_thread/thread/0c1210a627cdaae3

7: THEORY OF BAHA’I LYING & EQUIVOCATION

See Susan Stiles Maneck, http://bahai-library.com/bsr/bsr06/62_maneck_hikmat.htm WISDOM AND DISSIMULATION IN THE BAHA’I WRITINGS: The Use and meaning of Hikmat in the Baha’i Writings QUOTE

"In many cases hikmat calls for the apparent suspension of a Bahá'í principle in order to ensure the protection of the Faith."

Comment: In other words Baha'is may lie under any circumstance to ensure the protection of their organizational cohesiveness.

8: BAHA'I ADMINISTRATIVE STALINISM QUOTE

"We don't want to be like those people who want to see God with their own eyes, or hear His melody with their own ears, because we have been given the gift of being able to see through the eyes of the House of Justice and listen through the ears of the House of Justice." - Bahai Counselor Rebeque Murphy

To hear this section of her talk go to: http://media1.bahai.us/tab/Highlights/Sunday/30_Counselor_Murphy_Rema...

http://bahai-library.com/published.uhj/counsellors.html

THE INSTITUTION OF THE COUNSELLORS A Document Prepared by the Universal House of Justice January 29 2001

Quote

Protection of the Cause (pp. 15-16)

Although deepening the friends' understanding of the Covenant and increasing their love and loyalty to it are of paramount importance, the duties of the Auxiliary Board members for Protection do not end here. The Board members must remain ever vigilant, monitoring the actions of those who, driven by the promptings of ego, seek to sow the seeds of doubt in the minds of the friends and undermine the Faith. In general, whenever believers become aware of such problems, they should immediately contact whatever institution they feel moved to turn to, whether it be a Counsellor, an Auxiliary Board member, the National Spiritual Assembly or their own Local Assembly. It then becomes the duty of that institution to ensure that the report is fed into the correct channels and that all the other institutions affected are promptly informed. Not infrequently, the responsibility will fall on an Auxiliary Board member, in coordination with the Assembly concerned, to take some form of action in response to the situation. This involvement will include counselling the believer in question; warning him, if necessary, of the consequences of his actions; and bringing to the attention of the Counsellors the gravity of the situation, which may call for their intervention. Naturally, the Board member has to exert every effort to counteract the schemes and arrest the spread of the influence of those few who, despite attempts to guide them, eventually break the Covenant.

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness".

9: BAHA'I CONTROL ON THEIR ELECTORAL SYSTEM – EXPOSED (Structural features of Bahai Stalinism) http://groups.google.com.au/group/talk.religion.bahai/browse_thread/thread/636c4cedf90dea5b - 10: BAHAI NOTIONS of FREEDOM of CONSCIENCE according to EX-UHJ member DOUGLAS MARTIN -- Monday, September 23, 2001

http://www.fglaysher.com/bahaicensorship/DMartin.htm Quote

"We have inherited a dangerous delusion from Christianity that our individual conscience is supreme. This is not a Baha'i belief. In the end, in the context of both our role in the community and our role in the greater world, we must be prepared to sacrifice our personal convictions or opinions. The belief that individual conscience is supreme is equivalent to "taking partners with God" which is abhorrent to the Teachings of the Faith." http://www.bahai-library.org/talks/martin.watson.html

11: NOTE especially, S.G. Wilson, BAHAISM AND RELIGIOUS ASSASSINATION The Muslim World vol. 4, issue 4, 1914.

&

BAHAISM AND RELIGIOUS DECEPTION The Muslim World, Volume 5, Issue 2,1914-1915. at, http://wahidazal66.googlepages.com/babidocuments%28westernsources%29

12: BAHA'I SCAM-ARTISTRY & FRAUD IN THE UNITED ARAB EMIRATES: A Multi- Milliard Rial Scam By A Baha'i Company in Dubai http://groups.google.com.au/group/talk.religion.bahai/browse_thread/thread/0c8df7dca08d52ce#

13: FBI raids office of Baha'i at Univ. Florida http://groups.google.com.au/group/talk.religion.bahai/browse_thread/thread/97aed7a172da675/1b8eb9f1758c241b?lnk=gst&q=FBI+%2B+Bahai#1b8eb9f1758c241b

14: BAHAI BUSINESS PRACTICES IN THE USA http://groups.google.com.au/group/talk.religion.bahai/browse_thread/thread/de706298e9a9cd6f#

15: BAHAI SPY RING IN INDIA BUSTED http://bahaispyringnusted.blogspot.com/

Note 16: Baha'u'llah (the Baha'i founder) On the Critics of the Cause

In Ma'idih-i-Asmani, vol. 4, page 355 http://reference.bahai.org/fa/t/b/MAS4/mas4-355.html

Translation by Wahid Azal (Jan. 7, 2009)

QUOTE

Chapter 11 The Critics of the Cause of God (munkirin-i-amru'llah) The Ancient Beauty in the Tablet of Habib from Maragha, which begins with "H B hear the call of God from the direction of the throne by the protective signs/verses (bi-ayati muhayyimin)..etc." they [i.e. Husayn Ali Nuri] enunciate the command (mi-farmayand) [i.e. state], By God, the Truth, whomsoever criticizes it [i.e. Baha'ism], [which is] possessed of the manifest, the brilliant, the high and the perspicuous excellence, it behoveth him to ask his mother [yanbaghi lahu bi-an yas'al min ummihi] about his origins [or 'state', i.e.'hal', meaning he should inquire his mother about his legitimate conception – trans.], for he shall return to the nethermost hell [asfal al-jahim]"...

In Promulgation of Universal Peace p. 322 the following is quoted by 'Abbas Effendi from a prayer by his father, cf. THE BAHA'I FAITH AND ISLAM (ed.) Heshmat Moayyad (The Association for Baha'i Studies: Ottawa, 1990), p.23

Quote

O God! Whomsoever violates My Covenant, O God, humiliate him. Verily whosoever violates My Covenant, erase and efface him.

17: Note Dr Sa'eed Khan on the Baha'is he knew

From Mission Problems in New Persia, 1926, p. 83, 87 & 89 quoted by William McElwee Miller in The Baha'i Faith: It's History and Teachings, 1973, p. 289.

Quote

"...There is no conscience with them [i.e. the Baha'is], they keep to no principle, they tell you what is untrue, ignoring or denying undoubted historical facts, and this is the character of both the leader and the led...As to morality and honesty, the whole system has proved disappointing...I have been in contact with many Baha'is, and have had dealings with many and have tested many, and unfortunately I have met not a single one who could be called honest or faithful in the full sense of these words..." Dr Sa'eed Khan [was] a highly-respected physician...who had as a doctor treated the second widow of the Bab, and had for a lifetime known intimately both Babis [i.e. Bayanis] and Baha'is in Tehran and Hamadan. -

18: BAHAISM AND THE BRITISH Government

http://bahaisandbritannia.googlepages.com/home

1. (Top Secret) British Government Foreign Countries Report (no.56) 16th November 1921 2. APPRECIATION OF THE ATTACHED EASTERN REPORT NO. LXX (May 1918) Then see, HOSTAGE TO KHOMEINI by Robert Dreyfuss (New Benjamin Franklin House: New York, 1980) pp.117-118 (Pdf pages 73-74) http://www.wlym.com/pdf/iclc/hostage.pdf & http://www.archive.org/details/HostageToKhomeini ...Today the Bahai cult is hated in Iran, and is considered correctly to be an arm of the British Crown. During the destabilization of the Shah in 1978, it was widely reported that in several instances the Bahai cult secretly funded the Khomeini Shi'ite movement. In part, the money would have flowed through the cult's links to the same international 'human rights' organizations, such as Amnesty International, that originally sponsored the anti-Shah movement in Iran. These movements also derive from the "one world" currents associated with the Bahais since the early 1900s. (If any Iranians have been misled on the question of the Bahais by the supposed antipathy of Khomeini's clique to the Bahais, it should be noted that the Bahai cultists often deliberately encouraged anti-Bahai activities as camouflage)...

Also see pp. 115-116 (Pdf page 72) Note as well, http://books.google.com/books?hl=en&id=RvttAAAAMAAJ&dq=%22The+Handboo... Reference: PALESTINE

EDITED BY : HARRY CHARLES LUKE, B.Lr1r., M.A. ASSISTANT GOVERNOR OF JERUSALEM AND EDWARD KEITH-ROACH ASSISTANT CHIEF SECRETARY TO THE GOVERNMENT OF PALESTINE WITH AN INTRODUCTION BY The Right Hon. SIR HERBERT SAMUEL, P.C., G.B.E. HIGH COMMISSIONER FOR PALESTINE Issued under the Authority of the Government of Palestine MACMILLAN AND CO., LIMITED ST. MARTIN'S STREET, LONDON 1922

Quote

"...Sir 'Abbas Effendi 'Abdu'l Baha had travelled extensively in Europe and America to expound his doctrines, and on the 4th December, 1919, was created by King George V. a K.B.E. for valuable services rendered to the British Government in the early days of the Occupation....."

See, Wellesley Tudor Pole http://en.wikipedia.org/wiki/Wellesley_Tudor_Pole

&

http://gothicimage.co.uk/leymap.html-

19: Online Books to look at

William McElwee Miller THE BAHA'I FAITH: It's History and Teachings http://www.fglaysher.com/bahaicensorship/archives/Baha'i%20faith%20and%20Its%20Teachings%20by%20William%20McElwee%20Miller.htm
Mirza Ahmad Sohrab, BROKEN SILENCE http://www.fglaysher.com/bahaicensorship/archives/SohrabBrokenSilence.pdf

Vance Salisbury, AN EXAMINATION OF SUPPRESSION AND DISTORTION IN 20th-CENTURY BAHA'I LITERATURE http://bahai-library.org/unpubl.articles/suppression.html

20: Washington based US Baha'i Lobbyists

From Government's end: why Washington stopped working by Jonathan Rauch, 1999, pg 41-42.

Quote

"A sign of the times was the opening of the Baha'i religion'sWashington lobbying office in July 1987, complete with a staff of four and a budget of $400,000 - a telling moment, because the Baha'i faith requires its members to abstain from politics. When I peaked through the Baha'is window one day, the only remarkable feature of their Washington office was that it looked exactly like every other Washington office."

http://groups.google.com/group/talk.religion.bahai/browse_thread/thread/9abcd6d6386598e0/d436dd1fcf1bce02?lnk=raot&pli=1

21: THE TAHERI FILES http://taherifiles.blogspot.com/

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22: Naser Emtesali's SCRIBD controversial Baha'i documents page http://www.scribd.com/NaserEmtesali-

See as well, http://www.bayanic.com [CLICK tab BAHAISM]

All for Bahaism, Bahaism for Nothing!

The ultimate spirituality manifest in Bahaism is lies, deceit, quarrel and greed by the founders of this cult. The master of deceit and god-craft decides that everything that God revealed in the religion of Bayan to form the latest revelation and to last 1511 to 2001 years was not good enough even for a year or two. He desired to play God and revolted against the cause of God. Small fragments of what wasn't good enough for even a year or two became his holiest book. He gathered the most ignorant and cruel bunch of people around him and committed the unthinkable; he incited his men to commit murder and called them the 'friends of God". He attributed to the 'Source of Command' what befit himself. He gathered and paid liars to revise the history for him and make room for him in high places in the history. He wrote letters to the kings and hid them under the carpet to impress his followers. He pretended to be a servant of the Cause of Bayan in private and prepared for revolt in private. H expressed servitude in the most humble manner to the 'Source of Command' and waited for his time and when that arrived he opened his mouth against the 'Source of Command'. He wrote what he believed would please the naive and would bring them to him. He found no one trustworthy to take his place except his sons. The stronger one ate the rest and made sure only his off springs get to the table. His talk of unity, peace, one language, one this, one that was so generically branded slogans that could not go wrong! Today, Bahais are mostly ignorant of the fundamentals set its claims on. The only account of the history they believe in is that of the stakeholders themselves. Their contemporary and past history reflects their political game as means to the end. Everything goes for the sake of the Bahai establishment even if it takes siding with the Satan itself.

Steve

Bahai Leader Admits it is a Propaganda Cult

[youtube=http://www.youtube.com/watch?v=eJImEnZuV2E&w=560&h=315]

The Baha'i World Faith: Part 1 - Origin of this Muslim offshoot Syncretistic Religion

There's over 5 million Baha'is in 200 countries. Imagine a religion started in the 19th century that tries to combine many religions & then say it has the only correct one.

[youtube=http://www.youtube.com/watch?v=TvK-SXYPaVQ&w=500&h=315]

Larry Wessels, director of Christian Answers of Austin, Texas/ Christian Debater (YouTube channel: CANSWERSTV at http://www.youtube.com/user/CAnswersT...) & Steve Morrison, Ph.D, director of Research for Christian Answers (Steve is the creator of our 3 websites: http://www.BIBLEQUERY.ORG, http://www.HISTORYCART.COM & http://www.MUSLIMHOPE.COM) analyze the truth claims of the Baha'is. See our playlist, "Dealing with Islam, Muslims: Sunni, Shi'ite, Alawites, Sufis" with over 60 videos

Co-Founders: Mirza Ali Muhammad (Bab); Mirza Husayn Ali (Baha'u'llah). Founding Date: 1844. Official Publications: The American Baha'i, The Baha'i Newsreel, Brilliant Star (for children), One Country, World Order. Organizational Structure: Universal House of Justice (nine members) administrates the Baha'i Faith internationally. National Spiritual Assemblies (nine members) administrate national Baha'i concerns. Local Spiritual Assemblies (nine members) administrate Baha'i concerns on a local level. All governing bodies are elected democratically. Sacred Scriptures: Over 100 volumes written by the Bab, Baha'u'llah and Abdu'l Baha. Some of the most notable are: Selections From the Writings of the Bab, Tablets of Baha'u'llah, Kitab-i-Aqdas (Most Holy Book), Kitab-i-Iqan (Book of Certitude), Baha'i Prayers, Some Answered Questions. Unique Terms: Most Great Peace, Manifestation, He-Whom-God-Will-Manifest, Fireside discussion.

History The roots of the Baha'i faith lie in the Shi'ite sect of Islam which was led by 12 successive Imams, descendants of Muhammad's son-in-law, Ali. The 12th Imam, as a child, withdrew from society to escape assassination, the inevitable fate of his 12 predecessors. He would make contact with the faithful through "Gates," individuals through whom he would give his teachings.

In 1844, Mirza Ali Muhammad (1819-1850) declared himself to be the "Gate," the "Bab" (pronounced Bob). He claimed he was not just a "Gate," but rather the "Gate" of God, a major Manifestation of God equal to the prophet Muhammad. For six years he gathered the faithful around him, proclaimed a new revelation and the eventual appearance of the final Manifestation for this cycle of human history. After numerous armed conflicts with Muslim authorities, the Bab was martyred in 1850 and his followers scattered.

Before his death the Bab designated Mirza Yahya, a son of nobility, as a caretaker to follow him. Another devoted follower of the Bab, Yahya's half brother Mirza Husayn Ali, proclaimed himself to be "He-Whom-God-Will-Manifest," the major Manifestation of God prophesied by the Bab. He also changed his name to Baha'u'llah, "Glory of God," and proclaimed that the Bab was his forerunner. Mirza Yahya strenuously opposed this and both sides appear to have been involved in assassination plots.

The original followers of the Bab who gave their allegiance to Baha'u'llah became known as Baha'is. Baha'u'llah, a dynamic personality with great force of will, wrote over 100 volumes of Baha'i scripture, entertained dignitaries and maintained a large correspondence while under virtual house arrest for decades.

A troubled period of transition followed Baha'u'llah's death in 1892. He had designated his eldest son, Abdu'l' Baha ("Slave of Baha"), as his successor. Abdu'l' Baha's brother, Mirza Muhammad Ali, challenged the extent of his authority. Abdu'l' Baha retaliated by "excommunicating" practically all his closest relatives and depriving them of their income from Baha'u'llah's estate.

The Baha'i Faith became worldwide under Abdu'l' Baha's leadership, and his mission trips to the West. However, upon his death in 1921, the transition of power was once again very troubled. Shoghi Effendi, Abdu'l' Baha's grandson, was designated the successor, the First Guardian of the Faith. With this position ".his decisions were absolute and final and his words authoritative" (The Baha'i Faith: Its History and Teaching, p.251). This brought him into conflict with other family members and he soon excommunicated every living relative, including his own parents. However, under Shoghi Effendi's administrative skills the Baha'i Faith continued to grow until his death in 1957. He left no designated successor and the Faith is now under the administration of the Universal House of Justice, a group of nine people who are elected democratically and oversee the Cause internationally.

Baha'i historians and authorities have suppressed & the earliest source materials and rewritten the early years of the Faith. One of the earliest and most important historical documents of the time, the Nuqtatu'l-Kaf, was written by the Babi, Mirza Jani. It clearly states that the Bab declared Mirza Yahya as his successor.

Some Quotes about Islam from Babi and Baha’i Writings

Ali Muhammad Bab wrote:

“Since at the time when the Holy Qur’an was revealed the people of those days prided themselves over their mastery of the language, Allah sent down this book in such a beautiful, vigorous and perfect style of language that nothing better can be imagined. And in this book the truth of the claims of the Holy Prophet Muhammad has been established on the most evident, manifest and irrefutable basis” (Al-Bayan Ms.)

Abdul Baha’ writes: *“Among the miracles of the Holy Qur’an one is that it stands on a sure foundation of reason and wisdom in everything it teaches. On the basis of complete certainty it has propounded a sharia which for the people of this age forms the very essence of spiritual life. In addition to formulating a sharia the Qur’an also explains some weighty points of History and Mathematics which run counter to the theories accepted in those days, and it has been proved that the Qur’anic view is the correct one”* **.1**

Baha’ullah himself says:

“The faulty intelligence and grasp of human beings cannot fully comprehend the vast body of truths embodied in the Holy Qur’an, just as a spider cannot hunt down and catch a bird” **.2**

‘Abdul Fadal, a well-known Baha’i missionary, says:

*“These verses of the Holy Qur’an clearly indicate that the principles of sharia, its details, the arguments which support it, its origin and achievement, in short everything has been fully and conclusively dealt with in it, no aspect of any worthwhile question having been left incomplete or inconclusive”***3**

Baha’ullah wrote during his life at ‘Akka: “The sharia of Muhammad is complete and perfect in every way. The fault lies with the Muslims that they do not live up to it. If the Muslims were to act upon it, there would be peace in the whole world”**4**

1. **Khatabat Abdul Baha, Volume 1, page 5**
2. **Haft Wadi, page 43**
3. **Al-Durarul Bahiyah, page 134**
4. **Babul Hayat, page 68**

Read more: http://www.themuslimtimes.org/2013/01/religion/some-quotes-from-babi-and-bahai-writings#ixzz2YwnnDuFb

The Journey of three Baha'is who accepted Islam - Persian

This discussion was telecasted on one of the most viewed Iranian television channel "CHANNEL 3 (IRIB)" on the eve of Eid-ol-Fetr. [youtube=http://www.youtube.com/watch?v=nqCNw6xaqrI&w=420&h=315] All the three guests are ex-Baha'is. One with the beard was a Born Baha'i with both the parents Baha'is. The other two are Brother -- Sister with their Father Baha'i and mother Muslim. They were all active Baha'is until they accepted Islam. They are talking about their journey towards Islam. The topics being discussed are : Shunning, Social Boycott by Baha'is (TARD), Ruhi Classes, The hypocritical behavior of Baha'is, The interference of the Baha'i institutions in the personal lives of members, the Israel and the Baha'i faith, The role of women in the UHJ, Their struggle after the Baha'is shunned them, Human Rights, The freedom of thought in Islam and Baha'ism, The answerability to the Baha'i Institutions, The difference between Islamic writings and Baha'i writings, the Manifestation of Bahaism and the Allah of Islam, their life after accepting Islam, etc.

A short comparision between Wahabi Muslims and Baha'is

The claim of Wahhabis that because they are "True Muslims" then the rest of majority Muslims are not "True Muslims" and this gives low life stupid uneducated Wahhabis to kill educated, knowledgeable, respectable personalities both from Sunni Muslims and Shia Muslims. If this is not a product of Colonialism then it is a gift from "heaven!!!??" to them. You do not need a document to see this is a colonialist ideology.

The same way you see that Bahai is here to convince people that Mehdi had arrived and current dominance of superpowers is the Justice people on earth are experiencing. Do you really need a document to see this is a stupid justification of current injustice in the world and is a product of colonialism.

Bahai is not a religion, because religion should have a divine source, unless your god is British empire I do not see how Bahai should be considered as religion. I for one feel sorry for a person who's god is so miserable as Britain.

Katty

Juan Cole on Baha'i Takfir

"Refuse to set up once again a sect similar to that of the Shi'ihs." --Baha'u'llah

(Cited in 2002 by "Giangiacomo" <janji@aruba.it>)

From: "Juan R. Cole" <jrcole@u...> Date: Wed Apr 9, 2003 1:47 pm Subject: a Baha'i Vatican II is needed

yeah, yeah, yeah. Ultramontane Catholic priests used to make the same arguments, before Vatican II, that Jesus Christ does not permit any change to what he set forth in his writings.

I am not arguing for a change in Baha'i doctrine or law in the sense of Baha'u'llah's vision of those things. I am arguing for a change in contemporary Baha'i procedures and fundamentalist mindset, which have nothing to do with Baha'u'llah. The reactionaries in any religion always substitute their hidebound misinterpretation of the religion for the real thing, and then claim it is the real thing, and then claim that no one can change it because it is the real thing. The whole bit is a shell game for suckers.

As for the argument that only the Universal House of Justice can change current procedure, and only by cozying up to them and convincing them nicely could you hope to influence them, the same thing could have been said of the popes. It is a silly argument, because the popes had a dictatorial attitude and most of them couldn't be influenced by niceness or criticism. They ruthlessly silenced or excommunicated anyone who spoke for a Catholic modernism. What the example of those brave Catholic thinkers shows is that even a highly authoritarian institution can be changed, and it can be changed by *criticism* and by *new thinking*. **The tyrants on the current UHJ won't be there forever, and their ability to clone themselves forever is never secure. And, if a majority of Baha'is begins to know that they are by their actions contradicting explicit Baha'i law, they will eventually be shamed into backing off their indecency.**

For example: `Abdul-Baha was implored by the hardline Baha'is of his day (what Shoghi Effendi later called the dangerous "extreme orthodox") to declare Mirza Muhammad `Ali and his group infidels, i.e. "not Baha'is."

`Abdul-Baha replied that he could not do this because in the Baha'i faith, unlike in Islam, there was to be no expulsion of believers for immorality or wrong beliefs. If someone says he or she is a Baha'i, the Baha'is are stuck with them. The most you could do to someone disapproved by Baha'i authorities is to not hang out with them. But you can't say "so and so isn't really a Baha'i because he believes X." This is the Baha'i Supreme Exemplar speaking, the appointed Interpreter of the Baha'i scriptures. `Abdul-Bahaexplicitly said that *He Himself* could not declare the Mirza Muhammad `Ali people "not Baha'is" because it would be contrary to Baha'i principle (see the Kitab-i Aqdas).

The present so-called Universal House of Justice, in contrast, declared our dear Alison "not a Baha'i." They issued a **fatwa of takfir** against her, **[BOLD ADDED]** declaring her an infidel, i.e., a non-believer. They broke Baha'i law in so doing. When they were challenged on this by Ron House, they wrote back that individual Baha'is couldn't declare people non-Baha'is, but that the UHJ had that prerogative. They have a prerogative that *`Abdul-Baha* did not? They think they are better than He is? That they have powers *He* did not have? That they can contradict his explicit instructions in an adhoc and arbitrary manner, *at will*? And then it is pretended that they are upholding the *real* Baha'i faith, which no one can change! If you believe that, well, P.T. Barnum said a sucker was born every minute.

This is what Vatican II says:

"The Vatican Council declares that the human person has a right to religious freedom. Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and every human power so that, within due limits, nobody is forced to act against his conscience in religious matters, nor impeded from acting in accordance with it, in private or in public, alone or in association with others. The Council further declares that the right to religious freedom is based on the very dignity of the human person as known through the revealed word of God and by reason itself."

This is what one commentator wrote about the situation before Vatican II:

"Both Gregory XVI in Mirari Vos (1832)2 and Pius IX in Quanta Cura (1864)3 condemned the demand for “liberty of conscience” as “insanity” (deliramentum). The latter pontiff also condemned, in the Syllabus accompanying Quanta Cura, the proposition that, “In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship.” His successor Leo XIII insisted that “lying opinions . . . should be diligently repressed by public authority, lest they insidiously work the ruin of the State.” "

This is the sort of situation the Baha'is are in now, the situation of Pius IX and Leo XIII. "Lying opinions" according to the Haifa authorities should not be tolerated. **Hushmand Fatheazam, a UHJ member, told me that in future when Baha'is control the government, they would just jail [BOLD ADDED] dissidents**. What is the difference between that point of view and the ideas of the 19th century popes, or indeed, of present-day Iranian Ayatollah Ali Khamenei, the Supreme Jurisprudent?

In contrast, the Baha'i scriptures stand for freedom of conscience and freedom of expression, *even within the Baha'i Faith*. This freedom has been quashed by the Saddam Husseins in Haifa, and the reign of tyranny everywhere is now coming to an end.

cheers Juan http://www.fglaysher.com/bahaicensorship/Cole2003.htm

A Unitarian Universalist Visits the Bahai Temple

By Eric Stetson

I was an enrolled member of the Baha'i Faith from 1998 to 2002. Although I was very serious about my faith and took two trips halfway across America for evangelistic purposes ("travel teaching" in Baha'i lingo), I never visited the North American Bahai House of Worship in Wilmette, Illinois — or any of the several other Bahai temples around the world — until now, eight years after I left the Baha'i Faith. I was inspired to visit the temple because of my renewed interest in Bahaism and the fact that it was on my way to Minneapolis, Minnesota, where I was traveling to attend the 49th annual Unitarian Universalist General Assembly.

Last week, a friend of mine who lives near Milwaukee, Wisconsin and who had been to the Bahai temple before, drove down to meet me there. She has been a Bahai for more than 40 years, but resigned her official membership in the Baha'i Faith a few years ago and now attends Unitarian Universalist and Sufi meetings, while continuing to believe in the prophethood of Bahaullah. Both of us thought it would be best not to mention to anyone at the temple that we are former members of the Baha'i organization, since this tends to produce a reaction of coldness and suspicion among enrolled Baha'is. Therefore, my friend described herself to people there as simply "a Bahai" and I described myself as "a Unitarian Universalist," mentioning that I share many beliefs in common with Bahais but saying nothing about the Unitarian Bahai Association or my encouragement of Bahais to join UU churches.

I found the temple to be impressively beautiful, more on the outside than within, but even the inside was a sight to behold. The gardens were lovely — filled with fragrant roses, lavender, and various other flowers and plants, plus bubbling fountains. Some of the gardens are under construction and this detracted a little bit from the atmosphere, but it's good to see that the Baha'i Faith is continually improving the property.

There was an underground visitor center beneath the temple with promotional displays and videos aimed at the general public, and a bookstore selling Bahai books, publications, paraphernalia and souvenirs. Brochures were available in a multitude of different languages. My friend, a fluent Spanish speaker, expressed concern that there was a very limited selection of Spanish language materials in the bookstore. I found the videos we watched, which described the Bahai faith and the history of the temple, to be kind of hokey and seemingly low-budget productions. Other than that, the visitor center was okay.

Proceeding to the temple itself, the first thing I noticed was how empty it was. Only a handful of people were sitting inside it, despite that a daily scheduled worship service was about to begin. In the huge Chicago metropolitan area, could there really be this few Bahais and curious visitors wanting to take in a Bahai worship service? My friend and I sat in silence waiting for the service to start, listening to the peaceful and heavenly singing of birds who were trapped inside the vast interior space of the sanctuary and apparently lived in there. For me, a bird lover, the birdsong was the high point of the worship service — I would soon find out why so few people come to these events.

Two employees of the Baha'i Faith began to take turns walking up to a lectern where they recited verses from the Baha'i holy writings. They did so in restrained, unemotional voices. This went on for about 20 minutes, with no musical accompaniment, no choir, no recitations from the scriptures of other religions, and no original speech. When the service suddenly ended, my reaction was *"That's it?"* It seemed that in such a spectacular building that has taken a monumental investment of time, energy, and money to build and maintain, not enough thought and attention are being paid to using this space for high-quality worship meetings that can energize and inspire souls.

The overall vibe of the Bahai temple felt like a tomb or a historical place, not a living home of the Holy Spirit. I got a sense of how secular Europeans must feel when they visit the great old churches of their continent — empty, silent places that are heavy with lingering karmic energy from the past but not much Spirit moving there today. I was left with a strong impression of "wasted potential" — that the Bahais could be doing so much more with this beautiful and impressive facility, such as regularly holding interfaith worship services in partnership with Unitarian Universalists, liberal Christians, Sufis, and other open-minded religious groups throughout the greater Chicago area, rather than letting their temple go largely unused as some kind of relic or visual advertisement of their religion.

After attending the 20-minute bare-bones worship service, spending some time enjoying the gardens and then returning to sit in the temple for private prayer and meditation, my friend and I encountered an older Persian lady on the temple steps who turned out to be a volunteer greeting visitors. We struck up a conversation with her, and I mentioned that I am a Unitarian Universalist and agree with many aspects of the Bahai faith. Her response to this was to tell me that Bahaullah is God's messenger for our time, that he is descended from kings, and that the difference between the Baha'i Faith and the Unitarian Universalist church is that one of these traditions (her preferred spiritual affiliation) is "from God" while the other (mine) is "manmade."

North American Bahai temple, Wilmette, Illinois **The Bahai temple rises above the harbor of Wilmette, Illinois, on Lake Michigan**

Despite her condescending remark, this woman genuinely seemed like she wanted to be nice and helpful — she even spent 15 minutes guiding my friend and me to a park where we could see a spectacular view of the temple from a harbor on Lake Michigan. I don't think she realized that the triumphalist tone she used in presenting her faith and characterizing the religion of a visitor would be a major turnoff to the average open-minded spiritual person. Most Unitarian Universalists who had never heard of Bahaism, for example, would likely have come away from a similar encounter as I had with this Baha'i volunteer by forming the impression that Bahais think their religion is the only divinely inspired modern spiritual tradition and that other new religious movements such as UUism are fundamentally inferior. Certainly if Haifan Baha'is wish to grow their faith and win friends outside their own religious community, they need to show greater respect for other people's spiritual paths — especially those such as UUs who share a generally compatible pluralistic view of religion.

My friend and I met a Baha'i couple visiting the temple from out of state, and we ended up having dinner with them. They were nice people and we all enjoyed the time together. However, I did find some things they said a bit disturbing. For example, when discussing our respective religious commitments, I mentioned that one of the reasons I prefer the Unitarian Universalist church to the Baha'i Faith despite my agreement with many Bahai principles is that the Baha'i organization forbids its members from participating in political activism, whereas the UU church emphasizes individual freedom of conscience and action in all arenas of society. They denied or downplayed the restrictions on involvement in politics by individual Baha'is; and this indicated either that they are misinformed or trying to make their religious organization seem more palatable to outsiders — something I myself remember doing when I was an enrolled Baha'i talking to potential converts.

More disturbing was how the Baha'i couple described their Baha'i community encouraging its children to associate with children of other religions for the purpose of "teaching the faith." I politely replied that I think such relationships of Bahai children should be primarily focused on *learning* about other faiths, since Bahais are supposed to believe in the validity and importance of various religions rather than just their own. What I was thinking but didn't say was: ***Baha'i children are being encouraged to develop relationships with other children for proselytizing? Has the culture of the Baha'i Faith really become this cultish?***

We had some frank talk about my concern that all religions and religious groups inevitably get corrupted, the Baha'i Faith being no exception, and that Bahais therefore need to be ever watchful to ensure that their faith moves in the right direction and doesn't get bogged down in outdated policies such as censoring scholars and authors with different viewpoints. The Baha'i man replied that the Universal House of Justice ensures that the Baha'i Faith cannot become corrupted because it is divinely inspired, and that "the Covenant-breakers" have tried to corrupt the faith but have been unsuccessful. I replied that the leadership organ of every religion believes it is divinely inspired — the Baha'i Faith is not unique in this regard — but this doesn't prevent major internal problems and the need for periodic reform. **I made a point of emphasizing how wonderful it is to have total freedom in the Unitarian Universalist church, to believe, worship, speak and act according to one's own conscience, and that I wished the Baha'i Faith would become more that way.** There was some tension in the air but we maintained a cordial, enjoyable, and very interesting discussion.

The day ended pleasantly, and I felt that I learned a lot about the current state of affairs and attitudes in the mainstream Haifan Baha'i Faith community. Much of what I learned confirmed things I already suspected, but some of it was new. Overall, I would have to say that after my experience visiting the North American Bahai temple I feel more certain that Bahaism has taken a seriously wrong turn in its development but that there was once a lot of inspiration and passion in this spiritual tradition worth celebrating. A great deal of grassroots effort went into planning and constructing this great edifice in Wilmette, Illinois; but that was in another time, almost a century ago, when Bahaism was on the cutting edge and attracting Americans of high capacity, creativity and free thought — unlike today, when it seems to be on the decline and has made itself unattractive to religious liberals. This conclusion does leave a person with sadness, but I think it may also inspire us to positive action to reclaim the good that has been lost and eventually bring the stagnant stream of Bahaism back into the great ever-flowing river of modern progressive spirituality.

I continued on my journey up to Minneapolis where I attended the Unitarian Universalist Association conference. The opening worship service was passionate and relevant, with folk music, choir music, and an all-embracing, peace-creating message that *"Everything is Holy Now."* I powerfully felt the Holy Spirit moving in the stadium-sized room with several thousand people on their feet singing *"Earth come rising; Life come rising; God come rising up inside of me!"* I listened to people and met people doing all kinds of amazing, tangible work to build what Bahais or Christians would call "the Kingdom of God on earth" — a world of universal love, justice, peace, freedom, higher consciousness and conscience – without resorting to tribalistic arguments about which religious creed or organization is God's chosen one.

If, as the Persian lady at the Bahai temple exclaimed, the Baha'i Faith is from God and the Unitarian Universalist church is manmade, then God seems rather human and humans quite divine.

Addendum: It has been pointed out to me that there is choir singing in the temple three Sundays per month. That's good! If I go back for another visit, I'll be sure to go on one of those Sundays. However, the weekday worship services are very bland, and I would suggest to the temple staff that they spice it up a bit or risk giving a poor impression to visitors. There's nothing wrong with a little creativity in planning a worship service — even a short one of 15 to 30 minutes. Including some singing, somebody playing a musical instrument, or some other type of variety besides just recitations from Bahai scripture from beginning to end, would give a better impression and probably be more inspiring. And if they insist on limiting it just to scriptural recitation, how about some call and response or other techniques to get the congregation more involved in the readings rather than totally passive?

The Baha'i Seeds of Hatred and Division: the Words of its founders

These are the fertile seeds of hatred planted by your own founder:

In Ma'idih-i-Asmani, vol. 4, page 355 http://reference.bahai.org/fa/t/b/MAS4/mas4-3...

Translation by Wahid Azal (Jan. 7, 2009)

QUOTE

Chapter 11

The Critics of the Cause of God (munkirin-i-amru'llah)

The Ancient Beauty in the Tablet of Habib from Maragha, which begins with "H B hear the call of God from the direction of the throne by the protective signs/verses (bi-ayati muhayyimin)..etc." they [i.e. Husayn 'Ali Nuri] enunciate the command (mi-farmayand)[i.e. state],

By God, the Truth, whomsoever criticizes it [i.e. Baha'ism],[which is] possessed of the manifest, the brilliant, the high and the perspicuous excellence, it behoveth him to ask his mother [yanbaghi lahu bi-an yas'al min ummihi] about his origins [or 'state', i.e.'hal', meaning he should inquire his mother about his legitimate conception – trans.], for he shall return to the nethermost hell [asfal al-jahim]"...

In Promulgation of Universal Peace p. 322 the following is quoted by 'Abbas Effendi from a prayer by his father, cf. THE BAHA'I FAITH AND ISLAM (ed.) Heshmat Moayyad (The Association for Baha'i Studies: Ottawa, 1990), p.23

Quote

O God! Whomsoever violates My Covenant, O God, humiliate him. Verily whosoever violates My Covenant, erase and efface him.

Quote

"Protect yourselves with utmost vigilance, lest you be entrapped in the snare of deception and fraud." This is the advice of the Pen of Destiny."Therefore, to avoid these people will be the nearest path by which to attain the divine good pleasure; because their breath is infectious, like unto poison.""Endeavor to your utmost to protect yourselves, because Satan appears in different robes and appeals to everyone according to each person's own way, until he becomes like unto him -- then he will leave him alone."

"...If you detect in any man the least perceptible breath of violation, shun him and keep away from him." Then He says: "Verily, they are manifestations of Satan." **(Bahá'í World Faith, p. 431)**

"Bahá'u'lláh, in all the Tablets and Epistles, forbade the true and firm friends from associating and meeting the violators of the Covenant of His Holiness, the Báb, saying that no one should go near them because their breath is like the poison of the snake that kills instantly." **(Bahá'í World Faith, p. 430)**

"And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past." **(Bahá'í World Faith, p. 448)**

"My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God, cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!" **(Will and Testament of Abdu'l-Bahá, p. 12)**

Baha'u'llah Ali Nuri own writing is very disorganized !!

Baha'u'llah wrote in an very unconventional disorganized way- making it very difficult to read and translate.

The Arabic-Persian writings of Baha'u'llah (his own hand writing) use certain items that are time consuming to decipher- specially when there is a "flight of thoughts" and that there are grammatical-syntaxic changes.

I am aware of a Persian lady who is in her 70's now, and who had worked in Haifa- UHJ- to classify and translate important points of Baha'u'llah Tablets. In the latter part of her career- by the late 1990's, she developed severe paranoia and has now full blown schizophrenia.

It is extremely unexpected and baffling to see the appearance of schizophrenia in this ELDERLY Iranian Baha'i lady. She had spent most of her life working at UHJ on the Tablets of Baha'u'llah. During moments of lucidity, she had commented how difficult it was to read Baha'u'llah writings. It is written in a strange style- very disorganized. The writings of Baha'u'llah (when written by himself) can be compared to the "flight of ideas" seen in schizophrenic patients.

This elderly lady was then transferred to the Home for The Aged (Baha'i Nursing Home) in Chicago, Illinois to continue her treatments for schizophrenia (at the request of UHJ in Israel).

Unfortunately, the US NSA closed down the Home for the Aged a few years ago. This lady's family (very prominent Iranian Baha'is) have refused to care for her in light of her advanced paranoia-schizophrenia.

The US NSA under order of UHJ has now placed this Iranian Baha'i lady in another nursing home, and pay full price for her stay and for her medical care.

This Iranian Baha'i lady developped schizophrenia extremely late in life- extremely rare except in people who have other concomittant diseases.

It is suspected that her line of work- namely reading the original Baha'u'llah's writings caused her so much stress- and led to the development of mental disorder. Here is information from the British Journal of Psychiatry:

"Lower level of Family Stress Reduces Risk of Schizophrenia. Risk of getting schizophrenia (for children genetically predisposed schizophrenia) can be up to 800% higher in high stress "dysfunctional families" vs. low stress households. Research suggests that that high levels of stress (of any type) significantly increases the incidence of schizophrenia and related brain disorders. In the February, 2004 issue of the British Journal of Psychiatry a study looked at adopted children from families that have a history of schizophrenia and stated that:

"The information suggests the protective effect of being reared in a healthy adoptive family, with the risk for these high-genetic-risk adoptees developing schizophrenia in healthy families at 1.49% compared with 13% for those reared in "dysfunctional" families. This lends significant support to the stress and hereditary predisposition model of the cause of schizophrenia, in which environmental stressors have a particularly harmful impact only on individuals with a genetic vulnerability." Source: British Journal of Psychiatry

Link: http://www.schizophrenia.com/prevent2.htm#enriched

When I inquired about Dr. Maneck's use of Omega-3, I thought about the possibility of more severe psychiatric disorders- as those who have been able to read entire original Tablets of Baha'u'llah have occasionally developped a case of severe schizophrenia.

I hope that this clarifies the issue of language expertise in relation to translations of original Baha'u'llah Tablets.

Henry

A Brief History of Douglas Martin, Member, Universal House of Justice

by Juan Cole, one of his victims 31 January 2000

Doug Martin told John Walbridge and several other Baha'is in the early 1980s that he viewed me as a covenant breaker. I was at the time a Baha'i in good standing, a former pioneer in Lebanon and Jordan, a travel teacher, studying at UCLA with the son of a Hand of the Cause. It is absolutely outrageous that he was making such charges then, but this is the way he has behaved all along. I presume that he confuses thinking creatively or academically with breaking the Baha'i covenant, an attitude that I think qualifies him as a fundamentalist, or perhaps even a cultist.

This was at a time when he was powerful in the Association for Baha'i Studies and had read some of the materials I submitted to it, as well as corresponding with me about a particular issue. He gave a talk in Canada about the faith in which he advocated Israeli control of Jerusalem. Unbeknownst to him, this talk was taped by the conference organizers, who assumed it was his conference paper submission, and they typed it up and printed it in a book published in India. I discovered the book and wrote him a protest that he was involving the faith in politics in a big way. (The status of Jerusalem is still undetermined in international law). He explained that he had not intended for his remarks to be published. I now realize that he must have been petrified that I might use this incident to discredit him, since of course behind the scenes that is the way he himself has behaved throughout his entire Baha'i career. In fact, I let it go. He nursed a grudge against me thereafter. This Jerusalem talk was typical of the kind of fundamentalist "Zionism" he espouses, along with a lot of other wacky ideas like the world changing dramatically in the year 2000. (How will he backpedal about *that*?) There isn't much difference between his discourse and that of someone like Jerry Falwell. Note that like the right wing "Christian Zionists," Martin actually does not mean the Jewish people particularly well, since he just wants to convert them to his religion. His "Zionism" is a use of them for his own, fundamentalist and apocalyptic purposes.

In fact, putting the Canadian clique of Martin, Hatcher and Danesh in charge of the Association for Baha'i Studies in the late 70s and through the 80s was clearly a strategic move on the part of some conservative House members of the time. That clique had no academic credentials in the humanities or social sciences and they so mismanaged the organization that they alienated from it most of the real academics and intellectuals. They provoked the resignation of the California regional committee of the ABS in the mid-80s, and when John Walbridge protested their policies Martin had him fired from the ABS board. When [Gerald] travelled around Europe and made up a directory of Baha'i scholars in Europe, he showed it to Martin, who harshly criticized him for taking the initiative and so hurt his feelings that he left the faith for ten years.

Martin also wrote fierce editorials in the Canadian Baha'i newsletter in the mid-1980s viciously attacking Kalimat Press's Circle series of intellectual explorations of peace, gender equality, etc., for daring suggest that these were "Baha'i" views. As big Honcho in ABS he often rejected paper submissions for being insufficiently fundamentalist, and this happened to a number of bona fide Baha'i academics. He saw ABS as a way of *controlling* rather than nurturing "Baha'i Scholarship."

In the late 1980s he had Abbas Amanat out to speak at an ABS convention in Canada. He was very pleasant to Abbas's face. But when Abbas left he conducted a kvetching session with the rightwing Baha'i fundamentalists in the audience who had been enraged by Abbas's academic talk. There is a Hindi-Urdu proverb that someone has a dagger hidden under their arm but keeps chanting the name of Ram in public. (Baghal men~ churi, mun~ men~ Ram Ram.)

Read the complete article here :

http://www-personal.umich.edu/~jrcole/talisman/dmartin.htm

High Baha'i Divorce Rate

An internal Baha'i household survey done in 1987 found that the divorce rate in the U.S. Baha'i community was higher than that in American society as a whole. The report was never released to the public.

My own suspicion is that the high divorce rate has several causes. First of all, Baha'is are encouraged to utopian ways of thinking. Two young people with little in common save that they are recent converts to the faith will be encouraged to marry. I have seen this sort of thing over and over again with my own eyes. This utopianism is widespread in the faith and is the same reason for which so many other Baha'i enterprises end up doing damage to people. **That both are "Baha'is" is not a basis for a marriage.** One may be a liberal and the other a fundamentalist; current norms against such labeling make it difficult for people to identify one another on that basis, but you'd better believe the difference would show up in a marriage!

Young married Baha'is are also encouraged to pioneer, whether abroad to places like Haiti and Nicaragua, or homefront. Being uprooted from their social networks and families and isolated in a strange environment is not good for them as young marrieds.

In smaller communities the Baha'i committee work is a killer, and may isolate the two spouses, who spend less time together just coccooning and watching t.v.

And it is my estimate that from a third to a half of U.S. Baha'is are what the sociologists would call marginal people--persons with poor social skills who are emotionally needy and who join the faith because they are love-bombed and find a high proportion of other marginals in it. A high rate of marginality is fostered by the cultists who have infiltrated the administration, since only such individuals would put up with being ordered around summarily or would eat up conspiracy theories about bands of dissidents seeking to undermine the administration. Marginals would have higher than normal divorce rates, obviously.

Finally, the Baha'i faith encourages a great deal of ego inflation in the individual. Each Baha'i thinks he or she is saving the world and is a linchpin in the plan of God. This inspires in them great (and often quite misplaced) confidence in their own judgment--I've seen them pronounce authoritatively on astronomy, biology, Qajar history, and many other subjects on which they are woefully ignorant. Such ego inflation and over-confidence in personal judgment would not be good for a marriage.

Juan Cole

The current fraudulent application of the Law of Huququ'llah

If Hands of the Cause were not independently authorized to interpret and apply the Laws in the Most Holy Book, the Kitab-i-Aqdas before the first Guardian of the Bahá'í Faith passed in 1957, why would anyone believe that something changed so that they could become legitimately authorized to do so after his death?Nothing changed. Both before and after the first Guardian's death, no woman or man on Earth, apart from a living Guardian of the Bahá'í Faith has had legitimate authority either to interpret or, independent of a living Guardian, to apply Laws specifically recorded in Bahá'í Holy Writ and Holy Text.**It was a violation of Bahá'í Law that a Hand of the Cause independently called for a Huququ'llah Conference in 1987, and another violation that a group of men called for application of that Law beginning at Ridvan of 1992. That group of men was devoid of legitimate authority to make that call.** The third Guardian of the Bahá'í Faith has stated that it is not yet time for the application of the Law of Huququ'llah because women and men are already under heavy burden of taxes by National governments. He has stated that the Huququ'llah is for a future time. **Why is the bogus UHJ on Mt. Carmel interpreting Laws specifically mentioned in Bahá'í Holy Writings? The sacred will and Testament of 'Abdu'l-Bahá and also the Spiritual Testament of Shoghi Effendi, The Dispensation of Bahá'u'lláh, clearly delineate interpretation of Bahá'í Holy Writ to be exclusively the right of the Guardian of the Bahá'í Faith.** There are no exceptions, ever. And it is a living Guardian who must decide whether or not a matter is within his exclusive purview to interpret, not other Bahá'ís, either as a group or as individuals. The authority by which the sans-Guardian UHJ on Mt. Carmel commenced application of the Law of Huququ'llah in 1992 was a usurped authority. That application is therefore fraudulent. The website of the living Guardian of the Bahá'í Faith: http://www.Bahai-Guardian.com

Falsehood and Revisions in Baha'ism !!

There are many letters from UHJ dealing with the BAHA'I false prophecies- I GUESS UNIVERSAL HOUSE OF JUSTICE TRIES TO COVER UP FOR ITS BOO BOOS AND MISTAKES- FALSE PROPHECIES- ERRORS OF BIBLICAL INTERPRETATIONS.

Here is a few info:

"Perhaps the most important change in Baha'u'llah and the New Era was made on page 212 of the 1923 edition. Recorded as a Baha'i prophecy (59) concerning the "Coming of the Kingdom of God," Esselmont cited Abdu'l-Baha's interpretation of the last two verses of the Book of Daniel from the Bible. **He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Baha's reply was:"'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Baha'i Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'"** (60)

In editions published after his death, Esselmont's words have been changed to say that Abdu'l-Baha "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Baha's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth....'" Esselmont appears to conclude that Abdu'l-Baha was referring to the year 1963 and the one hundredth anniversary of Baha'u'llah's public claim to be a Manifestation of God. (62) **These words, however, were never written by the author, but were added posthumously. And, it should be noted that the phrase "'the dawn of the Sun of Truth'" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and his followers were preparing the way for the Manifestation of Baha'u'llah.**

Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Baha plainly stated, "' This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth.'" (64) Esselmont recorded Abdu'l-Baha as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon it's fulfillment in 1957. **When it became apparent that this Baha'i prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esselmont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Baha's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957.** (65)

Also, Abdu'l-Baha's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)"

"The tables below represent a survey of some of the major changes made in selected books, between their original publication and later editions, which were written by Baha'i authors during the 20th century. A major change is considered to be a revision which reflects a change in Western Baha'i doctrine, practice or attitude toward a particular subject since the early 1900's. It should be noted however, that there have been literally hundreds of changes made in the few books examined to date.

Baha'u'llah and the New Era by John E. Esselmont

Edition and Page Number Synopsis

1923 / 1980

8 / xiv Esselmont expressed his gratitude to the Baha'i historian, Avarih, who later left the faith and was declared a Covenant-breaker. This reference was completely removed.

13 / 14 "Miracles" were discussed which were intended to show how civilization has advanced since the nineteenth century. Some of these "miracles" have reversed and worsened since 1923. They have been edited from the text.

22 / 13 The apostate Avarih was quoted, but his name has been replaced by "a historian."

28 / 20 **In the original, Esselmont's remarks seem to indicate that the Bab was merely a forerunner to Baha'u'llah, a view which was quite common at the beginning of this century. Later editions reflect the current notion of the Bab and Baha'u'llah being the "Co-founders of their Faith."**

34 / 26 Avarih's material was dropped completely.

39 / 33 A quote of Avarih is left in the text, but his name was removed.

55-6 / 53-4 Avarih provided a lengthy description of the marriage of Abdu'l-Baha, which remains in later editions with Avarih's name removed.

67-9 / 67-9 This is a very important change. Esselmont spoke of the unique station of Abdu'l-Baha and stated that "whatever Abdu'l-Baha says or does is to be accepted as of equal authority with the direct utterance of the Manifestation." Further, he quoted Abdu'l-Baha to the effect that the Bab was "the 'Promised Christ.'" **Two pages have been completely reworked. The institution of the Guardianship was introduced and the views which Esselmont originally expressed are referred to as "naive enthusiasm."**

118 / 130 Baha'u'llah provided that Abdu'l-Baha would be the sole interpreter of his writings and after him the International House of Justice, but this has been changed to "the authorized interpreter." **The institution of the Guardianship was added in the 1937 edition (pg. 160) and it was clearly stated that there would be "successive Guardians." However, this section was changed again in the 1970 revision and refers only to Shoghi Effendi as the Guardian, with no mention of succession.**

123-4 / 135-7 Esselmont was present when Abdu'l-Baha specifically advocated a form of constitutional monarchy under the heading "True Civilization." This quotation has been dropped and replaced with two pages of general material which merely says that there will be different types of government under the Lesser Peace and the Most Great Peace.

146 / 165-6 **Emphasis on the use of Esperanto as the universal language is played down in later editions.**

157-8 / 179-9 A detailed two page account of Spiritual Assemblies in Persia by Jinab-i-Assad'llah Fadil Mazindarani has been replaced by an updated description of functions.

161 / 186 **Nineteen Day Feast was added.**

190 / 218 **The establishment of the League of Nations and reduction in armaments were cited as "advances in fulfillment" of prophecies of world peace.This statement has been removed.**

203-4 / 235-7 Esselmont claimed that Baha'u'llah's words have a "creative power" and he cited a number of specific advances as proof. He claimed that world temperance was advancing, military dictatorships had fallen and will not be revived, democracy was spreading, Esparanto was gaining worldwide acceptance as a universal language, and the "emancipation of the workers" was "steady and irresistible." This has been rewritten in a more general fashion.

209-10 / 244-7 Under the heading of "Social Troubles After the War," Esselmont gave an eyewitness account of some specific predictions by Abdu'l-Baha, which did not take place. **This section has been replaced by nearly three pages of general information summing up Baha'u'llah's proclamation.** 211-12 / 249-50 **Abdu'l-Baha was quoted, asserting that the Kingdom of God would be established in this century along with world peace and a universal language, specifically by 1957. This section has been replaced with material by Abdu'l-Baha which speaks generally of the effect of the Baha'i Faith on the world.** It has been made to appear as if Esselmont was referring to the progress of the movement at the one hundredth anniversary of Baha'u'llah's declaration, or 1963. It is important to note that this change was not made in the major revision in 1937, but in the 1970 revision, after the events predicted did not take place.

215-6 / 253-4 Avarih's estimates of the number of Baha'is worldwide have been replaced. It is interesting to note that it was the issue of dishonesty in the Baha'i administration over the numerical success of the movement, which Avarih cited as his reason for leaving the faith.

228-9 / 287 Esselmont supplied a bibliography for further study which included books from a variety of authors, including Edward G. Browne. In the 1937 edition it was removed completely, but a new list of references is included at the end of later editions. Although, Browne's material remains in the text, his work is missing from the latest bibliography.

All Things Made New by John Ferraby

Edition and Page Number Synopsis

1957 / 1987

5 / 7 **Ferraby dedicated his book to "The First Guardian of the Baha'i Faith." In the later edition, Ferraby's dedication is to "The Guardian." This is the first of many changes concerning the perpetuity and indispensable nature of the Guardianship.**

27-8 / 27-8 Ferraby originally stated that the Guardianship was to be perpetual, but this section has been reworked, explaining that another Guardian could not be appointed since none were qualified. All references to the duties of the Guardian were in the present tense, but have been changed to the past tense, indicating that the Guardianship has ceased.

64 / 67 Islam was said to be declining in influence and power in the world and that this trend will continue. Because of events in the Middle East during the past two decades, this section has been rewritten, shifting the emphasis to a decline in Islam's spirituality and reputation in the world.

246-7 / 252-3 In the original edition, Ferraby quoted the Will of Abdu'l-Baha and demonstrated that the Cause would continue to have a visible Centre through the institution of successive Guardians. He referred to this as "a Covenant so mighty that mankind has never seen its like." However, this section has been completely rewritten, stating that the Will only provided for the "possibility" for a succession of Guardians and that the writings nowhere "promise or guarantee" that the institution would continue. **The Universal House of Justice is now presented as the "visible centre."**

250-5 / 256-61 **The Will of Abdu'l-Baha and the Covenant were discussed. References to the Guardian have been replaced or amended with "the Universal House of Justice."**

256-62 / 262-72 This section has undergone major revision with the addition of hundreds of words. References to the Guardianship have been changed to the past tense or have been replaced with "the Universal House of Justice."

272-4 / 288-90 Ferraby extolled the virtues of the Baha'i Administrative Order and cited evidences of its superiority over concepts of authority in Christianity and Islam. **Because of the unexpected death of Shoghi Effendi, this information was modified to a great extent, with the notion of the hereditary Guardianship being played down.**

279 / 295 Baha'i burial customs were discussed and Ferraby's statement that "Cremation is forbidden, because the too sudden disintegration of the body may harm the departed soul" has been replaced with a statement by Abdu'l-Baha.

308-12 / 326-31 A number of books have been dropped from Ferraby's bibliography, including those written by Edward G. Browne. References to Browne's works still appear in the text of later editions, but the notes refer the reader to books by other Baha'i authors who also quote Browne. Two of the Baha'i books referred to also contain material which is critical of Browne, so these revisions were apparently made to divert the reader from the primary sources, which contain material that is at variance with orthodox versions of the history of the movement.

Christ and Baha'u'llah by George Townshend

Edition and Page Number Synopsis

1957 / 1985

79 / 79 **Townshend originally referred to Shoghi Effendi as the "first and present Guardian," but this phrase has been dropped.**

98-9 / 98-9 Townshend discussed the Will and Testament of Abdu'l-Baha and the provision for a succession of Guardians. The succession principle has been dropped and Shoghi Effendi is no longer spoken of as "the first Guardian."

100-1 / 100-1 This section dealt with "the lineage of succeeding Guardians," but it has been changed so it appears that Townshend is writing about "divinely guided institutions" in general.

Selected Writings of Shoghi Effendi by Shoghi Effendi

Edition and Page Number Synopsis

1942 / 1975

3 - 5 / vii The original edition began with nearly three pages of excerpts from Abdu'l-Baha's Will and Testament, in which he commanded his followers to "turn unto Shoghi Effendi...." This has been reduced in the 1975 edition to two paragraphs with statements concerning hereditary succession of the Guardianship and the role of the Guardian as the Head of the Universal House of Justice replaced with ellipses.

10 / 4 Two paragraphs have been removed, one of which deals mainly with outdated statistics concerning the growth of the Faith. The other is an assertion by Shoghi Effendi that he was "appointed as First Guardian of the Baha'i Faith and Head of the Universal House of Justice...."

27-8 / 19 A paragraph has been removed which described the Administrative Order as "the framework of the Will [of Abdu'l-Baha] itself, the inviolable stronghold...."

43-5 / 32 Two full pages have been removed, which formed an apologetic for the functions, the centrality, and the absolutely essential position of the Guardianship in Baha'u'llah's World Order.

THERE ARE SO MANY STUDIES THAT DEMONSTRATE THE BLATANT FALSIFICATIONS MADE BY BAHA'I LEADERS- ALSO KNOWN AS RELIGIOUS DICTATORS.

HERE is one complete link to an excellent study titled: "An Examination of Suppression and Distortion in 20th-Century Baha'i Literature" By Vance Salisbury ------Piety Hill Press ©

Link: http://bahai-library.com/unpubl.articles/suppression.html

Bahai Professor, Wife Accused of Defrauding NASA of Hundreds of Thousands of Taxpayer Dollars

By Nathan Crabbe Staff Writer

Published: Thursday, February 26, 2009 at 6:01 a.m.

A University of Florida nuclear engineering professor and his family members had their property seized Wednesday in an investigation into allegations they used money from NASA contracts to buy multiple cars and homes.

Dr. Samim Anghaie Professor and Director of the Innovative Nuclear Space Power and Propulsion Institute (INSPI)

Samim Anghaie is a Iranian-born professor who directs an institute that researches the use of nuclear power in space. He and his wife, Sousan, run a Gainesville-based company, New Era Technology, that conducts research for NASA. As of Wednesday, neither Anghaie nor his wife had been arrested, the U.S. Attorney's Office in Tallahassee said.

UF suspended Samim Anghaie after the FBI searched his campus office Wednesday. A warrant alleges money from NASA was diverted from New Era into the accounts of Samim, Sousan and their sons, Ali and Hamid.

The alleged scheme "diverted hundreds of thousands of dollars of illegally obtained government funds from their corporate bank account to their personal bank accounts," according to the warrant.

Since December 1999, New Era was awarded 13 government contracts with NASA, the U.S. Air Force and the U.S. Department of Energy. The agencies deposited nearly $3.4 million into the company's account, according to the warrant.

The money was allegedly used to buy six vehicles ranging from a 2005 Toyota Sienna to 2009 Subaru and homes in Gainesville, Connecticut, Fort Lauderdale and Tampa. Some money was used to buy stocks and the proceeds to buy land in Alachua County, the warrant alleges.

The warrants allowed agents with the FBI and NASA to seize the vehicles, properties and family's multiple bank accounts. Tallahassee-based assistant U.S. Attorney Karen Rhew said no arrests were made but declined to discuss the case.

"What we can say about an ongoing investigation is very limited," she said.

UF spokesman Steve Orlando said Anghaie was suspended with pay pending the results of the case.

"We're cooperating with their investigation," Orlando said.

Samim Anghaie, 59, is director of UF's Innovative Nuclear Space Power and Propulsion Institute. A search of his office in the UF Nuclear Science Building started around 8 a.m. and lasted until mid-afternoon.

Anghaie started at UF as a researcher in 1980 and has worked for the university since that time, except for a stint at Oregon State University from 1984 to 1986. He currently makes about $111,400 a year from UF.

A UF news release from 1997 said he worked on developing fuels to carry a manned mission more quickly to Mars. A spokeswoman for NASA's inspector general declined comment on the case.

As members of the Baha'i faith, Samim and Sousan Anghaie applied for asylum in the U.S. on the basis of Iran's persecution of members of the religion, according to immigration documents. He is currently listed as a resident alien.

Sousan Anghaie, 54, is president of New Era Technology. The warrant alleges that she intentionally misrepresented budget information on NASA contracts and submitted multiple false invoices for workers.

Hamid Anghaie, 28, graduated from UF and is now a family wealth planning senior associate in Tampa. Ali Anghaie, 31, lives in Connecticut and works in information technology security for a space propulsion company.

Reference :

http://www.gatorsports.com/article/20090226/ARTICLES/902251030?p=1&tc=pg

http://www.foxnews.com/story/0,2933,500453,00.html

Weaknesses in the Religion of Baha'i

An Impersonal and Unknowable God

In Baha'i, God is impersonal and unknowable. In Christianity, God is the believer's Father. Jesus spoke of God using a familiar, intimate term, "Abba," which means, "Daddy." The Muslim and the Baha'i know nothing of this intimacy.

No Assurance of Salvation

In Baha'i, it is impossible to know whether or not you are spared from judgment and will go to the Paradise of God. Christians can know that we are forgiven and going to heaven (1 John 5:11 13). This knowledge is based not on our merit but on the mercy of God to all who will trust Christ as their sin-bearer. Apart from biblical Christianity which focuses on Christ's death, burial, and resurrection in payment for our sins, no religion, no philosophy, no program on earth has really dealt with man's sin problem. To the Baha'i, the Christian believer's claim of assurance of salvation is presumptuous. But this is a typical reaction of all non-Christian religions and cults because they all teach a program of works with no assurance of salvation.

Is the Baha'i God fickle and changeable?--

Why are many "manifestations of God" necessary? According to the Bible, God never changes (He is the same yesterday, today, and tomorrow, Heb. 13:8), and human nature doesn't change or evolve. The Baha'i faith, however, holds that the manifestations were given because of different needs in different times of human history. It also teaches that after enough time has passed mankind has learned sufficiently from one cycle and needs to grow and be stretched by a new "manifestation of God."

Was Baha'u'llah an opportunist or a manifestation of God?

How is it believable that the manifestation of Baha'u'llah followed that of the Bab by less than twenty years? Could mankind have grown, progressed, and mastered his teachings so rapidly? Hardly. For one thing, few outside of Middle East had even heard of the Bab and his new religion. Furthermore, the Bab himself had predicted that the next manifestations after him would be many years (1,511 and 2,001 years) in the future.(18) Note that he mentioned two manifestations. No wonder many of the Babis were surprised and rejected Baha'u'llah's claim.

There are many facts that we could cover, but this information in this essay is sufficient to show the open-minded person that the religion of Baha'i has some real credibility problems. There are, however, many noble-minded, sweet people in this cult who deserve to hear the truth in love and gentleness so they can be free from the grip of this false religion.

In a chapter on Baha'i from his book *The Kingdom of the Cults*, Walter Martin summarized in sad and melancholy fashion the emptiness of the Baha'i faith:

> There was no virgin born Son, there was only a Persian student; there was no miraculous ministry, there was only the loneliness of exile; there was no power over

demons, there were only demons of Islam; there was no redeeming Saviour, there was only a dying old man; there was no risen Saviour, there was only Abdul Baha; there was no Holy Spirit, there was only the memory of the prophet; there was no ascended High Priest, there was only the works of the flesh; and there was no coming King, there was only the promise of a new era.

US Baha'i authorities accused of pimping and child trafficking

Note: The blogger highly recommends that the author of the original message contact law enforcement authorities in their relevent jurisdiction and force an investigation of this matter since child trafficking and prostitution of underage children is a serious criminal matter.
***Names and identifiers have been removed.**

To: "ex-bahai Moderator" <ex-bahai-owner@yahoogroups.com>
Sent: Sunday, November 04, 2012 10:00 AM
Subject: Re: File - Ex-Baha'i New Member Survey

Hi all,

...I'm a "white" woman in her 60's who joined the bahai organization in the 70's. I was attracted to the principals, especially the oneness of humanity. I was married to a Native American in ND with four children. In the years following I remained a steadfast bahai until recent years when I noticed the organization becoming more and more "top heavy", with the leadership not listening to rank and file bahais, only sending directives from the top down. And while many of the directives quoted the bahai writings, in actuality the activities seemed to not reflect what a deepened bahai could believe. In my opinion Ruhi was created as top-down extracts from bahai writings with the goal of bringing in troops of people to brainwash, creating McBahais. An individual being deepened in the bahai writings seemingly became a liability to the leadership who more and more were manufactured from the Ruhi factory.

In my SP community the Ruhi system became the only method of teaching and learning in the "faith". Ultimately Ruhi created a serious danger to the children and youth in our community. My 10 year old granddaughter was sexually assaulted at a "devotional". When I found out a year later and reported it to the LSA the rumors and harassment began towards us. A teen girl in the community was involved with pimps and using bahai activities to groom and recruit young girls for trafficking purposes. Of course I didn't know this at the time, but saw many "red flags". The leadership would not listen to my efforts to keep this girl away from my granddaughter who was four years younger than this girl, but constantly undermined me, putting this girl in leadership positions and trying to involve my granddaughter and other children.

Though we had become totally inactive by 2009, ultimately through the efforts of a meddling LSA member my granddaughter ended up going to a Naw Ruz party in 2010 where the girl was. From there she ended up with this girl's pimp. I've never been to or allowed my granddaughter to attend another bahai activity. After I wrote a long detailed letter to the NSA, they turned my daughters against me using them and others to slander me and my granddaughter in the most horrible ways. The letter I received back from the NSA after over six months didn't even address my valid concerns. Instead they accused me of lying, blamed me and me only for my granddaughter being trafficked. They said both my daughters had met with the local LSA, accusing me of horrible abuse to all my children. They said they were considering removing my administrative rights because of "lies" that had "brought shame on the faith! "

Meanwhile during this time my email and facebook accounts were hacked, and soon many of my friends and acquaintances were receiving horrible slander against me and my granddaughter. My daughters, who had not spoken to me since 2009, were involved, and some local members were too. Much of this was going on before I wrote the letter, but it increased dramatically after they received the letter. I'm an illustrator and artist and it almost killed my business. I'm not mentally ill (as they say about me), and I haven't done the things they said I did. It's just slander. But I realize that what was done to me has been done to many other bahais. They are too good at it. They get you to give them all the info you have that would make them liable, then they figure out how to destroy you and your entire life by using your bahai family members and everyone you know. I don't believe it's a faith, but an evil organization that uses religion as a front to gain power.

If that's the definition of a cult, then I believe they are a cult. I don't want to post any of this online, but that's my story, greatly edited. I'm in the process of finding an attorney to send a letter to the NSA along with my card and my granddaughter's card, which was sent without either of us requesting it. No longer will they use us as "stats".

...I am very protective of my granddaughter, who is in her teens now and has been through more than any child should ever have to go through, including being both shunned and harassed by family members who have, along with the bahais here, IDed her as a "bad girl", because she was trafficked and had a baby at age 13 (I'm also raising this baby). This horror began in the bahai Ruhi factory of deepenings, devotionals, and children's classes where children were recruited by this girl who was promoted by the bahai leadership. When I first contacted national in 2010, I first spoke with Marie Sheffer, who told me that there was incest and trafficking in most US bahai communities, and convinced me how important it was to write a detailed letter so that the NSA could act and protect other children. She was warm and understanding and did convince me, and gave me guidelines. But soon after I began writing the letter she was moved from her position to "working with assemblies". I still finished the letter after she called me when I stalled and convinced me to persevere. I summed up what happened to my granddaughter and me after that. I consider the knowing betrayal by Marie S almost as bad as the betrayal of my daughters. But that's how they roll. They plot! They get what they want then set about destroying you in the most horrific way possible. If you have family in the organization for them to manipulate, all the better!

...My original reason for writing to the NSA was for the protection of children, and I really don't think they're any safer now. The NSA is too busy covering up to worry about the children. The letter back from the NSA wasn't signed by an individual, but I believe the author was Ken Bowers, the secretary at the time. He has a reputation for arrogance and ruthlessness even from stanch supporters, so he is good at his job, which is corporate. I also know deep in my heart that the only way to "blow the whistle" is outside this organization. They have too much to lose by truely cleaning up.

Reference : http://usnsapimpingyounggirls.blogspot.com

Juan R.I Cole & Dr. Sa'id Khan Kurdistani on the Baha'is

Professor Juan Cole, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all). Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith. The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent. With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by *Baha'is*, by prominent Baha'is. I have been backbitten by them. This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just *talk* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute...."

http://www.fglaysher.com/bahaicensorship/Cole71.htm (Who's computer is this?)

From Mission Problems in New Persia, 1926, p. 83, 87 and 89 quoted by William McElwee Miller in The Baha'i Faith: It's History and Teachings, 1973, p. 289. ***"...There is no conscience with them [i.e. the Baha'is], they keep to no principle, they tell you what is untrue, ignoring or denying undoubted historical facts, and this is the character of both the leader and the led...As to morality and honesty, the whole system has proved disappointing...I have been in contact with many Baha'is, and have had dealings with many and have tested many, and unfortunately I have met not a single one who could be called honest or faithful in the full sense of these words..."*** Dr Sa'eed Khan [was] a highly-respected physician...who had as a doctor treated the second widow of the Bab, and had for a lifetime known intimately both Babis [i.e. Bayanis] and Baha'is in Tehran and Hamadan.

Theology banned in the Baha'i Faith?

In reading the Baha'i stand on Baha'i theology I have to wonder if Baha'i theology itself has been banned by the Universal House of Justice.Would any Baha'i who expresses a theological view which is diverse from the personal religious interpretations of the members of the Universal House of Justice ever be allowed to freely express their own personal Baha'i religious interpretations? Try picturing Christianity without Thomas Aquinas, without Saint Augustine, without Thomas a Kempis, Nicholas of Cusa, John of the Cross, Hans Kung, etc., etc.. http://en.wikipedia.org/wiki/List_of...an_theologians Without it's theologians Christianity would be creatively and intellectually impoverished. It appears that this is exactly what the Universal House of Justice wishes to do with the Baha'i Faith: impoverish it - Through actively limiting and censoring the expression of personal interpretation in the Baha'i Faith, any personal interpretation but their own that is. Let's take a closer look at what the Universal House of Justice actually said in it's Baha'i theologian spiel: In one recent instance, for example, an individual has declared himself a “Bahá’í theologian, writing from and for a religious community,” whose aim is “to criticize, clarify, purify and strengthen the ideas of the Bahá’í community, to enable Bahá’ís to understand their relatively new Faith and to see what it can offer the world”. Assertions of this kind go far beyond expressions of personal opinion, which any Bahá’í is free to voice. As illustrated, here is a claim that lies well outside the framework of Bahá’í belief and practice. "Assertions of this kind go far beyond expressions of personal opinion" Yet they failed to even mention what Sen had actually stated in the beginning of his forward: "This book presents my own understanding of the Bahai teachings" I'm not sure how Sen could have been any clearer in stating that his book presented his: "own understanding". What the Universal House of Justice is not only implying in this letter but enforcing through it's excommunication of Sen is that Baha'i theology will not be allowed unless that Baha'i theology mirrors the personal interpretations of what the members of that Universal House of Justice personally believe Baha'i theology should be. As well any Baha'i who desires to be a Baha'i theologian will have to conform to the unwritten requirements for Baha'i theology of the UHJ or risk being summarily and without any forewarning excommunicated. Such absolute interpretive power was never granted the Universal House of Justice. Whatever happened to the supposedly central Baha'i principle of the independent search for the truth? The Universal House of Justice has single handedly done away with it in this narrow minded threat against all who would dare to call themselves a Baha'i theologian. If you cannot see what a chilling effect such a threat has on the intellectual life of a religious community I truly feel sorry for you. As well the Universal House of Justice makes this assertion: "here is a claim that lies well outside the framework of Bahá’í belief and practice." Just exactly what that Sen stated is: "outside of the framework of Baha'i belief and practice", ? And just exactly where were the members of the UHJ given the authority to be interpreters and arbiters of what constitutes: "Baha'i belief and practice"? They didn't even have the courage or courtesy to say exactly which Baha'i beliefs and practices Sen was guilty of contravening. Why? Because they are cowards. Cheers **Larry Rowe**

Baha'i Scandals in India

Courtesy : http://bahai-scandals.blogspot.com

Baha'is very often preach of high moral standard, love, peace and unity in their deceptive speeches and classes. These sermons are nothing but to fool the world and gain some well wishers and adherents for the dying Baha'i Faith.

The divorce, elopement extra marital affairs espionage manipulation all are day to day life of every Baha'is. Still they give long sermons of morality and spirituality taking for granted that the world is full of fools.

Writing open letters to political leaders and pressuring the politicians using their charms to speak for Baha'is and Baha'i Faith and then claiming that the Baha'is do not involve themselves in Politics is real politics.

There are number of scandals going on in Baha'i Faith which the Baha'is often talk amongst themselves. Thease are few examples which Baha'is have shared with us. Others have promised to send more:

Cunningness of Mr. Omid Seioshanseian

Cunningness of Counselor Omid to remove all the Maharastrians

ABMs in Maharastra

In the recently announced the list of ABMs for Maharastra, It was expected that Mr.Omid will replace Two Persian ABMs Mrs. Mahvash Rohani and Mrs. Marziya Dalal with Two another Persian ABMs Dr. Habibeh Javanmardi and Mrs. Parvaneh Javanmardi.

Now Maharastra is being controlled by three Persian ABMs Dr. Habibeh Javanmardi Mrs. Javanmardi and Mrs. Afsaneh Motiwalla. All in the good books of Mr. Omid. These three ABMs have three things in common, they are all Iranians, all three are ladies and all the three Iranian

ABMS are for protection .Means they will safe guard the Faith from the attack of Covenant Breakers and Enemies of the Faith. Although maximum covenant Breakers are in Panchgani. The dissatisfied Persian Baha'is from Baha'i Administration.

The Indian ABMs Mr. Yogesh Garoud, Mr. Parimal Mahato, Mr. Jeewan Pagare and Mr. Avnish Sharmaare are for propagation of the Faith. They will have to run around, start children moral classes. Organize Study circles. Launch IPG

The surprise omission was of Mr. Dutta Sahu .It is not clear How did he felt out of grace inspite of having a Persian wife. May be Mr. Dutta must have started thinking that if you have a Persian wife you will reach the inner coitire of Cunning Persians. A mistake which Mr. Vasudeavan Nair, Mr. Jaya Putran, Mr. Ali Merchant made previously. A Persian wife means you should work for the Faith without any remuneration and you will be under surveillance 24 hrs through her. Mrs. Dutta a Persian is very faithful to the Cause and she must have been made an ABM.

The Local Maharastrians who are made ABMs will have short lived happiness and any moment they will be replaced. By appointment of local to the post of ABMs is for the deceiving of the locals. One thing should be very clear of the locals that no Indians are trusted by the Persian Baha'is. This is the confidential Message of Universal House of Justice to the Persian Baha'is of the world. That unless you are 100% sure of a local does not give them any responsible post.

RBC of Maharastra

It was 100% expected that Mr. Omid will bring Mrs. Mahvash Rohani and Mrs Marziya Dallal to RBC .So with these two ladies and with Mr. Pooya and another member of Javan mardi family and Mr. Zia Ishraqi he will control the RBC of Maharastra.

It is shame on those Indians sitting on NSA not to object on such gross manipulation and injustice. It is absolutely clear that the RBCs are appointed then why say elected? why have state convention? and why conduct elections? Is this is what the Divine Baha'i elections? Some of these Indian are quite educated but then they have lost all their self respect and dignity.

This way Mr. Omid will controlled both the wings of Maharastra by Iranians and the local Maharastrians will be asked to run and work for him. So that he can give his achievement reports to UHJ with exaggerated statistics and expect a promotion in his present post of a counselor.

It is also very much visible that Mr. Omid's inclination towards Persians and especially Javanmardi's family. A day will not be far that every member of Javanmardi's family will be on RBC, ABMs and every that committee where Mr. Omid have some say.

It is so humiliating that such a large population of Baha'is in India and the UHJ cannot find just four Indians to this post. We require an Omid from Qatar and Jabbar from Bangladesh to supervise us. These two counselors are expert in manipulation.

It is very surprising that why are the Indians not raising their voices against such humiliation and injustice. Then are we supposed to believe the UHJ is infallible?

With Baha'i regards ***NAME WITHHELD FOR SECURITY REASONS***

Bahaism and its claims

the-project-gutenberg-ebook-of-bahaism-and-its-claims-by-samuel-g.-wilson-m.a.-d.d.Download

https://www.gutenberg.org/files/36585/36585-h/36585-h.htm

Comments on Rise of Apostasies from Baha'i Faith!!

Greetings,

I have noticed for the past few years on the Internet the rise in the number of people leaving bahaism. I have seen about 30 people since 1998 leave bahaism , not including the manmore people who left bahaism I came across on the Internet.

I would like for ex bahais to explain why they left the bahai cult and what they believe is the future of bahaism.

First Comment :

I became a Baha'i while in college. My roommate was a member and I was always impressed with his demeanor. I began participating in the community and learned the Faith's basic principles - the basics about the Bab, Bahau'llah, Abdul Baha, the Guardianship, equality between men and women, unity of religion, etc. - before I declared.

Shortly after I declared, I noticed that there was a lot of "interest" or "emphasis" or "pressure" to teach. This rubbed me the wrong way for two reasons: first, I wanted to build a personal relationship with God. If the focus is placed on teaching and on the administrative side of the Faith, there was no time (given the usually small size of the Baha'i communities)to study texts and for deepening.

The second reason is somewhat related to the first: I did not feel I knew enough about the Faith to go out and "teach." I am a firm believer in learning as much as you can about a topic if you want to talk about it and be credible. In hindsight, I am convinced I'm correct about this. Many of the questions I was asked about the Faith after I dropped out I would not have been able to answer beyond "Huh? HEEEEELP!!!" **Questions like "how come women cannot be members of the UHJ?" or "where's your Guardian? Isn't it strange that one of the two central structures your prophets and divinely-inspired leaders put forth is moot because there's no Guardian?" or "how do you reconcile the Baha'i Faith's goal of establishing a federation of nations with the spiritual nature of Christ's kingdom ("my kingdom is not of this earth")?**

Less than a year after I declared, I graduated from college and moved away. Far away. The Baha'i community I joined was also very "interested" in teaching. That, and the fact that I no longer had any of the familiar faces around me eventually made me lose interest in participating.

That's why I left. Here's why I chose not to return.

Imagine my shock and surprise when I started seeing on the Internet the reports about Bahai's being driven out of the Faith under alleged threats of being declared Covenant Breakers(I will use "alleged" because there appears to be only a he-said-he-said record of the things that transpired). Thanks to the 'net, I discovered that an innocent e-mail (the infamous Majnun post) triggerd the irrational ire and fury of the powers that were. Thanks to the 'net, I found "A Modest Proposal," and to this day I do not know what about that document was so controversial that drove many to rebuke and condemn it instead of opening a discussion with its authors. And I also learned of others who, like me, dropped out because Baha'i life did not satisfy them spiritually.

What does the future hold for the Baha'i Faith? I don't know. What I do know is that most people don't join a religion because they want to be engaged doing material things like temples and arches, but to find a way to connect with God. Until the Baha'i Faith understands that, it will be a steady-state religion, with new converts taking the place of dissilutioned ones.

El Loco

Second Comment :

I left it because I realized it is indeed a *cult* for the reasons stated here over the past three and a half years. As for its future: at this rate it has none other than how long its elite "investors" and financial benefactors decide to prolong its existence. Among its core constituency, many children of Iranian Baha'is are walking away completely from it in droves, and not just in the West, because it really does not have much to offer anyone anymore other family ties and the like. In terms of new enrollments it is completely stagnant. In a hundred years time or less, other than a footnote to history, unless there are radical internal reforms within (which seem unlikely, as the religion has completely straitjacketed itself doctrinally going back to its founders), baha'ism will in all likelihood disappear from the stage of history, just as Manichaeanism did before it. In short, I believe baha'ism is well into its process of implosion.

NEMO

Query over Baha'u'llah's station !

How can the Bahai Faith say that all of the Manifestations of God have absolute equality among them and in another statement Baha'u'llah is the Supreme Manifestation of God. Surely this is a total contradiction. How can one be equal and supreme at the same time.

"According to Bahá'u'lláh , all of the Manifestations of God have the same metaphysical nature and the same spiritual stature. There is absolute equality among Them. No one of Them is superior to another. http://www.bahai.org/article-1-4-0-3.html

Lights of Guidance page 471 (No 1550) states the following:

No prophet in the same Category as Baha'u'llah. **"there are no prophets, so far in the same Category as Baha'u'llah, as he culminates a grest cycle begun with Adam".** (From a letter written on behalf of the Guardian to the NSA of Australia and new Zealand, December 26, 1941 Letter from the Guardian to Australia and New Zealand,p. 41)

No !551 Baha'u'llah has appeared in God's Greatest name.

" By Greatest name is meant that Baha'u'llah has appeared in Gods greatest name , in other words, that He is the Supreme Manifestation of God"

(ibid, p 41)

There are many logical contradictions that try the faith of Baha'is who are just trying to be faithful but are hampered by these logical absurdities. This is only one of many and not the main one that seems to have been ignored by the community as a whole.

Unfortunately, and maybe it only concerns westerners who place a higher value on logic and reason, one can only find meaning in these declarations of doctrine by having to fall back to viewing them as just hyperbole.

Here is another query regarding Baha'u'llah's station. In this tablet the Manifestation even allows for himself be seen from two views. But he then's forbids anyone to argue over his station. **There are some Baha'is who believe Baha'u'llah is God himself.**

A Tablet of Mirza Husayn `Ali Baha'u'llah to Jamal-I Burujirdi: A Full Provisional Translation with Persian Text trans. Khazeh Fananapazir

http://bahai-library.org/provisionals/burujirdi.html

More Confusions :

Was not the Bab the fulfillment of the Shi'ite Islamic doctrine the coming of the Mahdi (the hidden Imam).

But where does the Bab fit into the Christian prophesy to fulfill the station of the second coming of Christ?

If Both the Bab and Baha'u'llah are equally the "Second coming of Christ" then they both must equally be the Mahdi and and the hidden Imam also?

But if Baha'u'llah is the a "Supreme Manifestation of God" as is stated in the "light of Guidance" he then holds a superior station than the Bab.

How Cults Work ??

Cults, wonderful on the outside but on the inside are very manipulating. Cult leaders are desperate to trick you into joining. They are after your obedience, your time and your money.

Cults use sophisticated mind control and recruitment techniques that have been refined over time. **Beware of thinking that you are immune from cult involvement, the cults have millions of members around the world who once thought they were immune, and still don't know they are in a cult!** To spot a cult you need to know how they work and you need to understand the techniques they use.

Teaching you these things is what this article is all about.This article exposes the secret techniques cults will use to try and trick and control you. Cult leaders will not want you to read this, but read it anyway. Once you understand **How Cults Work** you will be better able to spot and avoid cult recruiters, and protect your family and friends.**First let's eliminate some misconceptions about cults.**

For full article , visit :

http://www.howcultswork.com/

Jacques Soghomonian's Ridvan 1999 Letter to Haifan "UHJ"

TO THE INTERNATIONAL SPIRITUAL ASSEMBLY IN HAIFA

Whatever happens, the will of God will be established.

Our intention is simply to explain why the Baha'i believers under Shoghi Effendi continue to believe in the succession of the Guardians, conforming to the Covenant of God.

Shoghi Effendi was faithful in all aspects relating to the development of the Faith. He took on his responsibilities as Guardian, realizing his objectives of translating the works of Baha'u'llah and Abdu'l-Baha' from Arabic to Persian into English, and then into French.

His labor (one should rather say life's work...) and his Office were in fulfillment of the prophecies announced in the Bible "a little child will lead them."

The installation of the administrative order structures and their operation, contribute to the development of the faith.

This administrative order must not be a substitute for the spiritual values [in our Faith], but must rather be the vehicle for Baha i Thought - borne from the spirituality released from the teachings of Baha'u'llah in all their profundity, in all their loftiness. You have, and we have; supported in totality all that Shoghi Effendi has translated, written and given [to us] as counsels; commands and references.

It is thus unthinkable, even impossible, that you could accept on the one hand Shoghi Effendi s handiwork, and roll back or cancel - making forbidden - everything that relates to the principle of the Guardianship and its succeeding lineage of Guardians.

Shoghi Effendi's strategy was very clear, and it becomes forever clear once he openly proclaims, in 1951, the creation of the first embryonic International Council as "the most significant milestone in evolution of Administrative Order of the Faith of Baha'u'llah in course of last thirty years."

Shoghi Effendi forwarded this proclamation by telegram to all the national spiritual assemblies of the Baha'i World. You know perfectly well its contents... This body was to become developed in the future through the election of the Universal House of Justice. He specified the principal structure of this body, by appointing its officers and its President.

Shoghi Effendi was conscious of the necessity of preserving the Guardianship in conformity with God s Covenant and the Will and Testament of Abdu l-Baha , translated by Shoghi himself.

These documents (The Kitab-i-'Ahd and the Will and Testament) were read and accepted by thousands of Baha'i believers.

The circumstances surrounding the sudden death of Shoghi Effendi, and the consequences of the events which followed, have led you into ways that are contrary to the Faith...

But in the name of blood lineage you have openly declared the Guardianship ended and forbidden...without taking into account the fact that when a Guardian is named by the living Guardian, he acquires the force and the strength, the spiritual edification, to uphold the Covenant.

By doing this, you have became the first violators of the Baha'i Faith since the time of the Hands of the Cause. You had the responsibility and the duty of following, through your work, the path prepared by Shoghi Effendi.

As for you, Ruhiyyih Rabbani, although you served your Guardian in a dignified way, [and] wrote marvelous books about him, yet without any prerogative you went against the decisions of Shoghi Effendi.

Shoghi Effendi's position as Guardian - although there is no comparison of his station with [the supremely greater stations] of the three central figures of the faith - was a station of supremacy. He was assisted by the power of the Covenant and his hands were not in the least bit chained.

He transmitted to all the believers, which included the Hands of the Cause, who were supposed to be at his service, the essence of spiritual life.

Under the terms presented - and it matters not the number of years since 1957-1960 - you have failed in your duty to protect the integrity of the Faith. You are responsible for your actions. NO ONE CAN GO AGAINST THE TESTAMENT AND COVENANT OF GOD DEFINED BY THE INVIOLABLE TEXTS.

If you reject this letter today, know that:

The establishment of the Baha'i World Charter, which rests on the two pillars, the guardianship and the Universal House of Justice (as defined in the Dispensation of Baha'u'llah by Shoghi Effendi) will be realized, not by my will, but by that of Baha'u'llah.

In the days and years that pass, through the power of the Covenant, you will be rejected for your disobedience, like the foam along the edge of the shore that's cast out by the sea, although you may be on Sacred Ground and benefit from the presence of the three Central Figures of the Faith, as well as from the spiritual essence radiated from Mount Carmel (that doesn t belong to you, but to the Bab, Baha'u'llah, and Abdu'l-Baha), where the believers on pilgrimage receive the waves of true life.

Reconsider your attitude when you gather together at the International Spiritual Assembly and take into account the non-conformity of the present situation.

No matter what you decide and do, the truth will explode when the time arrives and the principle of the guardianship is established again.

Reflect: "An error multiplied does not become the truth..."

Your present attitude has led the believers down a path inconsistent with the Covenant, and is not within the straight line taught by Shoghi Effendi.

However, you have nevertheless developed humane ways, and that is good. But the World Charter of Baha'u'llah rests on the spiritual establishment of that which you have under-estimated, which are the spiritual essentials of the faith, provided for by the Guardianship.

I leave you to your proper reflection.

The Guardian of the Testament and the Covenant,

Jacques Soghomonian

Note:

The Guardian's letter above, addressed to the International Spiritual Assembly in Haifa, was translated from the French and edited by Brent Reed.

Come join the Heart of the Baha'i Faith! http://groups.yahoo.com/group/heartofthebahaifaith

Was Baha'ullah a Prophet or Imposter??!

Courtesy : http://www.angelfire.com/journal/baha/bahastatus.html

In Islam, worship of Prophet Muhammed (PBUH) is one of the gravest sins you can commit. Muslims don't like being called 'Muhammeddans' as they belive that it gives the wrong impression that they worship the Holy Prophet (PBUH). Now (some of the) Bahais try to imitate this by telling others not to call their religion 'Bahaism' as they say it is same as calling Islam-Muhammedanism. They say that the right word for their religion is 'Bahai faith'. On the look of it everything looks fine. But one has to remember that all that glitters is not gold. Let us look at some of the facts and Bahai beliefs and decide whether it is the same as in the case of Islam or not.

Isn't Bahaullah considered to be a prophet by the Bahais?

Well, the answer is not that simple, we better let the Bahais answer this question for they themselves are very much confused about the station of Bahaullah. Sometimes he is spoken of as God himself & sometimes as a Prophet of God (They both arent the same, are the?). I will merely reproduce here a few of his writing and let the Bahais account for this.

Bahaullah initially claimed to be a Prophet beside the other hundred and one claims. But later on after he knew that he had enough following, he came up & claimed divinity. The following is the first so called revelation that Prophet part of Bahaullah is supposed to have recieved when he was in prison-

'During the days I lay in the prison of Teheran, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set afire. At such moments My tongue recited what no man could bear to hear.

To the non Bahais who are new to the faith, Bahaullah is portrayed only as a Prophet. There are several websites on the net which try to prove to the world the prophethood of Bahaullah. It is however strange that he is also considered as God. Here are a few quotations where Bahaullah declares his divinity.

1. "There is no God but I the Honored , the Wise". - Kitab al Aqdas pg 43

2."Accept whatever is commanded by Baha (himself) the Lord of Eternity". -kitab al aqdas pg 144

3."All praise is for you O Bahaullah, the Creator of existence". -Al mubeen pg 34

4."Obey the commands of your Elevated, Splendorous God, Bahaullah -Al Mubeen pg 190

5."You Most beneficent Lord, Bahaullah", Al Mubeen 297

The truth is revealed!. In all the above verses Bahaullah is clearly claiming divinity for himself here.

The Bahais even turn towards the shrine of Bahaullah when they offer prayers. Just listen to this statement in the Badaae ul Asaar of Abdul Baha-

6. Bahaullah is unique, Incomparable. It is necessary for everyone to turn towards Bahaullah in his prayers.

Even more revealing is this statement of Bahaullah in a letter to his son Abdul Baha- 7. **"This s a letter from Allah, the Honoured and the Wise (Bahaullah) to Allah the Gracious, the Aware (Abdul Baha)."**

This statement really shocked me when I read it. But the one statements which is most hurting to a Muslim is in the Kitab ul Aqdas where Bahaullah writes-

"A lot of requests and supplications from my followers reached 'My' Arsh wherein they have asked many questions from me. Thereupon Baha has revealed Epistles upon them. there was a request for revealing the Ahkam (Laws). But due to some wisdom, I withheld My pen and did not accede to their requests. Having received innumerable such requests from them, I have now acceded to their requests so that their hearts may remain alive".

We have seen above that initially Bahaullah made less dramatic claims as he did'nt have the neccessary following. Only after his popularity & following grew did he publically declare himself divine. We must also note that his claims grew bolder as time passed.

The divine status of Bahaullah is a fact of Bahai faith which is cleverly hidden from the non Bahai. This is clearly a deceptive tactic used by the Bahais. But those people who hide these facts must remember that they cannot hide the truth forever.

An Examination of Suppression and Distortion in 20th Century Baha'i Literature

By Vance Salisbury **Conclusion Professor Browne's observation that "the more the Baha'i doctrine spreads...the more ...the original Babi movement is obscured and distorted," cannot be taken too literally, but it is quite certain from the foregoing examination that Baha'i institutions and Baha'i authors have continued to rewrite history up to the present time.**

Popular writers, such as Hatcher and Martin, have distorted the history of the movement by producing pious, inaccurate records which rely heavily upon orthodox works, while virtually ignoring important research by both Baha'i and non-Baha'i scholars.

Through the questionable practice of revising previously published books, the views of deceased authors have been corrected and brought into conformity with modern perceptions and dogma. And, through the process of literature review, future publications will be regulated and kept within the boundaries of orthodoxy.

There is not sufficient reason to conclude that there is a well orchestrated conspiracy on the part of the Baha'i Administration, in which these three practices are coordinated to completely overhaul the history of the movement. But, it is safe to conclude that, since the Baha'i Faith began spreading westward at the turn of the century, there has been a tendency on the part of Baha'i individuals and institutions to distort or suppress historical data. And, unless Baha'is are granted more freedom in expressing their views and more pressure is placed upon the Baha'i Administration through the research, concern and efforts of those outside the Faith, there is no reason to believe that this ongoing revision and rewriting will cease in the near future.

Who is "Bahaullah"?? Husayn Ali Nuri OR Yahya Nuri

According to Hajji Mirza Jani Kashani (or whoever was actually responsible for penning the NUQTAT'UL-KAF), Husayn Avarih Ayati, E.G. Browne, Miller and an aside by Fazel Mazandarani in his 3rd volume of the HISTORY OF THE MANIFESTATION OF THE TRUTH, the title "Baha'u'llah" (Splendor or Glory of God) was used not only by the Bab in his works but was also a title of reference to Mirza Yahya Nuri Subh-e Azal in the early Baghdad period.

In the Qayyum al-Asma as well as the Persian Bayan (and elsewhere) the Bab directly refers to Himself on numerous occasions as Baha'u'llah (the Splendour of God) and apart from the honorific Tahirih (the pure), Baha' was a title he had also bestowed upon Umm Salmih Zarrin Taj Fatimih Baraghani Qurrat'ul-`Ayn prior to the Badasht conference.

According to the NUQTAT'UL-KAF, Jalal Azal, Miller and other non-Baha'i sectarian accounts of the Badasht conference in 1848, it was not the Bab but in fact TahirihQurrat'ul-`Ayn who had bestowed the title BAHA' upon Mirza Husayn Ali Nuri, and not one which Mirza Husayn Ali had taken for himself.

Miller, for instance, correctly points out that "...Others may have called him [Mirza Husayn Ali Nuri] by this title [Baha'], but there is no valid evidence that the Bab ever did so [p.119]."

He goes on to point out that "On March 27, 1850, only three months before his death, the Bab, according to the notation of his personal Diary, wrote an epistle to "238", the brother of the Fruit."... the Fruit [Thamarih] was Subh-e Azal. The numerical value of the Arabic letters in Husayn Ali is 238. Hence, it seems that when the Bab wrote his epistle to Mirza Husayn Ali, charging him to take the utmost care of Subh-e Azal, he used no title in addressing him, but referred to his younger brother as "The Most Glorious (Abha) Element." The epistle clearly indicates that it was written by a superior to an inferior [ibid]."

We, now have it from the Bab himself that Mirza Yahya is "Baha'u'llah" and that therefore all references to Baha' and Baha'u'llah which the Baha'is latter appropriated to refer to Mirza Husayn Ali was in fact understood by the Bab to be first referring to himself than to his successor, Subh-e Azal. I have been told on very reliable authority that in Azal's first major work as Babi chief, the Kitab-i-Nur (the Book of Light), he in fact does call himself by that title.

In His longer Will and Testatment (which Browne did not translate and which I am currently in the process of translating in full) the Bab bestowed all of his rank and authority upon his successor, Subh-e Azal, and states that the rank of Mirza Yahya is co-equal to his own. Therefore, it is not merely the case that Subh-e Azal was being referred also as Waheed Thani (the second unity) because Wahid had been the honorific of Siyyid Yahya Darabi who had just perished in the Babi uprisings, and thus his title "Waheed" had now spiritually 'transmigrated' or passed on to Azal. Rather Subh-e Azal was being referred to as Waheed Thani because the First Unity was primarily none other than the Bab himself sitting at the apex of his own religious hierarchy, i.e. himself as the Point (nuqta) with the 18 Letters of the Living which consistute the First collective Unity (waahid) of the First Cycle of All-Things (Kullu Shay', i.e. 361) of the mystico-religio-political Babi hierarchy. The Bab, as with everything he ever wrote and did, was being consciously deliberate in designations of titles and rank to people. Unfortunately both sectarian Baha'i hagiographies as well as works purporting to be of a scholarly nature have seemingly and very deliberately glossed over these facts and retrospectively elevated the role of Mirza Husayn AliNuri even in the early period beginning with the titles "Baha'" and "Baha'u'llah." Perusal of these earliest (non-Baha'i) source texts and the more reliable accounts they provide - accounts which the Baha'is have either systematically tried to suppress or twist the facts in their own favour prove what the actual case was, and that is that the title Baha'u'llah was earlier one belonging to Azal and on which Mirza Husayn Ali later appropriated.

Nima

How many Baha'is know about the secret conclave in Bahji in 1957?

How many Baha'is are aware that the Persian Hands of the Cause held a secret conclave during the night of November 19th, 1957, in the Mansion of Baha'u'llah in Bahji?

The Persian Hands of the Cause stayed in Bahji after the first conclave of all of the Hands held on November 19th, 1957, while the non-Persian Hands of the Cause returned to Haifa for the night. **During that night, Nov.19th, 1957,the Persian Hands, alone, held their own private secret conclave and made a secret convenant amongst themselves to declare the Will and Testament of "Abdu'l-Baha' to be "Badah", an Islamic term meaning 'God has changed His Mind'. They made such a covenant despite the fact that only a Holy Manifestation of God has Authority to declare that God has changed His Mind**, such as the occasion when His Holiness,Muhammad, changed the Qiblih from Jerusalem to Mecca. On November 20th, 1957,when the non-Persian Hands had returned to Bahji to continue the conclave that all the Hands together had commenced the day before, it became obvious after a few opening sentences that such a secret covenant had been endorsed by the Persian Hands of the Cause, when the youngest Hand, Dr Mujahir, leapt to his feet to make the "Badah" declaration.

The other Hands then spoke in support of that declaration with one notable exception.

Not wishing to make an outright declaration to all Baha'is Earthwide that they had declared the Will and Testament of the Master to be nul and void for fear of causing intense distress amongst multitudes of Baha'i believers, the administrators in Haifa from that date, November 20th, 1957 onward to the moment of this writing have embraced the policy of outwardly declaring the Will and Testament of 'Abdu'l-Baha' to be the Foundation for the Administration of the New World Order, while simultanepously neglecting or rejecting its vital and sacred decrees, including the sacred and immutable decrees concerning the sacred Institutions delineated by the Master in His Will,namely the Guardianship, the Interpreter of Baha'i Holy Writ, and the Institution of the Hands of the Baha'i Faith.Shamelessly, they seek to pursue administration without any of those sacred Institutions which were established to continue for the duration of the 1000 years of the Baha'i Dispensation. When asked to explain which qualifications a man or woman must possess in order to be considered a true Baha'i believer, Shoghi Effendi, the first of our Guardians wrote: "...loyal and steadfast adherence to every clause of our Beloved's sacred Will...", amongst the requirements.

"...every clause..."

Ross Campbell

Bahai murder of Bayanis

In their effort to escape this dilemma [Husayn Ali's claim to being Him whom God will Manifest], Baha and his partisans did two things: first, they got rid of the most leading Babis who sided with Subh-e Azal; and, second, they rewrote the history of the Babi movement, largely ignoring Subh-e Azal, greatly magnifying the person and position of Baha, and degrading the Bab from the position of a Major Manifestation to that of a "forerunner" of Baha, who was the real Manifestation for the age....[therefore] those **Babis who remained faithful to Subh-e Azal, later known as Azalis or Babis, about twenty were murdered in Baghdad, Edirne and Akka by followers of Baha. Two of those killed were brothers of Fatima the widow of the Bab, and was her husband Siyyid Muhammad Isfahani, and two were Letters [of the Living] appointed by the Bab.**

It has been said that these assassinations were the work of the too-zealous followers of Baha, and that he was not himself responsible. However this may be, could one who possessed the divine knowledge and power to influence men which Baha claimed to have, been able to prevent such acts on the part of his intimate disciples?

> **William McElwee Miller, THE BAHA'I FAITH: ITS HISTORY AND TEACHINGS, 1974, pp.100-01.**

At first not a few prominent Babis, including even several "Letters of the Living" and personal friends of the Bab, adhered faithfully to Subh-e Azal. One by one these disappeared, most of them, as I fear cannot be doubted, by the foul play on the part of too zealous Baha'is. "Companions" (as-hab), Mirza Riza Kulli and Mirza Nasr'ullah of Tafrish, were stabbed or poisoned in Adrianople and Acre.

Two of the "Letters of the Living," Aka Siyyid `Ali the Arab, and Mulla Rajab `Ali Kahir, were assassinated, the one at Tabriz, the other at Kerbela. The brother of the latter, Aka Ali Muhammad, was also murdered in Baghdad [by a Baha'i]....

> **E.G. Browne in his introduction to his translation of the Tarikh-e Jadid (New History of Mirza `Ali Muhammad, the Bab), 1975, pp.xxiii-xxiv.**
>
> **See also p.42 of E.G. Browne's Persian introduction to his edition of the Kitab-e Nuqtat'ul-Kaf.**

It would seem the murders of Daniel Jordan and Hedi Ma'ani (and possibly others) have clear precedents in the assassinations carried out during the lifetime of Husayn Ali himself.

Saoshyant

The holey Baha'i Covenant

"Yeah I never understood the splinter groups obsession with continuing the guardianship."

Just finished reading William Garlington's The Baha'i Faith in America, it explains a lot about this obsession.

For Mason Remey, and many other Baha'is, it was inconceivable, unimaginable, that there not be a living hereditary guardian because a living hereditary guardian had been specifically mentioned by Abdu'l-Baha' in his Will and Testament as an integral part of the future Baha'i administrative order as permanent head of the UHJ.

And Abdu'l-Baha' being infallible couldn't have erred in this, couldn't have been wrong, could he? For some it became obvious that for the Guardianship to end would mean that they would as well have to admit to, accept, Abdu'l-Baha's humanity, Abdu'l-Baha's fallibility, some Baha'is couldn't go there, most are still in denial.

As well in several places in Shoghi Effendi's writings the existence of a future Guardian is clearly stated, Shoghi Effendi couldn't have been wrong, couldn't have been fallible, could he?

T**hus Mason who was a pillar of the Baha'i community, a Hand of the Cause, a favourite of Abdu'l-Baha's, appointed by Shoghi Effendi to head The International Baha'i Council, could not fathom that god had changed his mind (bada) in regards to an ongoing Guardianship, couldn't accept that Abdu'l-Baha's Will and Testament was flawed.**

Mason was intellectually honest enough to understand what the implications were of the Will and Testament of Abdu'l-Baha' being shown to be imperfect, shown to be a merely human document in no way perfectly, 'infallibly', divine. Thus the Hands decided to take control over the affairs of the Baha'i Faith even though they had no authority to proceed in that manner. What these Baha'i elites did was behave as religious elites usually do, ignore the masses of believers and do what they personally choose to do without consulting with those masses. A more democratic, dare I say more spiritual way to proceed would have been to go to the greater Baha'i community itself and see what Baha'is themselves thought, what Baha'is themselves believed.

Obviously these religious elites didn't trust the masses of Baha'i believers, didn't feel that they were capable or worthy of collectively deciding for themselves the direction their religion should take.

Shoghi Effendi used the money of Charity to go to Oxford university.- Ruth White

The Bahai religion and its Enemy the Bahai Organization by Ruth White, the Tuttle Company, Rutland, Vermont 1929.

In PP. 201-206, Ruth White says: "In the Autumn of 1919 I sent to Abdul Baha [i.e. Sir Abbas Effendi] an American Express Company check of Five hundred dollars and asked him to apply it to some of the many charities he was dispensing.

About four month after we arrived in Haifa as the guests of Abdul Baha. On the day before departure I asked Abdul Baha if he had received the check. Without a moment's hesitation and very emphatically he said that he had not received it. He repeated this a number of times, and seemed indignant that it had not been turned over to him. I discussed this with various members of the family of Abdul Baha, and one of the brothers-in-law said he would go to town and enquire about the matter. **He returned and said there were no record of the check. When I returned to America I asked the American Express Company to look up the receipt of the check I had sent through their office, and on the back of it was the signature of the person who had received the cash. This person was Shoghi Rabbani [i.e. Shoghi Effendi].**

I asked the American Express Company to Photostat this check for me, which they did. Herewith it is a reproduction of the check with the signature of Sh. Rabbani on the back. Here then is proof positive that Shoghi Effendi cashed out the check and also proof that the son-in-law [presumably Mirza Muhsin Afnan] who purported to enquire of the check did not do it at all. Otherwise, he would have ascertained in a few minutes from the office of the American Express Company at Haifa that the check had been cashed by Sh. Rabbani, as I had given the son-in-law the whole information, the date of sending, the name of sender, etc. All of which shows that there was collusion between the son-in-law and Shoghi Effendi. **Circumstantial evidence also points to the fact that Shoghi Effendi used the money to go to Oxford university.**

For immediately after cashing the check he departed for Oxford, this despite the fact that Abdul Baha did not wish him to go. Some may naturally ask: How could Shoghi Effendi have cashed the check unless he had authority to do so. This he may have had. Yet the fact remain that the proceeds were never turned over to Abdul Baha. My readers may, therefore, draw their own conclusions."

Anti-Persian Racism in Bahai writings

"Most" Bahais, have hidden hatred and anti-Persian feelings. I wondered what the source of these were and alas I came to a few quotes from Abdu`l-Baha, son of Bahullah and according to Bahaullah, "the interpretor" of his writings and Bahaism.

1) Comparing people who chose not to have a so called "educator", AbdulBaha states:

> ***"... notice that when the animal is trained it becomes domestic, and also that man, if he is left without education, becomes bestial, and, moreover, if left under the rule of nature, becomes lower that animal, whereas if he is educated he becomes an angel."***

This clearly shows what Abdulbaha thinks of uneducated class of people. He sees them "lower than animal". Surely a holy word should not contain and compare "uneducated people" to "lower than animal". This sentence has indications of racial (class) supremacy, since Bahaullah himself was a rich merchant and did not perceive that humans at some point were not educated and they grew on their own, by nature and evolution. In Persian we say "tavAnA bovad harke dAnA bovad, ze dAnesh dele pir bornA bovad" (powerful is he who has knowledge, and knowledge keeps the heart of an old man young). Tell me which is more elegant?

The saying by Hafez, encouraging people to learn, or the saying by Abdulbaha putting down the uneducated.

2) In another racist statement, giving his version of the period during Islam, Abdulbaha states:

> ***"These Arab tribes were in the lowest depth of savagery and barbarism, and in comparison with them the savages of Africa and wild Indians of America were as advanced as Plato... even down to the present time Arabs dread having daughters"***

Nowhere in any holy book has God ever put one race down as compared with another. Yet this is what Abdulbaha, the interpreter of Baha, does to tell his side of story and write what is to become Bahai Faith. Interesting points to note here are that Abdulbaha considers arab tribes as the "lowest depth of savagery and barbarism".

Interestingly that is what Hitler said about Jews. Abdulbaha fails to consider that Arabs and Persians for their time (1400 years ago), were far ahead of Europeans.

Another interesting point to note is that Abdulbaha seemed to know about American Indians savagery, 1000 years before they became in contact with the rest of the world! Further interesting point is that he compares cultural issues of the Arab tribes with "Pluto". I wonder what the relation is here! Is a holy representative of a holy prophet, giving holy writings, supposed to issue such statements and use a European astronomer as his idol of culture and values?

<u>**Surely constant use of European examples in Bahai writings is an indicative of European influence and hence validity of Bahaullah being implanted as a destabilizing force in Iran by Britain.**</u>

Notice, later on Abdulbaha states that even today (130 years ago) "Arabs dreed having daughters". A nice generalization by a man claiming to represent the will of God!

3) Speaking about Bab, the founder of Babism and thus Bahaism, AbdulBaha states:

"He upheld the cause among the Persians, who are renowned for their religious fanaticism."

Very nice RACIST views by a holy man from Bahaism! So Persians are "renowned for their religious fenaticism"? I suppose had Abdulbaha and Bahaullah been alive today they would call Persians "barbarics and terrorists" as well! When i came across this in the Bahai writings I became disgusted. I found these statements to be hateful of a culture that reject an illogical cult and banished its founder. This statement as was written in chapter eight of the book "some answered questions", is used as a guide and reference to history by Bahais. Mr. Abdul, I am a Persian and a proud one, and I am not a "religious fanatic"! Interestingly enough it was only a few days ago that a bahai criticized me for generalizing them and saying "they are racists". Well they may not be racists themselves, but they surely are followers of a racist cult which teaches racism.

4) Abdulbaha also states about coming of Bahaullah:

"Baha`u`llah appeared at a time when the Persian Empire was immersed in profound obscurantism and ignorance and lost in the blindest fanaticism. In the European histories, no doubt, you have read detailed accounts of the morals, customs and ideas of the Persians during the last centuries."

Oh.. how nice that when people reject him they "must" be ignorant! **Further it is interesting to see how Abdulbaha uses Europeans (namely British) as his source of history on Iran and examination of "morals and customs" of Iranians. This coming from a person who denied being an agent of British Imperialism.**

I, as a reader, thought that this view of Persian culture was very similar to that of Betty Mahmoodi, who saw the sacrification of a lamb by Iranians, before a feast, as a "barbaric act and custom"! I suppose had Abdulbaha been alive today, he would have used Betty Mahmoodi as an example and proof too! I also wonder why Abdubaha thinks that Persians were savage, when people in the far east thought so highly of them. **Surely what is represented here is views of Europeans, looking down on Middle Eastern countries, something that is used today in Bahaism as basic writings of their religion.**

5) In a book called the "Dawn Breakers" (Nabil's Narative), which is a main missionary Bahai book, Lord Curzon, a British agent says that Iran is a savage country and in need of a "new character" and "face". This British agent indicates that a new religion is needed to implement this.

Amazingly it is stated in the book that :

"The Persian character has ever been fertile in device and indifferent to suffering; and in the field of judicial executions it has found ample scope for the exercise of both attainments."

It is interesting to see how the "Persian character" is put down in this introductory paragraph of the book. The statement, as it stands, is pure racism and indicative of resentment of the Bahai Universal House of Justice towards the Persian culture which forced the cult out and withstood its assimilation plans. **They openly criticize "Persian character", something that had been down against Europeans or the Jews (Saying "Jewish character" is blah blah), the Bahais would not have been where they are today.**

As it was seen from view paragraphs of Bahai writings, from their holiest of people, they indeed are not what they claim to be. And their cult has hidden racism within its boundaries designed to appeal to the Europeans and Westerners, to gain support and power. this has further been proven by postings by Frederick Glayser and other Bahais on SCI.

Written by a disgusted Persian

Ruth White's letter to the High Commissioner of Palestine

To His Excellency The High Commissioner of Palestine Jerusalem, Palestine. October 7, 1930

Your Excellency:

As a victim of a fraud, which is being perpetrated under the Mandatory Power now governing Palestine, I wish to make a complaint against Shoghi Effendi, of the Persian Colony, at Haifa Palestine.

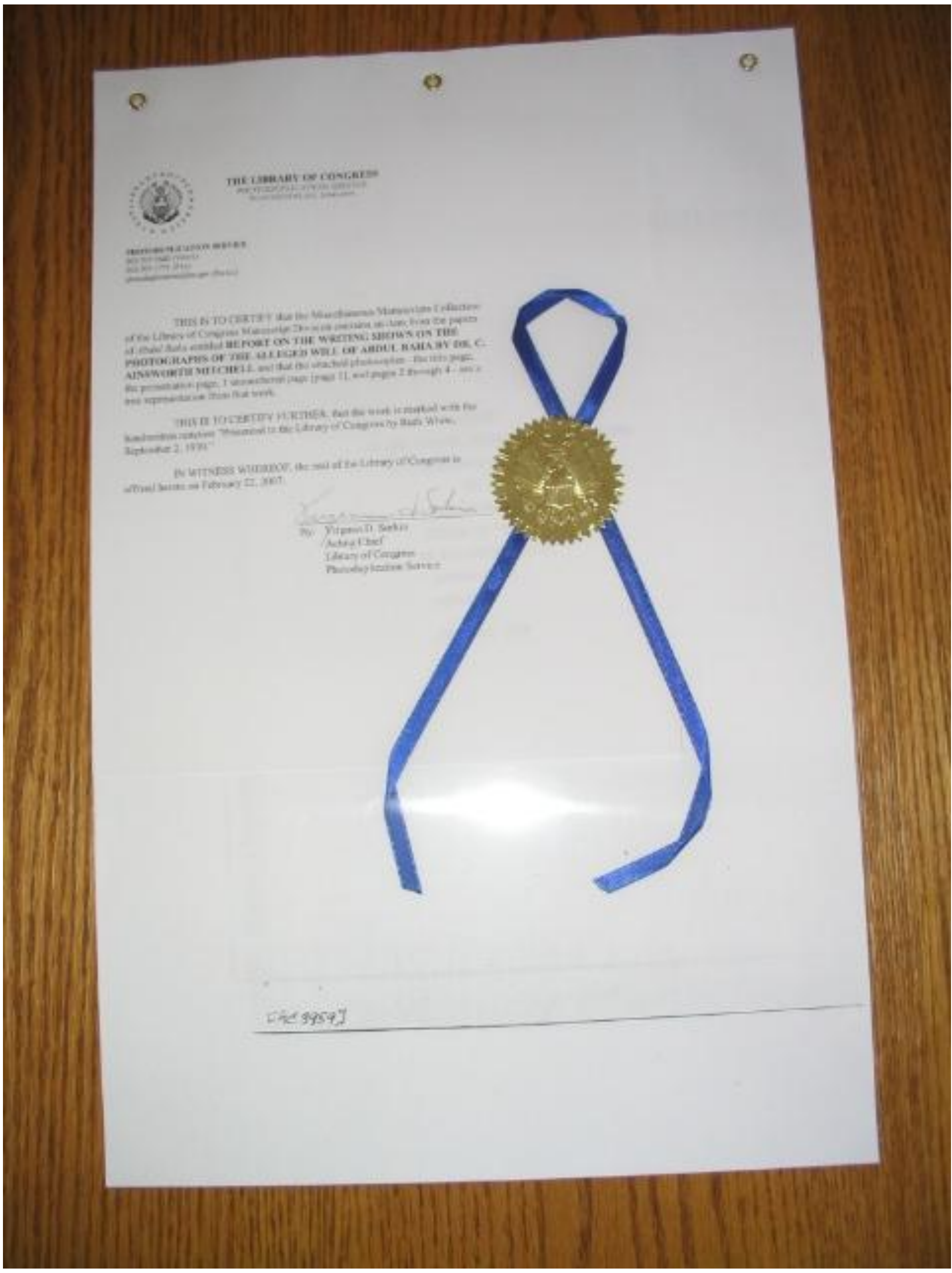
Shoghi Effendi is collecting money from the people of the various nations of the world under the powers granted him in an alleged will which he claims is the will of Sir Abdul-Baha Abbas, and in which he is appointed successor of Sir Abdu-Baha Abbas. I base my assertion that a fraud is being perpetrated by Shoghi Effendi on the following facts:

About three months after the death of Sir Abdul-Baha Abbas, in November 1921, typewritten copies of an English translation of a document were sent to England, America, and other countries, which Shoghi Effendi alleged is the will of Sir Abdul-Baha Abbas, appointing him his successor. **This alleged will is undated, unwitnessed, unprobated, and unstamped by the Government. It also contradicts the intent that its alleged maker held during his lifetime. for the alleged will commands people to obey Shoghi Effendi as if he were God, and to pay a tax to him. This is the motive of the fraud--money and power** (2)....

*I have submitted the photographs of the alleged will to Dr. C. Ainsworth Mitchell, the renowned English handwriting expert, and editor of The Analyst, at 85 Eccleston Square London, S.W.1. and his report shows that this document is fraudulent. No part of it was written by Abdu'l-Baha. Shoghi Effendi ignored my request for permission to send a handwriting expert to Haifa to examine the original document.... I am not making this complaint merely because of the money I have contributed, as this is small compared to the expense that I have incurred in collecting evidence against Shoghi Effendi. But I am making this complaint in order to protect the public from a fraud, and a movement, which under Shoghi Effendi has become far more subversive than that of Bolshevism. For Shoghi Effendi aims to become world dictator, and he is establishing enemy states within each state, and collecting taxes from the people of these enemy states. All this is contrary to the teachings of Sir Abdu'l-Baha Abbas whose successor he claims to be (2-3)_*

Ruth White, Excerpts, Bibliography http://www.fglaysher.com/bahaicensorship/Ruth%20White.htm

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha. 1930. http://www.fglaysher.com/bahaicensorship/CAMitchell_Report.htm



Download All Documents Deposited by Ruth White at the Library of Congress in one PDF: http://www.fglaysher.com/bahaicensorship/archives/WhiteCDocs.pdf "That is to say, the writing does not agree with the hypothesis that it was all written by one person." “A minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdu’l-Baha, as shown in the authenticated specimens.” --Dr. C. Ainsworth Mitchell

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The attempts to discredit Dr. Mitchell and Ruth White have relied on, for over 75 years, slander and ad hominem and are no more convincing now than they have ever been. Note the attempt to shift, from his conclusion and call for an examination of the original, to the man himself. Classic ad hominem. **I ask the reader to reflect on the fact that Dr. Mitchell remains one of the most respected forensic researchers of the 20th century and is still quoted and cited by academics and legal experts. His professional integrity is beyond question as is and was his ability to assess the authenticity of the purported will itself. As the document curator for the British Museum, Dr. Mitchell used techniques and methods still widely used and recognized, whether or not one has a command of the language being scrutinized.** Knowledge of a language in and of itself has never been the essential for handwriting experts, and informed people know that to be a fact. Those who seek to conceal the act of forgery hope to confuse the uninformed about what is involved. See the link at the bottom to one of his books available online. Ruth White placed Dr. Mitchell's signed *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha* with the Library of Congress in 1930. Certified copy below. A bibliography of Dr. C. Ainsworth Mitchell's published work is available from the Library of Congress at the bottom of this page. **My Comments on Dr. C. Ainsworth Mitchell's Report** http://www.fglaysher.com/bahaicensorship/CAMitchell_comments.htm Professional genealogist Will Johnson's webpage, Dr. C. Ainsworth Mitchell: http://www.countyhistorian.com/cecilweb/index.php/Charles_Ainsworth_Mitchell

Promised one of Islam and Bahai Faith

By Dr. Habib Siddiqui

Before I confront the Bahai view on the above subject, as presented by Babak Mohajerin, let me give a brief account of this religion how it started in order that Muslims have a fair understanding of what it stands for and why its understanding of certain explicit verses in the Qur'an are different than Muslims. (References are also cited for proof.)

In the middle of the 19th century, Mirza Ali Muhammad Shirazi, an Iranian claimed to be the agent and Bab (door) of the awaited Imam Mahdi. He had a small following, and the sect came to be known as Babieh (Babism). After a short while, he claimed himself to be the awaited Imam (1), and later as a prophet and the bringer of a new religion (2). He was not emotionally balanced, and as such, later claimed Godhood (3). In Resalah Lel-Thamarah (Treatise for fruit), he wrote:

"Truly I am certainly God: there is no God other than me. I am unique and single. Truly I am God, there is no God other than me - the eternal Lord, truly I am that very God and there is no God other than me who is unique and single. In the name of God who prevents and who is holy and pure, in praise of You my God, truly I call You and and all things to witness that You are truly God and there is no God other than You."

For his contradictory statements he was often times confronted by the Ulema in Iran. He would usually repent and renounce his claim (4). His apparent insanity saved his life in more than one occasions (5). His writings for the illiterate laymen had some effect among the Babis, and they rioted against the government in some cities. In Isfahan, the rioters were aided by Governor Manucher Khan Gurji, a Russian of Armenian christian origin (6). Both the British and the Russian embassies were directly involved in these riots by aiding the Babis(7). Amir Kabir, the Grand Vizier, realizing that so long as the Bab was alive, his followers would not stop their rioting, executed him (5).

After Bab's death, the Babis were led by Mirza Yahya Noori, known as Sobh-e-Azal (the eternal dawn). After an unsuccessful attempt to kill the Shah, the group was persecuted. Yahya fled to Baghdad, while his step-brother, Mirza Husein Ali took shelter in the Russian embassy. Later, Husein was escorted to Baghdad by the official agents of the Iranian and Russian governments (8). Mirza Husein Ali sent a tablet to Russian emperor, praising and praying for him, confirming total servitude and expressing thanks (9). The latter allowed the Babis to construct a temple in south of Russia in AeshqAbad and in its attempt to crush the Islamic government provided all help to the Babis (22). In Baghdad, where the Babis became Ottoman subjects, a serious fight broke out among them as to the issue of leadership of the community, since many forged the handwriting of Bab, claiming to be his successor. This and other clashes with Iraqi Muslims brought about a state of total chaos (10). The Ulema in Iraq wanted the Ottoman government to deport Babis for creating a total anarchy. Then the Babis were first moved to Istambul and later to Edirneh. When Mirza Husein claimed to be the successor of Bab, the Babis got divided into two opposing camps, each led by one of the step-brothers - Mirza Husein or Mirza Yahya. With the unending riots and connections which the Babis held with the foreign embassies opposed to the Ottoman government, the latter exiled the followers of Yahya to Cyprus and those of Husein to Aaka in Palestine (11).

When the support for Yahya's followers from the foreign governments diminished, the group gradually dispersed and vanished. Husein Ali was always able to keep in touch and get the support from foreign governments. He claimed the title of "Bahaullah" (the beauty of God) and described the Bab as the harbinger of his own emergence. Soon he gained full control over the Babis and founded the creed of Baha'ism. Like Bab before him, he first claimed prophethood (12) and then Godship (13). Meanwhile, he was receiving monthly salaries from the Czar (14).

After his death in Aaka, his son, Mirza Abbas (known as Abbas Afandi) succeeded as leader of the Baha'is and called himself Abdul-Baha (the servant of Baha).

When the communist revolution started asserting itself in early 20th century, Russian govt. stopped its support for the Bahais.

Facing numerous difficulties, Abdul Baha then approached the British government offering to spy for them against the dying Ottoman empire (15).

During the first World War and the aggressive entry of the British Army into Palestine under the generalship of Allenbee, the Bahais provided all possible help to the invaders.

Learning this, Jamal Pasha, the Commander of the Ottoman forces, wanted to execute Abdul Baha for treason (16). Lord Balfour, the architect for the infamous Balfour declaration, the then British Foreign Secretary, ordered Gen. Allenbee to protect thelife of Abdul Baha and his followers (17). Later, in a formal ceremony knighthood was granted to Abdul-Baha (18).

Sir Abbas Affendi's funeral was personally attended by several British dignitaries, including Sir Herbert Samuel - the British Chief Commissioner in Palestine, who was one of the founders of the zionist state of Israel.

In accordance with Abbas's will, the leadership came under his grandson, Showqi Afandi. He, too, helped realize the goals of British colonialism.

And within a short period Baha'ism spread all over U.K. and its colonies, esp. Uganda (19). Showqi's contacts with the colonizers helped Bahaism to spread in U.S.A. and other parts of the world.

He revived the intricate network of Free- masonry at a lower level in the form of Baha'ism, by offering the myth of "one world religion." (23)

Having no son and nearing his death, Showqi appointed nine Bahais to constitute the Intl. Council of Bahaism and laid the foundation for the Baitul Adal A'azam (the Universal House of Justice) or the Administrative Organization of World's Bahais.

After his death, as per his will, Charles Mason Rimi, an American, with probable CIA connections was appointed the head of Baitul Adal (20).

At present, with the power, money and conspiracies of world colonialism, Bahaism has fully committed itself to fulfill the dream of the world devouring powers to acquire global domination.

As I have shown above, Baha'ism from its very inception was helped, materially and ideologically, by the Russian and British imperialism for furthering the latters' onslaught in Muslim lands. At a difficult period in Muslim history, Bahaism collaborated with the zionists for the establishment of state of Israel (21). Through its connection with Zionists it penetrated various governments serving the interest of the West, a notable example is: Iran under the Shah (23).

This servitude for the western masters, in turn, brought nothing but misery, poverty, strangulation, stagnation, murder, oppression, tyranny and whole-sale dependence, to the Muslim nation.

It can also be noticed that Baha'ism, like Ahmedi/Qadianism, started with its founder's claim to be the awaited Imam Mahdi, which later developed into the claim for prophethood and divinity. (These groups do not accept the finality of Muhammad's prophethood.) Muslims, based on the sahih ahadith of Muhammad (SAWS), do expect the coming of Imam Mahdi (a descendant of Muhammad (SAWS); he will NOT be a Prophet since Muhammad (SAWS) is the LAST of the Prophets; he will follow the shariah of Islam) towards the end of time. He will come at a time when Muslims will be in a dire need to find a leader to lead them against forces which will try to extinguish Islam from the earth. He will lead the Muslims to victory, and establish justice. This expectation manifests itself into protests against oppression and injustice, and Muslimsalone, unlike any other religious community on earth, have never been totally succumbed to the evil forces. Colonization was imposed upon our territories, from Morocco to Indonesia, yet, we never embraced the very dehumanization as a result of such process, and always resisted occupation, aggression and exploitation in our territories. The sacrifice of Muslims in Algeria, Libya, Indian sub-continent, Indonesia, the Sudan, Somalia, and more recently in Afghanistan, Palestine and Bosnia are only a few of the examples in that road to combating subjugation and foreign tyranny. Muslims have always tried to negate existing unjust conditions imposed upon the world by despots, whose weapons were force, money and deceit. This resistance of Muslims has always discomforted the enemies of Islam. In their attempt to weaken the very fabric of Islam, these enemies from without have always sought people from within who would distort the teachings of Islam. These enemies of Islam know (knew) that if they could create false Mahdis among Muslims, who instead of calling for jihad commands his followers to be puppets of the oppressors, then there will be no interruption to their exploitation. Hopes and dreams of Muslims will give away to despair, cowardice, lethargy and dependency.

As a result of this conspiracy, in the last century alone, we find three claimants to be Imam Mahdi, e.g., Ali Muhammad Shirazi, Mirza Husein Ali and Mirza Golam Ahmed of Qadian, each of whom were supported by colonial powers of the West. None of these three, in turn, ever launched a Jihad movement against the colonizers. Instead, they acted as stooges for foreign forces, which were hostile to Islam. Baha'i leaders even spied against the Khilafah and collaborated with Zionists.

It is inconceivable that this deviant group would have as much success without the moral and financial support from the enemies of Islam. As a matter of fact, Baha'ism proved to be the colonialists' most fruitful investment. Through its teachings, it offers a version of religion which is self-contradictory, deceitful, nonsensical and ludicrous. Despite its leaders' own servitude to foreign masters, their irrelevant verbiage about not participating in politics for nominal Bahais increase the stranglehold of Taghut over the subdued people, and fulfill the long-term objectives of its financiers.

In their wishful dream about creating a world religion that encompasses all the various religions (from polytheistic religions like Hinduism to monotheistic religions like Islam) the leaders of the Baha'i faith over last several decades have written books which are self-contradictory. While the Qur'an and ahadith of Muhammad (SAWS) are very clear that all the scriptures (including the Bible) except the Qur'an has been corrupted by human hands, the Bahais, in order to curry support from christians, appear to give the impression that they believe in the pseudepigraphic books of the New Testament, and that they accept the authenticity of the gospel accounts about Jesus's crucifixion. We, Muslims, don't have to butter someone in order to accept our views. The matter concerning Jesus is settled, as far as we are concerned.

With the death of imperialism, today, neo-colonialism tries hard, through invented, deviated sects to alter and metamorphose the face of Islam and eliminate the main elements which comprise the revolutionary character of this great religion. They scheme and Allah schemes. Surely, Allah is the Best of the schemers. May Allah keep us on the road of guidance and save us from falsehood, no matter, under whatever disguise it comes. Ameen.

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(5) Talkhise Taarikhe Nabil Zarandi; Rowdat-ul-Safe Nasiri;Kashf-ul-Gheta'a, p. 204; Nasikh-ul-tavaarikh;Kavaakeb-ul-durriah (The brilliant stars)

(6) Talkhise Taarikhe Nabil Zarandi, p. 196.

(7) Shooreshe Babian dar Iran (The rebellion of the Babis in Iran),Pub. of Soviet Academy, Moscow (1939), vol. 30, pp. 143-159;Naqtat-ul-Kaaf, p. 266; Inshe'ab da Baha'iat.

(8) Kavaakeb-ul-durriah.

(9) Mubeen (Clear) of Mirza Husein Ali, p. 76;Qarne Badi'a, vol. 11, p. 86.

(10) Inshe'ab dar Bahai'at, p. 83;Ma'edahe Aasmaani (Heaven's table), Amri Pub., Tehran;Qarne Badi'a, vol. 11, p. 177.

(11) Qarne Badia, vol. 11, pp. 270, 271, 275;Kavaakeb-ul-durriah, vol. 1, pp. 389, 381, 383;Inshe'ab dar Bahai'at, p. 84.

(12) Maqaalahe Shakhsie Sayyah of Mirza Husein Ali;Iqan of Mirza Husein Ali; Al-fava'ed (The advantage) of Mirza Abdulfadle Gulpaygani.

(13) Mubeen, pp. 21, 48, 56, 210, 233, 286, 308, 342, 384, 385, 417...; Makateeb, p. 225 (Abbas Afandi).

(14) Majmoo'ahe Al-wahee Mubarak, p. 159 (Mirza Husein Ali).

(15) Qarne Badi'a, vol. 11, p. 125; vol. 111, p. 291; Inshe'ab dar Bahai'at, p. 121.

(16) Qarne Badi'a, vol. 111, p. 297; Inshe'ab dar Bahai'at, p. 121; Bayaan-ul-haqaayeq (Expression of realities) of Abul Husein Ayati, p. 71.

(17) ibid.

(18) Qarne Badi'a, vol. 111, p. 299; Inshe'ab dar Bahai'at, p. 118.

(19) Akhbare Amir, no. 4 (1950).

(20) Inshe'ab dar Bahai'at, pp. 195-203.

(21) Baha'i News, Sept. (1947);Akhbaare Amri, (1947), No. 7.

(22) Masaabihe Hedaayat (The lights of guidance) of Azizullah Suleimannis, Amri Pub., Tehran (1947).

(23) Baha'ism: a Sect at the Service of Colonialism by Mujtaba Sultani.

Association of Abbas Effendi With Colonel Badri Beg

[caption id="attachment_1163" align="aligncenter" width="500"]

Abbud's House, where Abdul Baha kept the notorious prostitute.[/caption]

This officer was a staff Colonel and associated with military & civil functionaries. He had a beautiful step daughter, the child of his wife by former marriage, who gathered young men around her.

Colonel Badri Beg hired a house at Haifa to spend the summer season there. He attended evening parties of the French Consul and leading members of the [Arab] Christian community. They engaged themselves in gambling.

The Most Great Branch [Sir Abbas Effendi] met all the [gambling] losses of the Beg, and provided for the upkeep of the [Beg's] house, and for the expenses of the [Beg's] step daughter. Thus the step daughter came to have plenty opportunity. She became familiar with a good looking Italian man. At night they met together and indulged themselves in love affair.

Some people became aware of the affair and advised the Beg to send the family to Acre. As the Beg himself had connection with the girl, and could not send her away from him. He disregarded the advice.

Eventually the Beg came to know about the affair and this roused his jealousy. One evening the Beg detailed two soldiers to go and deliver a message to the Italian young man on behest of the girl to come & see her at night. The house was unattended. The occupant had gone to Acre. As soon as the Italian young man came into the house & seated himself in the drawing room, the two soldiers appeared at the scene, caught hold of him, strangled him to death, stuffed up his throat with a long piece of rag, took him away and cast him into the sea.

In their hurry & bustle, they did not tie a stone to his foot to keep the corpse at the bottom of the sea. In the morning his mother and relatives begun to search for the young man. Finally the young man's body was discovered near the sea shore, strangled to death.

The incident set people's tongue wagging. His mother and relatives raised a tumult in Haifa. They held Badri Beg responsible for the incident and brought an action against him and also against [Sir] Abbas Effendi because he came to Haifa after and frequented the Beg's house."

I realised that the allegation against the Most Great Branch [Sir] Abbas Effendi reflected on the whole family. By strong arguments and proof I applied myself to proving that it was impossible for him to have been involved in the matter. I called on members of the bereaved family to offer my condolences. I seised the opportunity to convince them that my brother [Sir] Abbas Effendi had not taken part at all in the matter. The mother of the deceased replied: "If he had not taken part in the matter, and had no connection with the girl, why did he take her to his own home in Acre?" I endeavoured as far as possible to exonerate the Most Great Branch [Sir] Abbas Effendi as the allegation reflected on the family as well as on Baha's name. But I did not expect that he would take her to his own house. I went to Acre to see what had happened. I enquired from the Baha'is and others. I found out that he had put up the notorious prostitute girl in his own house, the 'Abbud-House', which was the dwelling place of the Blessed Beauty [i.e. Baha], exalted be his power, before his ascension [i.e. death].

حال حسب الوعده مختصری از احوال و اخلاق بدری بیک و مصاحبتش با غصن اعظم می نویسم ... من جمله این » (ص 77 – 76) بدری بیک چون میر آلای ارکان حزب بود و با افراد عسگریه و ملکیه مخالف بود ... تفصیل این که بدری یک دختری از شوهر اولای زنش داشت یعنی نا دختری او بود و چون منظری زیبا داشت جوانان را دور خود جمع میکرد ... بیک مذکور در حیفا منزلی گرفت برای صیفیه و شبها با قنسول فرانسه و بعضی از بزرگان طائفه مسیحیه شب نشینی میکردند و به قمار بازی مشغول بودند و همه خسائر بیک مذکور را غصن اعظم میدادند و همچنین مصارف آن دختر و بیش را. دختر مجالی واسع بدست آورد با جوانی زیبا طلیانی الفت نموده شبها جمع میشدند و بعشق بازی مشغول بودند این کار کار عشق است دخلی به دین ندارد دختر مسلمه جوان مسیحی، بعضی مطلع شدند و به بدری بیک نصیحت کردند عائله را به عکا فرستد ولی چون خود او به این دختر علاقه داشت و نمیخواست از خود دور کند نصیحت ناصحان را اهمیت نداد تا آنکه از عالقه دختر به جوان طلیانی مطلع شد غیرتش حرکت کرد یک شب دو نفر از عسکریه را میفرستد برای جوان از لسان دختر پیغام میدهند شب بیاید در منزل کسی نبود رفته بودند به عکا آن بیچاره می آید به مجرد وصول و جلوس در سالون آن دو نفر داخل میشوند و او را میگیرند و خفه میکنند و جل زیادی در گلوی او میکنند و میبرند به دریا می اندازند از عجله سنگی به پای او نمی بندند که در قعر دریا او را نگاه داشته باشند فردای آن روز مادر و اقرباش عقب او میگردند بالاخره او را خفه کرده در کنار دریا پیدا میکنند چون اکثری علاقه او را به آن دختر داشتند ... او را نصیحت میکردند ترک کند ولی دختر مجال نمیداد قول ناصحان تأثیر نماید و او را به جاذبیه که داشت جذب مینمود قال و قیل فوق العاده در حیفا بلند مادر و اقرباش قیامت بر پا کردند و بدری بیک را مسئول نمودند و اقامه دعوی کردند و همچنین عباس افندی را چون خیلی می آمدند به حیفا و منزل او میرفتند این نگارنده دیدم اتهام غصن اعظم عباس به جهت همه عائله بدست بدلائل و براهین قویه اثبات میکردم که ممکن نیست در امر او مداخله کنند حتی چون یکوقتی ما در منزل آنان نشسته بودیم و بسیار محبت میکردند رفتم به تعزیه آنان به مناسبت اقناح کردم که ابداً برادر عباس افندی در آن امر اشتراکی نداشتند مادرش گفت اگر اشتراکی نداشتند و با دختر علاقه نداشتند چرا دختر را به منزل خود در عکا بردند ... این نگارنده به قدر امکان چون به جهت عائله و اسم جمال مبارک بد بود برائت غصن اعظم عباس افندی کوشیدم ولی گمان نمیکردم که او را منزل خود ببرند رفتم به عکا ببینم چه شده سئال از بعضی بهائیان و غیره نمودم معلوم شد در منزل خود که منزل عبود مسکن جمال مبارک جل شانه بود قبل از صعود دختر فاحشه مطروده را منزل داده اند

From : **The Memoirs of Badiullah [The Most Luminous Branch (غصن انور)] Baha'u'llah's Youngest Son**

http://www.bayanic.com/notes/memoirs/memoirs.html

Interesting Debate between Ex- Bahai and Haifan Bahais on Youtube

Payam Mashrequi 4 months ago

AHAHAHAHAHA!!! YOU WASTED ALL YOUR TIME DOING THIS!??!!! PLEASE DUDE!!

DEFINITION OF BAHAI : THOSE WHO BELIEVE IN BAHA'ULLAH AND ABDUL BAHA AS HIS DECEDENT, THEN SHOGHI EFFENDI AS HIS AND UHJ AS HIS... THESE OTHER SECTS MAY EXIST BUT THEY AREN'T CONSIDERED BAHAIS AND YEAH OTHER THAN THESE ONES THEY ARE COVENANT BREAKERS AKA NOT A BAHA'I.. WHATS WITH THIS LONG STORY, STOP READING CRAP FROM THE INTERNET DUDE!

P.S. IF U DIDN'T APPROVE THIS COMMENT OF MINE, MSG ME. I WANT TO TALK TO YOU ABOUT IT. · Bahaism

Bahaism 4 months ago

Thank you for your concern for me and my time. You are so good. The UHJ without a guardian as its chairperson is FAKE and BOUGS. It has no authority. Show me from the writings of Hossein Ali and Abbas Effendi where they clearly say that the UHJ will not have a guardian. Let's see... if you have a clear proof. Read this article it is very important for you :

"Who Created the sects in Bahai Faith?" Google it and read it! Then come back here, we will discuss. I have many proofs to prove you wrong. · in reply to Payam Mashrequi Bahaism

Bahaism 4 months ago

And I do not reply to private messages. So write it here or come to my blog and put ur comments there. I do not censor comments.

Bahaism 6 months ago

Thank you Ron. I respect you. You seems to be a very decent person. Normally I interact with Fundamentalist Baha'is, their behavior is really very ugly and unbearable. This is the first time I am encountering a resolved Haifan like you! As you said that you are approaching 70 years, I wish you best for your remaining life. May you be guided towards the right path 'Seratal Mostaqeem'. You are always welcome to my blog. I assure you we can have polite discussion. Best Regards · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

Dear Ron, I thank you for your concerns towards me. I have already left this cult. I am no more interested in this Hypocritical cult. I don't correspond on emails. And I am really not interested in those 50 books of 80000 words. I really hate when any Baha'i speaks of numbers. 80000 words, millions bahais, most widespread religion, I really hate all this. You are most welcome to visit my blog (bahaism*blogspot*com) and write to me there. There is unlimited space and good atmosphere for everyone. · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

Thank you. Ron. · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

I have never heard of any divine religion that is registered under the 'COMPANIES ACT' or NGO in any country, its holy symbols registered as 'TRADEMARKS', Its holy writings COPYRIGHTED. It's prophet's name a 'BRAND NAME'. · in reply to Ron Price (Show the comment)

Bahaism

Bahaism 6 months ago

Regarding the Christian Encyclopedia... Again when you want to prove something scholarly, please prove is from the best and most authentic source. I consider official Government Census of every country to be the best and most reliable source, which is not influenced by anything. And if these groups (Other Baha'i Sects) are really very leas and not bothering anybody then why drag them to Courts over alleged misuse of Baha'i Trademarks? · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

..so the fear makes them away from Questioning the institutions, otherwise I am a witness that there are many baha'is who do not accept the authority of UHJ as it is to be accepted. They do not consider the UHJ to be infallible. They see Mullah'ism in Baha'i cult, Religious Police interfering in private life of Baha'i card carrying members. They are fed-up with the administration but they do not dare to speak due to fear... that is why the number of Opposition Groups is less... · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

Because you talked about numbers, I have to take this issue too. The actual Haifan Baha'is are very less and so the opponents also very less in numbers. The practice of Shunning, Social Boycott and breaking of family ties are very strict punishments. Those born Baha'is fear all this stuff. Mr. Hosein Ali Nari said : Whatsoever hath led the children of men 2 shun 1 another, & hath caused dissensions & divisions amongst them, hath, through d revelation of these words, been nullified & abolished. · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

So, Sir, For you Wikipedia is more reliable than the Government Census?! See this bahaicensusindia*blogspot*com (change asterisk to dot). · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

Again your number of 100 thousand is a joke. Where are 100 Thousand Baha'is please prove with credible evidences. Preferably Government documents. For your information please see this : bahaicensusindia*blogspot*com (change asterisk to dot). · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

...Baha'is, they are all Hindus. They still believes in their Gods. Their are some Sikhs and they too wear their turbans and call them Baha'is. I visited Golistans in India's major cities and I saw a very few graves with dates some 10 years old some 20 years old and a few 1 or 2 years old. Where r believers of Baha'u'llah? They r not even in Golistans!. They are only in the SRPs. 100s new addresses are entered every month but 1000s have already left by then. You guys claim 2.2 million in India. · in reply to Ron Price (Show the comment) Bahaism

Bahaism 6 months ago

You are right Ron. It gives publicity to everyone. I am an Ex-Baha'i and I have traveled to many parts of the world and visited many Baha'i communities when I was active. What I noticed was there were 'NO BAHA'IS' in the world. When I say No Baha'is, it means a very few Baha'is. scattered here and there. I visited Wilmette Temple and there was no one there. Not even a single visitor. I was alone with my friend. The country where there r some Baha'is is India. But u know they are not actually.... · in reply to Ron Price (Show the comment) MrSIKREV1 .

MrSIKREV1 . 7 months ago

are the baha'is liars that want too take over the world?

· Bahaism

Bahaism 11 months ago

And It is Haifan UHJ that has deviated majority of Baha'is according to other denominations. Have you ever bothered to read their literature? I have read it and how logical it is!!!! It is this deviated haifan UHJ that has put prohibition on the Baha'is to read their literature. The so called proponents of "Independent Investigation of Truth"!!!! · in reply to dannyOdr (Show the comment) Bahaism

Bahaism 11 months ago

iranians know that. If you are a Western Baha'i then you are being fooled by these people. In fact they are exploiting your simplicity and extracting you money and using your energy for their political gains. Where is the "complete translation" of the book BAYAN? Why it is not available? If you read it fully, you will understand why muslims hate this evil cult. · in reply to dannyOdr (Show the comment)

Anis Ettehadulhagh

Anis Ettehadulhagh 1 year ago

There is only one God, one Baha'i Faith, (from Bab to Universal House of Justice) and one human race. Ya Baha'u'llah-Abha!

· in playlist Many Peoples Is Best Bahaism

Bahaism 1 year ago

There is only one God = TRUE

One Baha'i Faith = FALSE

One Human Race = TRUE

· in reply to Anis Ettehadulhagh (Show the comment) DivineFellowship

DivineFellowship 1 year ago

BahaiFace●com · OneWorldBore

OneWorldBore 1 year ago

I like the Reform Baha'is and the Aqdasi Baha'is the best. · TheNinjaMetalero

TheNinjaMetalero 1 year ago

okay do not answer to personal messages and i'm not a extremist Baha'i you moron I'm a Atheist who sees rationality in the Baha'i faith, you should approve the quote of the holy koran that i let you as comment, it seems that the only think you know how to do is pick and choose, as for me, i will stop bother myself discussing something with a person like you, I hope Baha'u'llah and your "God" had mercy upon you. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

I will not call you a moron. May be you are taught to use this kind of words in your Ruhi Book 8 with those who do not agree with your views. And I don't want do discuss Koran here. If you want to discuss Koran and its Verses please go to some Islamic Forum and have an open discussion. What I am repeatedly trying to say you is to come to my blog and have a discussion on Baha'i faith. You choose a topic and discuss that particular issue. Please. · in reply to TheNinjaMetalero (Show the comment) Bahaism

Bahaism 1 year ago

This is what you wrote to me in your personal message : "let's go to a Baha'i forum that is had not being created by you, there I will challenge the stupidities written in your blog and you can challenge my faith with what in the writings is call "poison" XD"

My response :

I told you not to send any personal messages, I don't respond to it. But this is something I would like to respond to. I and my friends have posted many times on such Forums that... · in reply to TheNinjaMetalero (Show the comment) Bahaism

Bahaism 1 year ago

... are controlled by Baha'is, but they delete our posts and Ban us. They even make a lobby against us when we are on Christian forums or any other forums. If you are really sincere in having a good debate then please come to a platform that is neither controlled by me or my friends or the BIC. You can come to - talk.religion.bahai - usenet group which is a neutral platform and have a debate. Let's see your sincerity. & why are u afraid to comment on my Blog? · in reply to TheNinjaMetalero (Show the comment) dannyOdr

dannyOdr 11 months ago

I agree with @TheNinjaMetalero rather that looking at very small statements within the baha'i writings take all the writings and they situation in which they were written into consideration. Also these people that claim to be the leaders of the true "Baha'i" religion clearly don't understand the teachings either, there is only one baha'i faith and thats it. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 11 months ago

My dear you don't have access to original writings of Bab and Baha'u'llah. Do you access to the manuscripts of Bab and Bahaullah. How many writings of these two have been published by the UHJ? When was the first official translation of Kitab-i-Aqdas was completed? Aftwer how many years? Why not other books been translated? Why not the original manuscripts being published? The persians and the arabs can easily read the handwritings. Actually these writings are full of rubbish. The arabs and..... · in reply to dannyOdr (Show the comment)

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BahaiFace●com · OneWorldBore

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I like the Reform Baha'is and the Aqdasi Baha'is the best. · Bahaism

Bahaism 1 year ago

I do not reply to personal messages. And if you can take it down, show me. Lets see. The BIA is trying to do this from a long time. But no success. And I have complete backup of my blog. If in any case you guys gained success then I will Restore this backup to alteast 100 places, you see. Thank you. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

okay do not answer to personal messages and i'm not a extremist Baha'i you moron I'm a Atheist who sees rationality in the Baha'i faith, you should approve the quote of the holy koran that i let you as comment, it seems that the only think you know how to do is pick and choose, as for me, i will stop bother myself discussing something with a person like you, I hope Baha'u'llah and your "God" had mercy upon you. · in reply to Bahaism (Show the comment) Bahaism

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... are controlled by Baha'is, but they delete our posts and Ban us. They even make a lobby against us when we are on Christian forums or any other forums. If you are really sincere in having a good debate then please come to a platform that is neither controlled by me or my friends or the BIC. You can come to - talk.religion.bahai - usenet group which is a neutral platform and have a debate. Let's see your sincerity. & why are u afraid to comment on my Blog? · in reply to TheNinjaMetalero (Show the comment) dannyOdr

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Bahaism 1 year ago

@TheNinjaMetalero

This is called as Extremism. You are an extremist Haifan Baha'i.

TheNinjaMetalero 1 year ago

what i'm going to do with your blog is take it down if you keep insisting, that nonsense is that, Nonsense. · in reply to Bahaism (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

"Surely for those who have disbelieved, it is all the same whether you warn them or you warn them not: they would not believe. Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering; and for them there lies a mighty punishment." [2:6-7] so my friend, suffer with your own seal, i'll pray for you to understand the spiritual reality of the Baha'i faith and I hope you can forget the material stupidity of your "Opinions" · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

This is for you :

Bahá'u'lláh, in all the Tablets and Epistles, forbade the true and firm friends from associating and meeting the violators of the Covenant of His Holiness, the Báb, saying that no one should go near them because their breath is like the poison of the snake that kills instantly.

(Bahá'í World Faith, p. 430) · in reply to TheNinjaMetalero (Show the comment) Bahaism

Bahaism 1 year ago

Read this also

bahaism.blogspot.com/2009/12/hypocrisy.html · in reply to TheNinjaMetalero (Show the comment) Bahaism

Bahaism 1 year ago

And you see I never ever delete any comment. You are most welcome to comment on my blogs. Let us understand each other but please on the blog. Select any post and start your discussion. Thank you. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

who are you to judge whether you are a baha'i or not, The koran say's it clearly, the true believers are only known for God and also Baha'u'llah comes and tells the same, those who summit their will to God and his revelations are the true muslims, the true Baha'is, not those who summit themselves to arrogant humans like you or the followers of you idiotic play. this is getting tired, I just going to quote the koran and i'll leave you in your missery ^^. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

Here comes you, the true face of Baha'ism 'idiotic' and 'misery'. You call yourself good crop but this are not the signs of a good 'card carrying' member of the Baha'i International Inc. Network Marketing Company. I requested you to come to my blog and have a debate. But if you want to run from Youtube, its your wish. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

I had never call myself good crop i'm as bad as anyone, the different is that investigate and try to understand the good things unlike you who just rejects it and never try to understand. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

Please come to my blog to discuss further. I have presented all that I found in Bahaism. You can also visit my 'scribd' page to download more Bahai related stuff, If you really like the investigation. Humbly yours · in reply to TheNinjaMetalero (Show the comment) Bahaism

Bahaism 1 year ago

I again request you to come to my blog and post your comment on my blog under any post that you feel is not proper or would like to debate on that particular post. I am ready to clarify you. All my views and why I hate your cult is posted there and I think youtube is not the right platform to debate because of its limitations. Please come on my blog. Thank you. · in reply to TheNinjaMetalero (Show the comment)

Bahaism 1 year ago

I am sorry but the he (Mr. Baha) could not change his followers how can he change others. Read the stories of corruption, scandals, Election Scams, Huququllah Scams, Sexual Scams, Hypocrisy, Racism, Shundamendalism, Divorce and supremacy in your community. Go to my blog and read all the posts. There are more than 200 posts all accompanied with proofs. Thank you. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

mm okay, let me ask you, when you have field of crops, and 1% of then is rotten because they are weak, because they didn't accepted the nutrients from the fertilizer(the writings and God), and they die, but you have this 99% of good and healthy crops, which one would you eat, the stupid, weak, materialistic and rotten crops that didn't accept the truth and just regretted it or the one's that gave you fruits? then one's that took the good minerals of the fertilizer?. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

I beg to disagree about the percentage. The good crop as u call yourself is 1% and 80% crops are fake. There are no crops (Baha'is) these are paper Baha'is or Inactive Baha'is. No Crops at all. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

People makes mistakes, people are disobedience and when you are disobedience you get what you ask for, i myself as baha'i that i'm sometimes i can't help but segregate myself, to criticize, to politicize, but every day I try to change that, and that is through Baha'u'llahs writings, and as you said there are more than 200 post, believe the old world religions including the Babi faith has million more of that. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

Even your so called "Manifestation of God" made many serious mistakes. So I don't believe in him. You can comment on my blog please. I will really appreciate if you come there as there are more than around 200 pageviews daily and many people will benefit from our debate. Please comment on my blog. Thank you. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

Get this, "It is our nature to make mistakes, we are the only rational animals and yet, we are the only ones who make the same mistake twice while being conscious of it, but if we strive, if we follow the writings, with faith, love and respect we will not fail again.", I recommend you try that and you will find joy, I'm curious to know what moves you to hate the Baha'i faith so much, please, please let me know what were your true selfish and greedy reasons.. · in reply to Bahaism (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

Again, I don't know what the Baha'i faith ever done to you, but if this faith is hypocrite so is all the faith and religions in the world, the difference is that this one, at least treat you with decency and sees you as equal. I do wonder what was so bad that you hate the Baha'i faith so much. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

Baha'is and their supreme leaders did never believed in absolute equality. Visit my blog and search the term hypocrisy. You can comment on my blog for a detailed and long debate as Youtube does not permit entering URLs and has 'Word Limits' for comments.

You are welcome to debate with me on my blog, please. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

now the baha'i faith it is indeed a religion, a pretty well organized religion, if you look at it as a cult, well that is your problem, I'm not a Baha'i because I believe in God, or in Baha'u'llah, or in the UHJ, I'm a Baha'i because i identify myself with the principles of this faith, now, you can call me friend, that's good as friend I debate and respect your belief as long as you don't insult me, but don't be hypocrite telling me that you love someone that disagrees with you. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

Baha'i faith is still not a religion. I disagree. Please go to my blog and read my entry with the heading "Why Baha'i faith is a Cult". · in reply to TheNinjaMetalero (Show the comment)

TheNinjaMetalero 1 year ago

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You see my friend, If you are really sincere then I love you. This Blog is not the place where you can read all the critical stuff. Please read the Original Bayani Stuff from their website which is bayanic . com, if you want to read about the sects and want to debate about their beliefs please go to their respected websites and debate. I am convinced about your religion that it is no more than a cult and a really Hypocritical Cult. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

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Bahaism 1 year ago

I am sorry but the he (Mr. Baha) could not change his followers how can he change others. Read the stories of corruption, scandals, Election Scams, Huququllah Scams, Sexual Scams, Hypocrisy, Racism, Shundamendalism, Divorce and supremacy in your community. Go to my blog and read all the posts. There are more than 200 posts all accompanied with proofs. Thank you. · in reply to TheNinjaMetalero (Show the comment)

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Bahaism 1 year ago

You need to visit this my dear Iranian Baha'i Friend, do visit please bahaism . blogspot . com (remove spaces) · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

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Bahaism 1 year ago

I am not mentally blind like you. You people are spiritually and mentally blind. Just follow those sucking UHJ messages and read those boring childish RUHIs. · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

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Bahaism 1 year ago

If you have read then you have not obeyed your Lord Mr. Baha'u'llah. Your older Lord (Mr. Baha) and the Universal House of Lords forbids the reading of CB material and forbids to interact with Bayanis. Mr. Baha considers the Breath of CBs to be poisonous, do you know that? Then why you read CB stuff. I will term the RUHI's to be childish. And there cannot be an evil administration like the Baha'i administration because in 21st Century it does now allow women its membership. Shame on you Haifans ·

duckotaco 1 year ago

baha'is have locked independent investigation of truth in the basement. No way it's coming back. · in reply to Bahaism (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

you think independent investigation comes when you read the baha'is writings?, I read philosophy more than i read the Baha'is writings, I read the holy writings of other religions more than the Baha'i writings, not for the sake of just learning but of understanding the Baha'i faith itself, unlike you who closest one eye to the spiritual world and the one true God, your father and creator, I open that eye to understand and to learn about him. · in reply to duckotaco (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

Wow you done Ruhi book 8..!! damn I haven't even finish book 4 and I can see the nonsense that you guys preach XD.. · in reply to Bahaism (Show the comment) Bahaism

Bahaism 1 year ago

I have also completed my Book 9 ;-) · in reply to TheNinjaMetalero (Show the comment) TheNinjaMetalero

TheNinjaMetalero 1 year ago

have you learn a lot .. can't to get to that.. · in reply to Bahaism (Show the comment) BookOfFlaws

BookOfFlaws 1 year ago

No need to "twist and turn" the teachings when you can just suppress the "Most Holy Book" for the first 150 years and not let anybody read it! And then, get translators (finally) who filter and soften it. And then abrogate and loophole your way out of most of what's in it. Oh, and you can go around saying "These are the 10 basic principles of the faith" when "equality of men and women" does not exist in the founding scriptures, but praise of martyrdom is all over them. Talk about tiwsting. · in reply to John Pilz (Show the comment) BookOfFlaws

BookOfFlaws 1 year ago

Fascinating! Quite amazing. It seems like the Baha'i Faith is the faith that doesn't work. The Bab appointed Mirza Yayah as successor (who looks like a nicer guy than Be-Ha by the way), and that was a bust. The Baha'is were so busy killing, stabbing, or poisoning Babis who wouldn't accept Be-Ha has divine, the government had fits with that crowd. Be-ha appointed his son, and that was a bust with AB ousting the one appointed. Shoghi Effendi was supposed to have a son, but that was a bust, too. · Bahaism

Bahaism 1 year ago

I totally agree with you. Thank you for your comment. · in reply to BookOfFlaws (Show the comment)

Comment removed

Author withheld · Bahaism

Bahaism 2 years ago

You are mad ! · in reply to UnknowableGod IsAtheism (Show the comment)

John Pilz 2 years ago

It is funny that everyone tries to gather power for themselves in every religion. The Bahá'í Faith, based in the arc of Bahá in Haifa, Israel, is the only one that does not twist and turn the Bahá'í Writings. It is so confusing to read the writings of the "bahai sects." Why do people waste so much time making so much up about conspiracies?

How come the people belonging to "bahai sects" try to act secretive when trying to infiltrate Bahá'í Communities? Bahá'ís don't do that to Covenant Breakers. · Bahaism

Bahaism 2 years ago

Firstly it is not funny. It is a serious matter that a fake covenant breaker administrative body comes to power and rules the Baha'i world. Secondly they true writings of Baha'u'llah and Abdol Baha clearly states that the UHJ without a guardian is invalid. You must read the actual, full versions of will and testament of Abdol Baha and the writings of Baha'u'llah where he clearly states that their will be guardians in the future and if Bahai faith does not have guardian then their will · in reply to John Pilz (Show the comment) Bahaism

Bahaism 2 years ago

be confusion amongst the Baha'is in the future and the covenant of Baha'u'llah will be destroyed. This happened when Shoghi Effendi was murdered by some persons for the benefit of a certain group. Then a body of 9 members was formed to play with 19% of the savings of Baha'is. This body is totally invalid as per the Baha'i writings. Read the writings of Orthodox Baha'is very simple, what is confusing to you? Tell me I will try to explain you. I don't know if any of the sect is act in.. · in reply to John Pilz (Show the comment) Bahaism

Bahaism 2 years ago

or openly. Bcoz I am not a Baha'i. There are many centers of Orthodox Baha'is, Unitarian Baha'is, there is one UHJ in Montana, and the Baha'is of Jacques Soghomonian all have valid addresses and they can be contacted. You can also contact Fredrick Glaysher who is the head of Reform Baha'i faith. I don;t think there is any secrecy. All the haifans are actually confused by the Ruhi Course, book no. 8. I think you have done that book so you are confused. · in reply to John Pilz (Show the comment) Bahaism

Bahaism 2 years ago

And Baha'is do that with other people. You need to study how many of the Azalis were killed during the early days by the followers of Baha'u'llah, the manifestation of GOD??????? · in reply to John Pilz (Show the comment) John Pilz

John Pilz 2 years ago

Bahá'ís don't kill other people, otherwise, they are fakes. Being Bahá'í isn't a mere name - it describes an individual who follows the laws sent down by God. Killing is forbidden. The Bahá'ís that killed anyone else willingly broke the covenant with God - to follow His laws. Now, because they were forgiven after they asked for it doesn't mean that the Bahá'í Faith is to be blamed for its disobedient followers.

The Azalis and the people who killed the Azalis broke God's laws. · in reply to Bahaism (Show the comment) Chris Cobb

Chris Cobb 2 years ago

We're not worried or threatened just annoyed and offended by the covenant breaker usurpation of the term. Those sects barely exist, they might as well not-they exert no influence and serve no purpose, Orthodox and Reform Baha'is are frankly a joke. The real Baha'i faith continues as a united spiritual body unperterbed by the failed hijacking of covenant breaking userpers like Abdul Baha's malicious brother or the prideful Sam Remey. · Bahaism

Bahaism 2 years ago

- There is nothing to get annoyed. All these sects although very small when compared to the Haifan sect, all believe in Baha'u'llah. They follow his teachings. Then what they must call themselves? Tell me. The followers of Baha'u'llah are called as Baha'i and the followers of Haifa Based UHJ are called as Haifan Baha'i. And you are a Haifan Baha'i.

For your information there is one one UHJ. Visit this website to learn more UHJ .NET · in reply to Chris Cobb (Show the comment) Bahaism

Bahaism 2 years ago

- Dear Haifanated Baha'i friend, just google Orthodox Bahai or BUPC and check yourself if any other types of Bahai exist or not. If there are no other Baha'is (non-Haifan) then why the American NSA so worried about the trademarks of Baha'i faith. Who they have sued in the Chicago courts? · in reply to Chris Cobb (Show the comment)

To read more kindly visit : http://www.youtube.com/watch?v=WYnjWvjHf10

Will and Testament of Bab

The Will and Testament of the Bab

to

Subh-i Azal nominating Him as His Vicegerent and Successor

Translated from the Arabic by Wahid Azal

Bayan19 Publications © 2004

[scribd id=134049111 key=false mode=scroll]

The Concluding Post of the Bahai Catholic Debate

Junior Member
Join Date: September 17, 2007
Posts: 273
Religion: Agnostic

Re: "The Baha'i Faith"

Quote:

> Originally Posted by **arthra**
>
> The Faith has been around a hundred and sixty years and arose amidst many enemies in the Middle East so is there any wonder there would be those who oppose it? Within the Faith itself there is more unanimity than in most religions that are split into denominations.. Yes many have attempted to divide the Faith but the attempts failed. Every major change that has occurred a few have opposed it but they failed to cause significant schisms . . . . - Art

You can argue that the attempts failed, Art, but they did their damage before they went down in flames. Shoghi Effendi left no stated successor and the first Hands of the Cause had to CB one of their own (Remey) who used to be so true to the faith. I mean, really... think about it. Baha'u'llah is supposed to be the Manifestation of God. You'd think that *at least* he could keep his family in line. His brother fought him, his son's brother fought *him*, his grandson's own parents fought *him* (granted, his aunt stayed the course), and by the end of just two generations, every single member of Baha'u'llah's family were declared CBs. Common sense is whispering to me that if Shoghi Effendi's relatives fought him, and Abdul Baha's brother fought him, and Baha'u'llah's brother fought him, it would stand to reason that Baha'u'llah fought the other Babis to come out ahead on the declaration of the Coming One. Strife and discord are leagues deep in that family. This debate can be accessed here http://forums.catholic.com/showthread.php?p=5962202

What is Baha'i Covenant ???

"The Headless Universal House of Justice was not a teaching of Baha'u'llah, 'Abdu'l-Baha, or Shoghi Effendi. It was foisted on the Baha'is by Ruhiyyih Khanum and the Conclave of the Hands with the passing of Shoghi Effendi. The inquisition of the "Hands" Baha'i faith is notorious for its severities in its prophesied oppression of the believers forbidding them from independently investigating the truth of the material of their violation of the Covenant, with the ploy, or red herring, by naming those that are faithful to the Covenant as Covenant-breakers, and thus having them shunned. By this maneuver they keep their deluded followers from using their intellect that God gave them and the principle of the "Independent Investigation of the Truth" that Baha'u'llah gave them, so to keep them ignorant Covenant-breakers, and from establishing Justice in the world."

Dr. Leland Jensen, Establisher of the Baha'i Faith

1. The Will & Testament of 'Abdu'l-Baha doesn't state that the guardian must leave a will, just that he MUST appoint his successor "within his lifetime"

2. Nowhere in the Baha'i writings is Aghsan defined as a "blood descendant", but rather as a son from the line of Baha'u'llah. An adopted son has all the rights & privelages of a natural son, including inheritance & kingship.

3. The Hands were a non-authoritative group. They had no power after the death of Shoghi Effendi

[youtube=http://www.youtube.com/watch?v=0lchw-XIYQg&w=420&h=315]

Lessons for Christians in the history of the Bahai faith

By Adrian Worsfold

When I was confirmed into the Church of England in 1984 I asked some Baha'is I met at their firesides to come along. None did. In the end I fell out with the Baha'is as I discovered academic material that presented their history differently from their own. They are very committed to the preservation of their history as monitored by the Universal House of Justice, the nine seater male-only assembly meant to be a combined secular and religious decision making body for the world, elected without campaigns by the National Spiritual Assemblies below them, these elected by delegates from the Local Spiritual Assemblies below them. It is a very conserving system, a sort of democratic centralism: what the top level says goes.

Very quickly summarizing: the origins of the Baha'i Faith are in the Babi faith that developed out of Shia Islam in Iran and Iraq. They were waiting for the return of the Hidden Twelfth Imam and a Holy War for the victory of Islam. In 1844 Sayyid Ali Muhammed Shrirazi claimed to be the Bab, the Gateway to the returning Imam. When he didn't appear at Karbala, Sayyid Ali Muhammed escalated his status in stages to the Imam, then the Prophet and then superseding to a new Manifestation of God. The movement was surrounded by violence, and started much of it themselves. The Bab appointed Mirza Yahya (or Sub-i-Azal) to be his successor, but after the Bab was killed by the authorities the violence continued and the movement was in severe decline. Sub-i-Azal's half brother, Mirza Husayn Ali, an elite Persian convert, built up his own faction and in 1863 he, Baha'u'llah (Glory of God) announced himself as the Bab's next Manifestation of God. The authorities never left either faction alone, and the Azalis ended up in Cyprus and the Baha'is at Palestine. However, Baha'u'llah, in the course of the compulsory travels and his declaration to the few and then the world of his status, read Sufi and New Testament material, and completely remodelled the faith as it came into the Western orbit, making itself syncretistic in character, peaceful and expecting the unification of the world.

Baha'u'llah died in 1892, and Abbas Effendi, his eldest son, or Abdul-Baha, became the leader and only interpreter or "Centre of the Covenant". Here there was factionalism, as a group known as the Unitarians (people of the Book, not Abdul-Baha's interpretations) broke out and were excommunicated. The Young Turks' victory meant an end to imprisonment, and Abdul Baha became a traveller around the West even more spiritualising and Westernising the movement, and was a charismatic figure as he attended mosques, Christian and Unitarian (the other sort) churches and synagogues.

After he died Shoghi Effendi became the first Guardian. Some Germans did not accept the validity of Abdul Baha's will appointing him and so the Free Baha'is emerged for a time. Shoghi Effendi should have had a serving Universal House of Justice under him, but he did not set it up. He should have left a will, but either he didn't or it never appeared. So when he died in 1957 there was a crisis of leadership, after which in 1963 the Universal House of Justice was formed and took to itself powers of the Guardian, most importantly the sole power to interpret and the power to excommunicate.

The chief of Hands of the Cause, a forerunner to the UHJ, Mason Remey, thought he should be the new Guardian. Factions have arisen ever since from that branch, including one that now thinks the second Guardian was presumptive, but so was the Universal House of Justice taking power to itself.

The UHJ produces plans for growth. The millennial nature of the Bahai Faith is that it expects the Most Great Peace to arrive (instead we had George Bush) and a tipping point where "troops" of people convert to the Bahai Faith. Unfortunately, the Bahai Faith has been born in a rather irreligious age in Europe, and other than some growth in developing countries, Europe has been slow and with a high turnover of members. Plus, the UHJ in Haifa has a habit of turning members who don't submit to censorship panels into covenant breakers. There are also quite a few people who find themselves mysteriously removed from the rolls of membership, but in the age of the Internet they continue the faith themselves with new freedom, the name Baha'i being in the public realm. A problem for the Haifa Baha'is is that only they can raise money for themselves, and members who can participate in Feasts as well as Firesides find themselves locked into administration details: the Baha'i Faith is an "Administrative Order" after all.

So at each stage of leadership transition elite groups have competed and been excluded, and it is reasonable to say that the quest for unity has been a failure because of its high cost in factions and breakaways, and now there is a more relaxed Bahaism emerging of excluded or drifter individuals. It matters not that the Universal House of Justice only recognises itself as legitimate, because anyone can read the Kitab-i-Iqan and Kitabi-i-Aqdas and the published materials that Shoghi Effendi translated into his strained olde-worlde English. Even infallibility is being questioned by individuals let loose.

The Bahai Faith is useful for Christians and Christian theology in a number of ways.

First of all we see something of a parallel in the Bab as a kind of announcer of a new manifestation, although he became what he expected. He gets positioned like a John the Baptist, and probably John the Baptist was his own man too. Then we have the central manifestation (Incarnation) figure, Baha'u'llah. Then we have the very important St. Paul figure, who becomes such an important interpreter and spreader into new cultures and giving a further twist to the faith.

Then we have the issue of authority. There is something of the Pope in the Guardian, of course, but the UHJ is like Orthodoxy or Roman Catholic centralism - with knobs on. In fact it is very Weberian-bureaucratic, and very pyramidal. Weber regarded such with great pessimism: it was anti the life-giving enchantment that he thought religion supplied.

The other lesson is that of allowing theology to grow organically and in diversity. There is a distinct double identity problem of Baha'i member scholarship in secular institutions including that of religious studies departments. It does the Baha'i Faith no favours. We see similar with some Roman Catholics. If Christians become more subject to such pressures of membership conformity, then there is a distortion to both the academic sphere and to the representational sphere.

I also suggest that Christians should express the truth as they find it even when it conflicts with doctrines or interpretations of the Bible. If there is some compelling finding about, say, the Jesus of history as an endtime Jewish rabbi, then this should come first, or at least people should be honest about the layer-cake nature of doctrines or how people interpret the Bible.

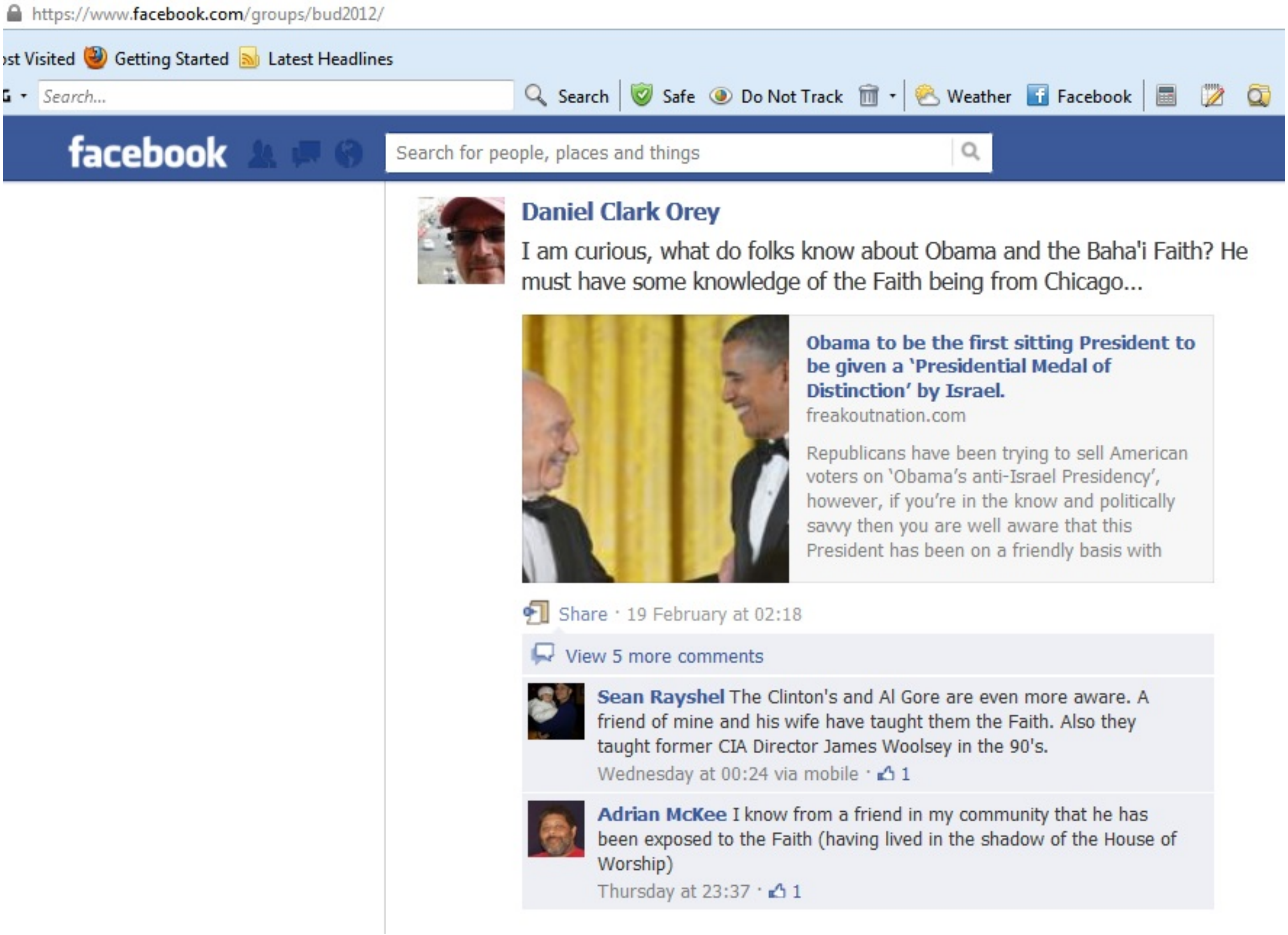
Older faiths have developed more maturity with time. They can sit light and worry less about how their faiths are represented. Or at least this is what we thought, as the Christian world gave rise to a secular and plural world.

There are pressures to go along a road of such as the Fellowship of Confessing Anglicans. There is a narrowing of what is legitimate expression of a faith, and there are calls for excluding those who are not biblical enough. An Anglican Communion, properly understood, would become a World Wide Anglican Church with authoritative statements handed down, with again distant high-up forms of selection of those with centralised power.

Who knows how these developments will work out. **The Baha'is could not predict their own future, despite the claimed infallibility of the words of both their Manifestation of God and Centre of the Covenant.** So Anglicans cannot predict theirs! Nevertheless, if secularisation and plurality lead down the road to authoritarianism and centralisation, there are going to be quite a few Anglican Communion Covenant Breakers who will continue to define the faith in a broad way, however they organise, meet and link up together.

Adrian Worsfold (Pluralist), has a doctorate in sociology and a masters degree in contemporary theology. He lives near Hull, in northeast England and keeps the blog Pluralist Speaks.

Baha'i publicly admits to proselytizing former CIA director


https://www.facebook.com/groups/bud2012/
Getting Started
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Weather
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Daniel Clark Orey I am curious, what do folks know about Obama and the Baha'i Faith? He must have some knowledge of the Faith being from Chicago...

Obama to be the first sitting President to be given a 'Presidential Medal of Distinction' by Israel.
freakoutnation.com

Republicans have been trying to sell American voters on 'Obama's anti-Israel Presidency', however, if you're in the know and politically savvy then you are well aware that this President has been on a friendly basis with

Share · 19 February at 02:18

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Sean Rayshel The Clinton's and Al Gore are even more aware. A friend of mine and his wife have taught them the Faith. Also they taught former CIA Director James Woolsey in the 90's.
Wednesday at 00:24 via mobile · 1

Adrian McKee I know from a friend in my community that he has been exposed to the Faith (having lived in the shadow of the House of Worship)
Thursday at 23:37 · 1

Shahriar Razavi - a member of the Universal House of Justice

The members of the Universal House of Justice, designated by Baha'u'llah "the Men of Justice", "the people of Baha who have been mentioned in the Book of Names", "the Trustees of God amongst His servants and the daysprings of authority in His countries", shall in the discharge of their responsibilities ever bear in mind the following standards set forth by Shoghi Effendi, the Guardian of the Cause of God:

Mr. Shahriyar Razavi – Profile

Mr. Shahriar Razavi is currently serving as a member of the Universal House of Justice, the supreme governing body of the Bahá'í Faith. Prior to his election to the Universal House of Justice in 2008, served as a Counselor at the International Teaching Centre in Haifa, Israel. From 2003 till 2008. Mr. Razavi served as a counselor in Europe from 2000 to 2003.

Mr. SHAHRIAR RAZAVI holds a degree in Physics from the University of London and worked as a management consultant. He also served as an Auxiliary Board member in England.

Mr. Shahriyar Razavi – Nature and Characteristics

Dr. Shahriyar Razavi fled (spinelessly) from Iran in 1979 during the peak of Iranian revolution, defying orders of the Universal House of Justice. At that time Universal House of Justice (UHJ) was constantly asking the Iranian Bahais not to flee Iran. In fact the UHJ had warned that any Bahai leaving Iran from Mehrabad (Tehran) Airport would be risking loosing his voting rights.

As the Iranian authorities at the Airport would not allow any Bahai to leave Iran, many Bahais fled Iran declaring themselves as Muslims on the Immigration card. UHJ lost no time in depriving them of their voting rights for such cases.

The Coward Mr. Shahriyar Razavi also fled from Iran disobeying the orders of Universal House of Justice. Mr. Razavi wrote on the Immigration form, while leaving Iran, that he is a Muslim. Surprisingly he was not deprived of his voting rights rather he was awarded by being elevated as an ABM in England. Later on he was raised as a Counselor from 2000 to 2003 and in 2003 he was selected for International Teaching Centre where he served for five years. Finally he was elected on the supreme body.

While in UK, Mr. Razavi sowed the seeds of discontent amongst the local Bahais when he would elaborate his close relationship with Mr. Farzam Arbab. He was less of a Bahai and more a showman. During his tenure as a counselor he grabbed every achievement of Bahai community for himself.

Mr. Razavi's Election to the supreme body demands an explanation from UHJ

1-Why was Mr. Razavi not deprived of his voting rights for disobeying UHJ – as UHJ asked the Iranian Bahais not to leave Iran but Mr. Razavi left? Did he not shamelessly sin and can a sinner be elected to UHJ?

2-Is not depriving Mr. Razavi of his voting rights an injustice to all those Bahais who left Iran through Mehrabad Airport and who were deprived of their voting Rights? Why this double standard with regards to Mr. Razavi?

3-Why was Mr. Shariyar Razavi not declared a Covenant Breaker – as he broke the covenant with Bahaullah by stating (with cowardice) on the immigration card that he was a Muslim. This is in stark contrast to the sacrifice of the Yaraan, presently bravely facing imprisonment.

4-Why no action was taken against him for sowing discontent amongst the local Bahais and the Persian Bahais in the UK?

The Message of the UHJ to the Counselors says that:

"If it becomes necessary to modify the manner in which a given country is being served, the Board should not hesitate to consult frankly on what changes might need to be made. As all members of the Board bear responsibility for the entire continent, no feelings of territoriality or tradition should cloud their views as they consider what is in the best interests of the Faith in a country at a given time."

5-Why no action was taken against him for companying his candidature for UHJ elections. How was he able to get 300 votes for himself?

6-When Mr. Razavi's named was announced as the member of UHJ, it took almost half an hour to come on the stage, a case of extreme feigning of humbleness. No doubt Mr. Razavi had become a seasoned actor, by then.

7-On what grounds was he promoted to ABM, then Counselor for Europe and then ITC counselor. Although the institution of the boards of Counselors was brought into being by the Universal House of Justice to extend into the future the specific functions of protection and propagation conferred upon the Hands of the Cause of God.

WAS THE METEORIC RISE BECAUSE HE BELONGED TO THE ELITE CLASS OF PERSIANS WHO BELONGED TO FARZAM ARBAB-FAREDON JAWAHIRI-PAYMAN MOHAJIR GROUP WHO FORMED AN "AXIS OF EVIL" TO CONTROL THE ELECTION OF UHJ THROUGH "RUHI BRIGADE."

CAN WE TRUST A MAN WITH SUCH A PROFILE TO REPRESENT BAHAIS AT THE HIGHEST LEVEL? WE CAN ONLY EXPECT INCOMPETENCY TO BLOSSOM WITH SUCH MEN AT HELM OF AFFAIRS.

The Ruhi brigade that is now controlling UHJ has changed the House from House of Justice to House of Injustice. The Language used by the UHJ since this Ruhi brigade became operative is abusive and full of disrespect to those Bahais who have sacrificed their whole life for the Bahai Faith. The Bahais are now fearful to express their genuine opinion and always they expect a ruthless retaliation from this Ruhi brigade in form of an official letter from UHJ.

See the language used by UHJ in its letter to two sincere Bahais Mr. Feroz Anaraki and Mr. Jamshed Fozdar

Letter to Mr. Anaraki dated 2 February 2010

“Having considered Dr. Anaraki’s recent conduct, in particular the manner in which he has chosen to respond to the question put to him about the disclosure of confidential information, the House of Justice has concluded that he has shown gross failure to fulfill the basic spiritual obligations of a Bahá’í serving on an institution of the Faith. On that basis, you are instructed to deprive him of his administrative privileges forthwith, a sanction that will, of course, require his immediate removal from membership on the Spiritual Assembly of Bangkok. You should notify the Assembly accordingly, in a manner that you deem appropriate. Dr. Anaraki should be informed of the reason for this decision, and he should also be told that if consideration is to be given to lifting the sanction now imposed upon him he will first need to demonstrate a pronounced change in attitude towards the institutions of the Faith over an extended period of time.”

Letter to Mr. Jamshed Fozdar 18 December 2007

“The House of Justice was most surprised to learn that, beyond expressing such opinions in your letter to the Spiritual Assembly of Sarawak and its attachments, you have been taking steps in a number of countries to gather a cadre of believers around you, urging them to take action in support of your particular views, which are often contrary to the clear direction being given by the Universal House of Justice to the Bahá’í world. As you will recall, in the letter to you dated 7 December 2004 sent on its behalf, the House of Justice conveyed its displeasure regarding similar actions on your part. Your obstinacy in persisting in this pattern of behavior demonstrates a total disregard for the appeal made to you in that letter to correct your mode of conduct. You should consider this letter a final warning, which if not heeded will necessitate the removal of your administrative rights in the Bahá’í community. The House of Justice would profoundly regret having to take such action.”

CONSEQUENCES OF THE RUHI BRIGADE IN UHJ

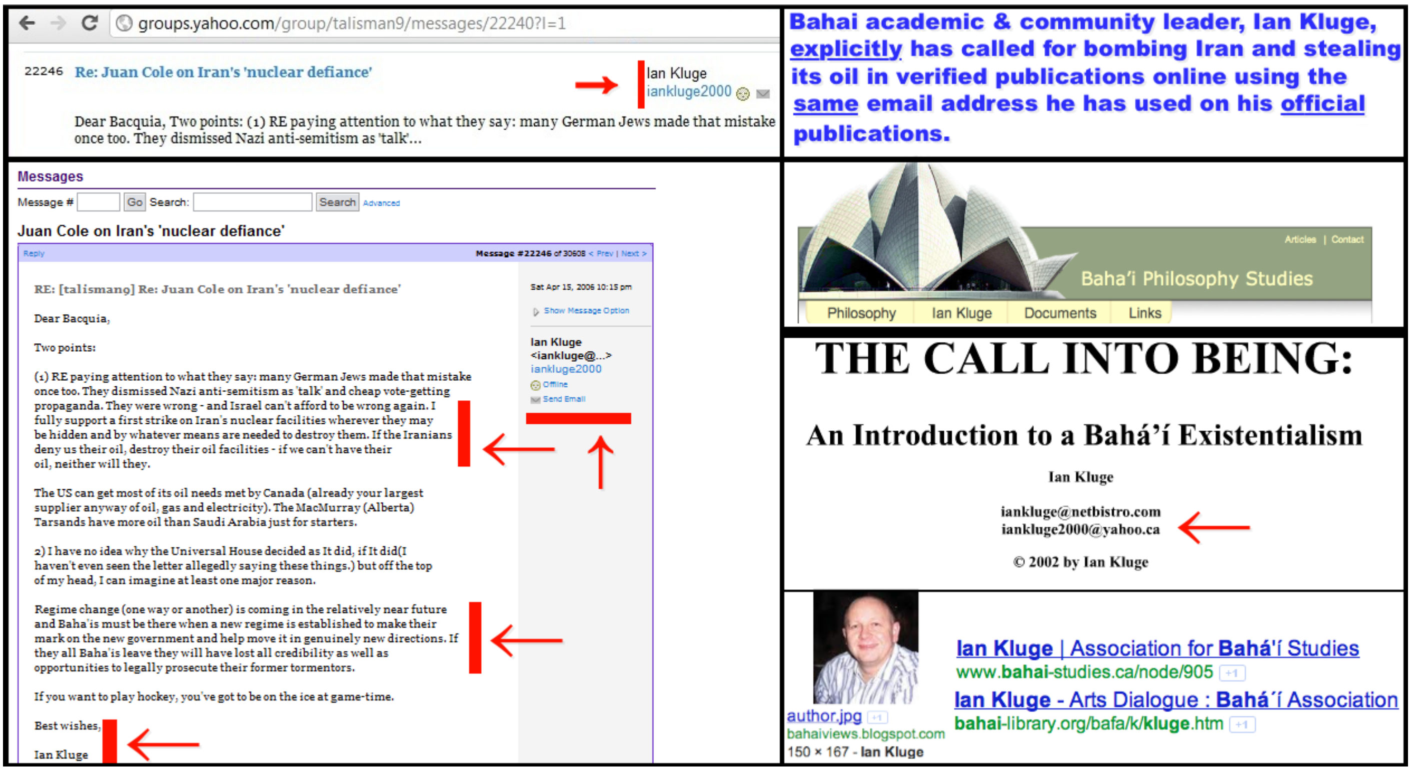
If we want to restore the previous glory of the Universal House of Justice, the Bahais of the world should unite against this Ruhi Brigade which is nothing but the axis of Evil. We should see that this evil axis is voted out in the next International convention and see that sincere Bahais take the seat on UHJ.

Otherwise we will have nice stories to tell to our Grand children that There Existed a Faith Called as Bahai Faith. This consequence is indicated in the Message of the UHJ dated Dec 28, 2010 to the Baha’is all over the World That:

“A drop in participation, a disruption in the cycles of activity, a momentary breach in the bonds of unity–these are among the myriad challenges that may have to be met.”

(By: ABM who worked with Mr. Mr. Shariyar Razavi)

The Haifan Baha'i Agenda for Iran



22246 **Re: Juan Cole on Iran's 'nuclear defiance'**

Ian Kluge
iankluge2000

Dear Bacquia, Two points: (1) RE paying attention to what they say: many German Jews made that mistake once too. They dismissed Nazi anti-semitism as 'talk'...

Bahai academic & community leader, Ian Kluge, explicitly has called for bombing Iran and stealing its oil in verified publications online using the same email address he has used on his official publications.

Juan Cole on Iran's 'nuclear defiance'

RE: [talisman9] Re: Juan Cole on Iran's 'nuclear defiance'

Sat Apr 15, 2006 10:15 pm

Ian Kluge
<iankluge@...>
iankluge2000

Dear Bacquia,

Two points:

(1) RE paying attention to what they say: many German Jews made that mistake once too. They dismissed Nazi anti-semitism as 'talk' and cheap vote-getting propaganda. They were wrong - and Israel can't afford to be wrong again. I fully support a first strike on Iran's nuclear facilities wherever they may be hidden and by whatever means are needed to destroy them. If the Iranians deny us their oil, destroy their oil facilities - if we can't have their oil, neither will they.

The US can get most of its oil needs met by Canada (already your largest supplier anyway of oil, gas and electricity). The MacMurray (Alberta) Tarsands have more oil than Saudi Arabia just for starters.

2) I have no idea why the Universal House decided as It did, if It did(I haven't even seen the letter allegedly saying these things.) but off the top of my head, I can imagine at least one major reason.

Regime change (one way or another) is coming in the relatively near future and Baha'is must be there when a new regime is established to make their mark on the new government and help move it in genuinely new directions. If they all Baha'is leave they will have lost all credibility as well as opportunities to legally prosecute their former tormentors.

If you want to play hockey, you've got to be on the ice at game-time.

Best wishes,

Ian Kluge

THE CALL INTO BEING:

An Introduction to a Bahá'í Existentialism

Ian Kluge

iankluge@netbistro.com
iankluge2000@yahoo.ca

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author.jpg
bahaiviews.blogspot.com
150 × 167 - Ian Kluge

Ian Kluge | Association for Bahá'í Studies
www.bahai-studies.ca/node/905

Ian Kluge - Arts Dialogue : Bahá'í Association
bahai-library.org/bafa/k/kluge.htm

From: Ian Kluge Date: Sat Apr 15, 2006 3:15 pm Subject: RE: [talisman9] Re: Juan Cole on Iran's 'nuclear defiance' iankluge2000 Invite to Yahoo! 360°

Dear Bacquia,

Two points:

(1) RE paying attention to what they say: many German Jews made that mistake once too. They dismissed Nazi anti-semitism as 'talk' and cheap vote-getting propaganda. They were wrong - and Israel can't afford to be wrong again. I fully support a first strike on Iran's nuclear facilities wherever they may be hidden and by whatever means are needed to destroy them. If the Iranians deny us their oil, destroy their oil facilities - if we can't have their oil, neither will they.

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If you want to play hockey, you've got to be on the ice at game-time.

Best wishes,

Ian Kluge --- From author Dermod Ryder (Asparagus) http://groups.google.com/group/talk.religion.bahai/browse_thread/thread/bd7e852c70316c9/d146728618637ab4?lnk=st&q=Guardian&rnum=3#d146728618637ab4 The Beloved Guardian assured us that those diseased people who attacked the Cause of God would deservedly suffer and be destroyed and behold, this vicious one was struck down exactly as you will be destroyed for your wanton and outrageous lies and calumnies. Advocating a nuclear preemptive strike against Iran: A better reason for a pre-emptive nuclear attack we have yet to see. The removal of 78 million plus 2 mental defectives from the planet would be a mighty blessing and nuclear is obviously the most economic method. http://groups.google.com/group/talk.religion.bahai/browse_thread/ thread/ a932e8641bd58d85/92c8eee257d6e5c5

By Wahid Azal

Interesting correspondence with Muslim convert about Bahaism

I hope you don't mind me telling you a little bit about myself, and asking some questions.

I have read some of your articles about mysticism, and comments about the Baha'i Faith and some of it is hard to deny. Here is a little background about myself. I converted to Islam when I was nineteen years old, and within a year I discovered the Baha'i Faith. I didn't do much research at first because I was still getting used to practicing Islam and grasping the idea of being part of a worldwide Muslim community. I didn't care for all of the rules and regulations that the 'ulama declared were the only true means of practicing the faith. It seemed like they made Islam excessively hard to practice for most people. When I finally began to research the Baha'i Faith, my attraction was really towards the Bab', Ali-Muhammad Shirazi. I read Mirza Husayn Ali's "Book of Certitude" in one night, and the parts that kept me reading even though my mind was tired, were the prophecies about the Bab' as the Mahdi. I was not interested in prophecies at that time, because I didn't come from a particular background that required them. The same was true for Islam. I didn't "need" to know that Muhammad was prophesized in the Bible, as I was an agnostic. Even so, when I read the Shi'a hadith that was quoted in the book, I fell in love with this man called "The Bab'." Even when I started to hang out with the Baha'is, I would jokingly refer to myself as a "Muslim Babi" because of how attracted I was to him.

But jokes aside, I didn't see a contradiction with that phrase because I viewed the Bab' as a man who created a community that was "outside" of Islam but still "inside" at the same time, like a paradox. After a month of spending time with Baha'is, I saw my first red flag. I was talking to one of my Baha'i friends and mentioned that I wanted to learn Farsi or French so I could read the Persian Bayan in full. For some reason, still unknown to me to this day, she became instantly suspicious and implied that my "intentions" to read it were impure somehow. "Wait a minute", I thought. Why would she give me a guilt trip because I wanted to read a part of her own faith's scripture? If I were talking to a Muslim and stated that I wanted to learn Arabic so I could read the Qur'an in its original language, they would be ecstatic and probably even help me learn the language if they knew it. I took the matter to some other Baha'is because I thought maybe she just had her own issues or something, but they also became silent when I said it was because I wanted to read the Persian Bayan.

One of them kindly suggested that it would be easier for me to just read the writings of Baha'u'llah because he is the "most recent" Manifestation of God, they are more easily available, and they are translated into English so I don't need to learn a foreign language. I understood the logic, but I didn't understand why they were all trying to dissuade me from reading a piece of their own scripture. I got the impression that they had something to hide. That wasn't my initial perception at all, but when they kept trying to steer me in a certain direction and even question my "intentions" (whatever that means), what else was I to think? The only reason why I wanted to read the Persian Bayan was because of my attraction to the Bab, not despite of it. I eventually caved to their wishes and read the writings of Mirza Husayn 'Ali instead, which were inspiring to a certain degree. But I would get this intuitional feeling that somehow the Baha'i Faith wasn't telling the whole story about its origins, like it was hiding something.

Every time I would feel that way, I would crush it and punish myself for thinking such "unholy" thoughts. I also started to wonder if the Baha'i Faith actually despised Islam at its inner core. While I could never categorically prove this, I came across many passages and writings that seemed to speak ill of Islam through cleverly constructed phrases that appear to exalt the faith of Muhammad at face value, but in actuality are tearing it apart. I would notice that out of all of the interpretations given to particular Quranic verses and hadiths that exist in the tradition of Islamic scholarship, the Baha'i Faith would almost always pick the "bad" one that would make Islam appear "backward" to the "enlightened" west, and would then say "this is why Baha'u'llah came, to reform religion...etc." Perhaps that is too conspiratorial, but it was a very strong feeling I had that would inevitably creep up no matter how much I censored my thoughts. One of my most vivid memories of this kind of thing, was a "conversation" I had with a sweet elderly Persian woman. She initiated it by stating that according to a Zoroastrian scholar on satalite t.v., Muhammad (pbuh) commanded his followers to bury their new born children alive during the early years of his prophethood; but he later abrogated that law by commanding them to only bury their female new born children alive and sparing the males. I told her that that was really confusing since the Qur'an specifically mentions the practice of burying female new borns and condemns it. She just brushed that off and kept saying more things that would make Islam look bad, and ended our conversation with a hug and an "apology" for "offending" me, and stating a final after thought, "the Qur'an tells men to beat their wives...you know this?"

This leads into my questions. What is it that I could have done to make these Baha'is treat me this way? I was nothing but respectful towards them and their faith. I never said a bad word about their religion. And yet it seems like just because of the sheer fact that I was a Muslim, that somehow meant that I was less than them. Even after I became a Baha'i, while still retaining my love and appreciation for Islam and the Prophet Muhammad, some of the Baha'is would still pick at me for my association with Islam. The elderly Persian woman would sometimes ask me if I was "still a Baha'i", which is a meaningless question because the LSA would know if I had resigned from the Baha'i Faith (which I did a number of years later.)

In the research you have done, is there any evidence that the Baha'i Faith has an agenda to make Islam look barbaric and evil, while appearing to praise the Prophet Muhammad and the Qur'an? In connection with that question, does the Baha'i Faith have an agenda to make the Babi Faith and Islam appear to be enemies of each other? Did Tahirih really claim that Muhammad's teachings were "nonsense"? Is there a full translation of the Persian and Arabic Bayans in English? Or for that matter, are full copies of the originals still in existence for anyone to read?

Thanks for getting back to me, I really appreciate it...About Western imperialism and the Baha'i Faith, I am also starting to think there is a connection. I still have a few Baha'i friends, and almost on a daily basis I hear about the "oppression of Baha'is in Iran", which saddens me. But what makes me question things is this: Out of all of the oppressed peoples of the world, from South America to Chechnya, from Iran to the First Nation peoples of North America, why is is that so much attention is given to seven people in Iran? I am not saying that persecution requires a high number of people for it to be persecution, but they act as if Baha'is are the only people being persecuted in that country. In the past twenty years, about two-hundred Baha'is have been executed by the State. That is a serious human rights crime, but does it really warrant a war, sanctions, and massive death for the entire Iranian population, while other countries that are allies of the United States kill groups of people in the thousands? And when non- Baha'is question Baha'is why they don't speak out against the oppression of other groups of people, they basically say that it's not their job. Which would be a "fair", albeit selfish answer if it were not for the sheer fact that the Baha'i institutions call on non-Baha'is to speak out on behalf of Baha'is. But when the tables are turned, the Baha'i institutions don't want to hear it.

This might sound really off-the-mark, but do you think it is possible that the "higher-ups" of the Baha'i Faith are practicing some form of "black" magick in an attempt to influence world affairs towards their goals? Also, are you aware of any Baha'i-Freemason connections? I came across some interesting things a Baha'i wrote on a Baha'i forum, but haven't done enough researching yet to know if it is true. Basically, he said that the name "Baha'u'llah" is a "special name" at the Baltimore Masonic Temple, like a "code word." They have a hallway of nine doors, with the ninth door being the highest as the hall moves upwards. He also said that Gleanings from the writings of Baha'u'llah is in their top ten books of scripture to read from. He said that Baha'is are not permitted to join Secret Societies, but he knows at least two Baha'is in "good standing" who are 33rd degree Masons.

Thanks to Mr. Wahid Azal for putting this on TRB

People claiming to be the Mahdi - The Promised one

Courtesy : http://en.wikipedia.org/wiki/People_claiming_to_be_the_Mahdi

In Muslim eschatology, the Mahdi is a Messianic figure who, it is believed, will appear on Earth before the Day of Judgment and, will rid the world of wrongdoing, injustice and tyranny. People claiming to be the Mahdi have appeared across the Muslim world - in South Asia, Africa and the Middle East - and throughout history since the birth of Islam (610 CE).

A claimant Mahdi can wield great temporal, as well as spiritual, power: claimant Mahdis have founded states (e.g. the late 19th-century *Mahdiyah* in Sudan), as well as religions and sects (e.g. Bábism, or the Ahmadiyya movement). The continued relevance of the Mahdi doctrine in the Muslim world was most recently emphasised during the 1979 seizing of the Grand Mosque in Mecca, Saudi Arabia, by at least 200 militants led by Juhayman al-Otaibi, who had declared his brother-in-law, Muhammad bin abd Allah al-Qahtani, the Mahdi.

Eighth century

Ṣāliḥ ibn Tarīf

Ṣāliḥ ibn Tarīf, the second king of the Berghouata, proclaimed himself prophet of a new religion in the 8th century. He appeared during the caliphate of the Umayyad Hisham ibn Abd al-Malik. According to Ibn Khaldun's sources, he claimed receiving a new revelation from God called a Qur'an, written in the Berber language with 80 chapters. He established laws for his people, which called him *Salih al-Mu'minin* ('Restorer of the Believers'), and the final Mahdi.

Islamic literature considers his belief heretical, as several tenets of his teaching contrast with orthodox Islam, such as capital punishment for theft, unlimited wives, unlimited divorces, fasting of the month of Rajab instead of Ramadan, and ten obligatory daily prayers instead of five. Politically, its motivation was presumably to establish their independence from the Umayyads, establishing an independent ideology lending legitimacy to the state. Some modern Berber activists regard him as a hero for his resistance to Arab conquest and his foundation of the Berghouata state.

Abdallah ibn Muawiya

Abdallah ibn Muawiya was descendant of Jafar ibn Abi Talib. At the end of 127 AH/ 744 CE Shia's of Kufa set up him as Imam. he revolted against Yazid III, the Umayyad Caliph, with the support of Shia's of Kufa and Ctesiphon. He moved to west of Iran and Isfahan and Istakhr. He managed to control the west of Iran for two years. Finally, he was defeated by the caliph armies in 746-7 CE and fled to Harat in Khorasan. He died in Abumuslim prison, his rival. His followers did not believe his death and said that he went to occultation and he would return as Mahdi.[1]

Ninth century

Muḥammad ibn al-Ḥasan al-Mahdī

See also: The Twelve Imams, Muhammad al-Mahdi, Twelver, and Imamah (Shi'a Twelver doctrine)

Muhammad ibn Hasan ibn Ali (29 July CE 869/15 Shaʽbān 255 AH - ?), more commonly called Muhammad al-Mahdi, is the twelfth imam of Twelver Shia Islam. He is believed by Twelver Shīʿa Muslims to be the Mahdī, an ultimate savior of humankind and the final Imām of the Twelve Imams. Twelver Shīʿa believe that al-Mahdī was born in 869 and did not die but rather was hidden by God (this is referred to as the Occultation) and will later emerge with Isa (Jesus) in order to fulfill their mission of bringing peace and justice to the world. He assumed the Imamate at 5 years of age. Some Shiʿīte schools do not consider ibn-al-Hasan to be the Mahdī, although the mainstream sect Twelvers do.

Tenth century

Abdullah al-Mahdi Billah

See also: List of Ismaili imams, Fatimid Caliphate, and Imamah (Shi'a Ismaili doctrine)

Abdullah al-Mahdi Billah (r. 909-934), the first caliph of the Fatimid state, established in 909, was one of only two claimants who succeeded in establishing a state. (See Muhammad Ahmad below).

His preacher/Da'i Abu 'Abdullah Al-Husayn Al-Shi'i helped secure for him parts of north Africa using the support of the Berber locals. The Fatimids later built Cairo as capital in Egypt and their descendants continued to rule as Caliphs (the sixth, Al-Hakim bi-Amr Allah, is believed by the Druze to be in occultation and due to return as Mahdi on Judgment Day) until Salah-ud-Din Ayubi (also called Saladin) took over Egypt and ended the Fatimid state. He imprisoned the last Fatimid Caliph and his family in the Fatimid Palace until death.

Twelfth century

Ibn Tumart

The Moroccan Ibn Tumart (c. 1080 - c. 1130), sought to reform Almoravid decadence in the early 12th century. Rejected in Marrakech and other cities, he turned to his Masmuda tribe in the Atlas Mountains for support. Because of their emphasis on the unity of God, his followers were known as *Al Muwahhidun* ('unitarians', in western language: Almohads).

Although declaring himself mahdi, *imam* and *masum* (literally in Arabic: innocent or free of sin), Muhammad ibn Abdallah ibn Tumart consulted with a council of ten of his oldest disciples, and conform traditional Berber representative government, later added an assembly of fifty tribal leaders. The Almohad rebellion began in 1125 with attacks on Moroccan cities, including Sus and Marrakech. But as Muhammad ibn Abdallah ibn Tumart died in 1130, his successor Abd al Mumin took the title of Caliph - claiming universal leadership in Islam - and placed members of his own family in power, converting the system into a traditional sultanate.

Fifteenth century

Muḥammad Jaunpuri

Main article: Mahdavia

Muhammad Jaunpuri[2] (9 September 1443 – 23 April 1505), born in northeastern India in Jaunpur (modern-day Uttar Pradesh), was a descendant of the seventh imam, Musa Kadhim.

He claimed to be the Mahdi on three occasions, first in Mecca, and later twice in India, attracting a large following, and opposition from the ulema.

His five deputies were Sani Mahdi, Shah Khundmir, Shah Neymath, Shah Nizam and Shah Dilawar.

Muhammad Jaunpuri died in 1505, aged 63, at Farah, Afghanistan. His followers, known as Mahdavis, continue to exist and are centred around the Indian city of Hyderabad, although there Mahdavi communities in Gujarat, Karnataka, Madhya Pradesh and Maharashtra, as well as in Pakistan and overseas in America, Australia, Canada, Africa and United Kingdom.[2]

Seventeenth century

Ahmed ibn Abi Mahalli

Ahmed ibn Abi Mahalli (1559–1613), from the south of Morocco, was a Qadi and religious scholar who proclaimed himself mahdi and lead a revolution (1610–13) against the reigning Saadi dynasty.

Mahamati Prannath

Mahamati Prannath (1618–1694), from Gujarat,India, was a religious leader who proclaimed himself Imam Mahdi.

Nineteenth century

The 19th century provided several Mahdi claimants, some of whose followers and teachings survive to the present day.

Diponegoro
Prince Diponegoro

Diponegoro

Prince Diponegoro (11 November 1785 – 8 January 1855), prince of Yogyakarta, Java. He saw himself as a Javanese Mahdi, or Ratu Adil (prophesised by King Joyoboyo), against Dutch colonialism. Now a National Hero of Indonesia.[*citation needed*]

The Shrine of the Báb in Haifa, Israel. The Báb declared himself the Mahdi in 1844, founding the Bábist faith.

Alí Muḥammad Shírází (Báb)

See also: Bábism and Bahá'í history

Alí Muḥammad Shírází (20 October 1819 – 9 July 1850), claimed to be the Mahdi on 24 May 1844, taking the name Báb (Arabic: باب / English: Gate) and thereby founding the religion of Bábism. He was later executed by firing squad in the town of Tabriz. His remains are currently kept in a tomb at the Bahá'í World Centre in Haifa, Israel.

The Báb is considered the forerunner of Bahá'u'lláh (pronounced *ba-haa-ol-laa* / Arabic: بهاء الله / English: Glory of God), and both are considered prophets of the Bahá'í Faith. The declaration by the Báb to be the Mahdi is considered by Baha'is to be the beginning of the Bahá'í calendar.[3]

Muhammad Ahmad

Muḥammad Aḥmad

Muhammad Ahmad (12 August 1844 – 22 June 1885), a Sudanese Sufi sheikh of the Samaniyya order, declared himself Mahdi in June 1881 and went on to lead a successful military campaign against the Turko-Egyptian government of Sudan. Although he died shortly after capturing the Sudanese capital, Khartoum (1885), the Mahdist state continued under his successor, Abdallahi ibn Muhammad, until 1898, when it fell to the British army following the Battle of Omdurman.

Mirza Ghulam Ahmad

Mīrzā Ghulām Aḥmad

See also: Ahmadiyya and Prophethood (Ahmadiyya)

Mirza Ghulam Ahmad (13 February 1835 – 26 May 1908), claimed to be both the Mahdi and the second coming of Jesus in the late 19th century in British India. He founded the Ahmadiyya religious movement in 1889, which, although considered by its followers to be Islam, is not recognized as such by the majority of mainstream Muslims. In 1974, the Pakistani parliament adopted a law declaring the Ahmadis to be non-Muslims. Since Ghulam Ahmad's death, the

Ahmadiyya community has been led by his successors and the number of Ahmadi Muslims has grown considerably.[4]

Twentieth century

Muḥammad bin abd Allah al-Qahtani

See also: Grand Mosque Seizure

Muhammad bin abd Allah al-Qahtani (28 September 1935 – 9 January 1980), was proclaimed Mahdi by his brother-in-law, Juhayman al-Otaibi, who led over 200 militants to seize the Grand Mosque in Mecca on 20 November 1979. The uprising was defeated after a two-week siege in which at least 300 people were killed.

Juhayman al-Otaibi

Riaz Aḥmed Gohar Shahi

See also: Messiah Foundation International

Riaz Ahmed Gohar Shahi (25 November 1941 - ?) is the founder of the spiritual movements Messiah Foundation International (MFI) and *Anjuman Serfaroshan-e-Islam*.[5][6][7] He is controversial for being declared the Mehdi, Messiah, and Kalki Avatar by the MFI.

Shahi's supporters claim that his face became prominent on the Moon, Sun, nebula star and the Black Stone in Mecca,[8] and that these appearances were signs from God that Gohar Shahi was the awaited Imam Mehdi, Messiah, and Kalki Avatar in 1985. Shahi has also supported this claim, saying that God had revealed the images of Shahi on the Moon and various locations, for which Shahi himself was not responsible, and if questions should be raised, they should be raised with God.

Messiah Foundation International claims the alleged images to be signs from God, pointing to Shahi being the awaited Mehdi, and quote religious texts. His death has not been confirmed but a Pakistani news agency says he died in 2003 and some say he is serving a lifetime prison in Pakistan.

Ariffin Moḥamed

See also: Sky Kingdom

Ariffin Mohammed (1943 -), also known as "Ayah Pin", the leader and founder of the banned Sky Kingdom, he was born in 1943 in Beris, Kampung Besar Bachok, Kelantan. In 1975 a spiritual group was formed in Bagan Lebai Tahir, Butterworth, Penang. He claimed to be the incarnation of Jesus, as well as Muhammad, Shiva, and Buddha. Devotees of Sky Kingdom believe that one day, Ayah Pin will return as the Mahdi. His followers consider him the king of the sky, and the supreme object of devotion for all religions.[9]

Twenty First century

Dia Abdul Zahra Kadim

Main article: Battle of Najaf (2007)

Dia Abdul Zahra Kadim (1970 - January 2007), a Shia Iraqi former leader of Soldiers of Heaven, claimed to be the Mahdi.

Riaz Ahmed Gohar Shahi (1941 - 2003), a Pakistani religious leader who claimed to be the Mahdi by his organization Messiah Foundation International.

According to seminary expert, Mehdi Ghafari, more than 3,000 fake Mahdis were in prison in Iran in 2012.[10]

People claimed to be the Mahdi by their followers or supporters

- Master Fard Muhammad (according to the Nation of Islam)
- Muhammad ibn Abdallah An-Nafs Az-Zakiyya
- Muhammad ibn Abdullah al-Aftah ibn Ja'far al-Sadiq
- Ja'far al-Sadiq (according to the Tawussite Shia)
- Musa al-Kadhim (according to the Waqifite Shia)
- Muhammad ibn Qasim (al-Alawi)
- Yahya ibn Umar
- Muhammad ibn Ali al-Hadi
- Al-Hakim bi-Amr Allah
- Riaz Ahmed Gohar Shahi (according to Messiah Foundation International)
- Mohammad Bayazid Khan Panni
- Haile Selassie (according to Rastafari beliefs)

See also

- False messiah
- Messiah
- Messiah complex
- Jewish Messiah claimants
- List of people who have claimed to be Jesus
- List of messiah claimants
- List of avatar claimants
- List of Buddha claimants

- Second Coming of Christ
- Unfulfilled religious prophecies
- List of founders of religious traditions
- List of people who have been considered deities

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Baha'i Faith in Turmoil

UHJ call for 95 Youth conferences is in fact SOS for Baha'i Faith

The Baha'i Faith Titanic is about to be archived to annals of history.

The Captain of Titanic has given a signal of distress to the Baha'is of the world in the form of organizing 95 youth conferences across the globe. The UHJ will pump dollars to make these conferences a success. As usual, the youth will come to make merry and play music, as at the last moments of Titanic people aboard were singing and dancing.

So threatened is the faith with danger of extinction due to Baha'i Faith's administration being infiltrated with pretenders and gangsters who 'claim' to be Baha'is, but lack faithfulness in their hearts. Their aim is to keep the ark 'motionless' and focus on 'fancies' such as over-administration, a social-club-like mentality, backbiting, passing time over trivial issues, more importantly, ridiculing those who lack it, instead of effectively teaching, sharing & reaching the highest realms of the spirit.

The Baha'i Faith is suffering from Ideological and Administrative and social turmoil.

Ideological turmoil

While the matter of Guardianship sprang-up many other issues surfaced like: a. authenticity of Will and Testament of Abdul Baha, b. who was the real successor of Bab - Subh-e Azal or Bahaullah? c. Bahaullah's sister Aziziya Khanum disclosing viceful personal life of Bahaullah. d. The Unitarian Baha'is bringing all sorts of Holy writings against Abdul Baha. e. number of ideological questions were raised by the Knowledgeable Ex Baha'is, who were shown the gate, over the internet. They launched a full attack on the History of Baha'i Faith. The Ex Baha'is proved that the Pen is mightier than sword (Excommunication).

The UHJ found itself incapable to give any logical answer to these questions and went on damage control mode asking NSA to take back all the Baha'is whose voting rights were taken. They absolutely erased the concept of Sanctions of Administrative Rights. And now, finally, 95 conferences are being arranged as a part of damage control strategy.

Administrative turmoil

On the other hand there were many Administrative questions surrounding UHJ regarding its legality, its infallibility and the extra ordinary higher percentage of Iranian Baha'is on it. The Baha'i scholars have been openly objecting to the high level of intolerance shown by UHJ, use of derogatory languages for respected Baha'is, threat of excommunication, election process of UHJ and its interference in election of the other countries.

Even the various methods of propagation are so frequently being changed that it gives a sign of uncertainty. Earlier it was fireside and then Mass teaching. The Social Economic Development has failed to give any serious acceptability to the Baha'i Faith.

The worst failure was Ruhi curriculum which divided the Baha'i Faith diagonally into the Persian and Non Persian Baha'is - finally resulting in outburst of a former UHJ Member against not just the Ruhi curriculum but the UHJ itself. Certain reactions are indeed eye openers, e.g. after a deepening session by a so called Baha'i scholar, a Persian Baha'i remarked that let us congratulate UHJ for successfully confusing the Baha'is.

The Volunteers who served on the world centers in the prime of the youth age, when asked to return as they had lost their youth, started openly criticizing the UHJ members

The attack of former UHJ member on Ruhi curriculum and a humiliating court case defeat has instilled shame in every Baha'i. Baha'i now care a damn about the claims of UHJ asking Baha'is to be patient that it is doing everything to reverse the case.

Moral Turmoil

Since the advent of Ruhi system, the deepened Baha'is who were always ahead in activities felt betrayed by the UHJ for side tracking them in every field. Capable Baha'is having knowledge of Baha'i Faith and Holy writings were left for job of travel teachers and useless and incompetent Baha'i who did not know the difference between Bahaullah and Allahoabha were made counselors.

Baha'i culture can hardly be called as a Religious culture. The ultra modern culture resembles MTV pop culture and not at all a sober religion.

The rate of divorce, rate of elopement, infighting amongst the Baha'i officials and an emerging trend of resignation of Baha'i officials from Administration and their refusal to take up any responsibility whether it is paid or voluntary, are all signs of steep downfall.

Preoccupation with Iran

The UHJ's preoccupation with Iran is not proving to be a good omen for the Baha'is. The Baha'i sites of every country contain more anti Iranian material than Holy writings. It seems that it is made for the purpose of instilling Anti Iranian feelings.

The Universal House of Justice is discussing how to contact the political leaders to defame Iran (in the matter of Yaran) and at the same time utilizing the meeting for Baha'i propaganda by gifting some Baha'i Books. The UHJ members are openly talking with the Baha'is that Persecution of Baha'is in Iran is a blessing for them as it gave them the opportunity to meet different political leaders. In fact one of the UHJ members remarked that ‘if the Iran problem is solved, then what?'

Further, it has antagonized many Persian Baha'is as nationalism is more important for them than faith.

This obsession with the Anti Iran Govt propaganda leaves little time for other activities. A typical Baha'i LSA member apart from anti Iran propaganda has local politics, defaming other Baha'is, gossiping and merry making in the agenda. No wonder the faith has lost whatever spirituality it had.

Conclusion

It is clear that turmoil in the faith is deep. Relating the situation to the Titanic is not uncalled for. Most Baha'is can now see through the deception. Only hindrance is that they can't find a better social club to give allegiance. The current UHJ message is understood by many Baha'is

Message Of UHJ Within communities of every size and strength, we are glad to see the processes of the Five Year Plan kindling the spirit of service and stimulating purposeful action. Examples appear every day of how the act of reaching out to touch individual hearts, acquainting souls with the Word of God, and inviting them to contribute to the betterment of society can, in time, tend to the advancement of a people. This collective movement becomes discernible when the Plan's elements are combined into a well-coordinated cluster-wide effort, the dynamics of which are becoming increasingly familiar. Such a cluster becomes the setting for experienced believers as much as those newly introduced to the Faith, whatever their age or background, to work side by side, accompanying one another in their service, enabling everyone to participate in the unfoldment of the Plan.

From the panorama of the Baha'i world engaged in earnest activity, one phenomenon strikes us especially: the decisive contribution made by youth on every continent. In this phenomenon we see the vindication of the hopes the beloved Guardian invested in them "forthe future progress and expansion of the Cause" and of the confidence with which he laid upon their shoulders "all the responsibility for the upkeep of the spirit of selfless service among their fellow-believers". We are struck, too, by the number of youth who, after only a brief association with the Baha'i community, commit themselves to meaningful acts of service and quickly discover their affinity with the Faith's community-building Endeavour. Indeed, in contemplating both the Baha'i youth and their like-minded peers, we cannot but rejoice at their eagerness to take on a measure of responsibility to aid the spiritual and social development of those around them, especially ones younger than themselves. In an age consumed by selfinterest,in which even spiritual affiliation is weighed in the scales of reward and personal satisfaction, it is heartening to encounter individuals from their mid-teens to their twenties—those upon whom the sights of an aggressive materialism are decidedly trained—who are galvanized by the vision of Baha'u'llah and are ready to put the needs of others before their Own. That such high-minded youth, by dint of their own exertions as well as the momentum they lend to the whole community, should be contributing so effectively to efforts everywhere under way bodes well for the anticipated acceleration of these efforts.

What has been accomplished in the past two years will, surely, be far surpassed, not just in the concluding years of this present Plan but in the remaining years of the first century of The

Formative Age. To spur on this mighty enterprise and to summon today's youth to fully assume the responsibilities they must discharge in this fast-contracting interval, we announce the convocation of 95 youth conferences, between July and October, planned for locations that span the globe :

Ground Reality

- **There is no community of Baha'is. Baha'i Faith is an NGO, which pays its officers to work**
- **The Baha'i contribution for betterment of society is NIL.**
- **There are no believers in Baha'i Faith only officers and workers. And they are paid for it.**
- **"Guardian", please explain which Guardian? there are multitudes of Guardians in Baha'i Faith**
- **If it is selfless service, stop the remuneration given to counselors, ABMs, NSA members and to the Baha'is for attending the conference. Ask them to pay for their lodging and boarding then see the attendance**
- **It is a great lie.**
- **You have accomplished some statistics which are falsely written by Persians**
- **When the officers and workers get together, in language of NGO is called as PARTY, and in Baha'i Faith it is called as Conferences.**

The Passing of Joel Bray Marangella- Guardian of Orthodox Baha'i Faith

[caption id="attachment_1209" align="aligncenter" width="238"]

Joel Bray Marangella[/caption]

On behalf of the Orthodox Baha'is, I am writing to let the Baha'i world know of the passing of the third Guardian of the Faith, Joel Bray Marangella, on September 1, 2013.

The fourth Guardian of the Baha'i Faith is Nosrat'u'llah Bahremand. Jeffrey

Reference : https://groups.google.com/forum/#!topic/talk.religion.bahai/m4lgXEYqoR8

http://orthodoxbahai.com/events/

Truth Behind Will and Testament of Abdul Baha

At the time of the passing of Sir Abbas Effendi in 1921, the only members of the Baha's family, unaffected by Sir Abbas Effendi's clutches , and were in good book were Sir Abbas Effendi's full sister Sultan or Bahiyya Khanum, surnamed the supreme leaf (Waraqa-i-Uliyya), Sir Abbas Effendi's wife lady Munira, Sir Abbas Effendi's four daughters, Sir Effendi's four sons-in-law.

It was in such circumstance that after the death of Sir Abbas Effendi, his will came to public in which Shoghi Effendi was inducted into office as Guardian of the cause under the terms of Sir Abbas Effendi's will and testament, for which no probate was taken out. Apparently an irregularity which set people wondering whether THE WILL AND TESTAMENT IS REAL…? During his life span Sir Abbas Effendi had never declared him as his successor, since as per the Will and Testament of Baha'u'llah, Mohammed Ali Effendi was suppose to take the chair of guardianship after Sir Abbas Effendi.

Pleading inability to enter upon the duties of his office forthwith to recover from the shock caused by appointment as gurdian, Shoghi Effendi withdrew his hand from the things, retired into solitude for a number of years, and left the actual handling of the Bahai affair in the hands of the elderly members of the Sir Abbas Effendi's family with Baha's daughter the supreme leaf as a titular head, who served as a mere rubber-stamp, master minded by Sir Abbas Effendi's wife lady Munira

On the one hand, the Father, Baha'u'llah designates Muhammad Ali as "the Branch derived from the ancient stock, He whom god has chosen, the Most Great Branch, god's proof among his creation, and the Sweet Savor of god between the heaven and the earth", on the other hand, the son, Abdul Baha Abbas "the Center of the Covenant, the Most Mighty Branch, the Branch derived from the ancient stock", brands Muhammad Ali as "the Center of sedition, a ferocious lion, a ravening wolf, a blood-thirsty beast, and poisoner of others, a covenant-breaker, a kindler of discord, a shower of malice, a stirrer of sedition, a dishonor of god, and a temperer with the sacred writings".

The question is: Has Baha'u'llah erred in his divine judgment of Muhammad Ali?

Shoghi Effendi came out of his retirement, took over the reins if the Bahai administration, and demanded ready and implicit obedience from the servants of God, in default of which any servant of god was liable to excommunication or summary expulsion from the faith under same pretence and pretext. Shoghi Effendi brooked interference. His decisions were absolute and final and his words authoritative. As the divinely-ordained guardian all the faithful must obey him. Alleged Will and Testament.

Extract from "Is the baha'i organization enemy of baha'i religion", By close companion and loyal disciple of Abdul baha Ms Ruth White Two months after the death of Abdul Baha his sister sent the following cablegram to this country: January 16, 1922 Haifa, Wilhelmite, N. Y.

In will, Shoghi Effendi appointed Guardian of the Cause and Head of House of Justice. (Signed) GREATEST Holy Leaf.

A typewritten translation of the alleged will arrived in America four weeks later and was read by Mr. Horace Holley to a gathering of Baha'is.

The appointment of a successor came as a thunderbolt out of a clear sky to all the Baha'is, as Abdul Baha had given no hint that he intended to appoint a successor. On the contrary, he said that after him the power of the Baha'i Cause was to vest in what will be known as Houses of Justice. Among many instances that could be cited is the following, published in the official magazine of the Baha'i organization. (The Star of the West, November 23, 1913, p. 238)

Not only Ruth White but the entire Western nation was in shock by the appointment of Shoghi Effendi, as Will and Testament of Baha'u'llah was known to the faithful that after the demise of Abdul Baha the next successor is Mohammed Ali Effendi the Most Greatest Branch. But for Ms Ruth White it was more shocking because she know bit more about Shoghi Effendi, she narrate incident about Shoghi Effendi.

Conversion of Funds for Private Use

Ruth White: The subject converted funds to his own use. The Bahai religion and its Enemy the Bahai Organization by Ruth White, the Tuttle Company, Rutland, Vermont 1929.

Ruth White says: "In the Autumn of 1919 I sent to Abdul Baha [i.e. Sir Abbas Effendi] an American Express Company check of Five hundred dollars and asked him to apply it to some of the many charities he was dispensing.

About four month after we arrived in Haifa as the guests of Abdul Baha. On the day before departure I asked Abdul Baha if he had received the check. Without a moment's hesitation and very emphatically he said that he had not received it. He repeated this a number of times, and seemed indignant that it had not been turned over to him.

I discussed this with various members of the family of Abdul Baha, and one of the brothers-in-law said he would go to town and enquire about the matter. He returned and said there were no record of the check. When I returned to America I asked the American Express Company to look up the receipt of the check I had sent through their office, and on the back of it was the signature of the person who had received the cash. This person was Shoghi Rabbani [i.e. Shoghi Effendi].

I asked the American Express Company to Photostat this check for me, which they did. Herewith it is a reproduction of the check with the signature of Sh. Rabbani on the back. Here then is proof positive that Shoghi Effendi cashed out the check and also proof that the son-in-law [presumably Mirza Muhsin Afnan] who purported to enquire of the check did not do it at all. Otherwise, he would have ascertained in a few minutes from the office of the American Express Company at Haifa that the check had been cashed by Sh. Rabbani, as I had given the son-in-law the whole information, the date of sending, the name of sender, etc. All of which shows that there was collusion between the son-in-law and Shoghi Effendi. Circumstantial evidence also points to the fact that Shoghi Effendi used the money to go to Oxford University.

For immediately after cashing the check he departed for Oxford, this despite the fact that Abdul Baha did not wish him to go. Some may naturally ask: How could Shoghi Effendi have cashed the check unless he had authority to do so. This he may have had. Yet the fact remain that the proceeds were never turned over to Abdul Baha. My readers may, therefore, draw their own conclusions.”

An Examination of Will and Testaments of Abdul Baha

After the above incident in mind Ms. Ruth White understood that this will and testament is either completely forged or a part of it is forged she obtain a photocopy of original Will and testament And send for forensic test. The result was as she expected. As per the forensic lab of the report of Dr. C. Ainsworth Mitchell, the handwriting expert for the British Museum, and editor of THE ANALYST. Readers can find the entire report on

http://www.reformbahai.org/CAMitchell_Report.html

Kamar Bahai grand daughter of Baha'u'llah after the hearing the appointment of Shoghi Effendi has raised her voice in many news paper of Akka and Palestine here I bring from her petition few point which she has raised

from Page 1-2

Following the death of Abbas Effindi, Shoki Rabbani who was then still young, claimed that he was holding a WILL from his grand¬father. on his mother's side, As Abbess Effendi, did not beget any male children. In accordance with this Will, which is counterfeit, Shoki Rabbani was nominated successor. The Behais subsequently split among themselves, of them there were adherents of Mohammed All Effendi, the son of BehalUlla who was to be the legal successor to his brother in accordance with his father's Will, while Shoki Rabbani had few Supporters amongst his relatives.

.....Abbas Effendi, whom they believed and trusted could not possibly entertain the Idea of the non-fulfilment of his father's Will It is therefore illogical that Abbes Effendi, should have committed the blunder of Appointing his young grand son as his successor and set aside his experienced brother who bore great suffering and struggled hand in hand with him to advance the movement

Conclusion

Why the Baha’i faithful were shock to read the will and testament of Abdul Baha appointing Shoghi Effendi as Guardian. Ms. Ruth White has mentioned in her book.

1 I also wish to give a few high-lights on Shoghi Effendi, the grandson of Abdul Baha, who is now his alleged successor. He had failed in his college course at the age of twenty-four, and he wished to go to Oxford University, in the autumn of 1919. Despite the objec¬tions of Abdul Baha he went. This act demonstrates that Shoghi Effendi had little consideration for the wishes of his grandfather, who was then seventy-four years of age. It also shows that he was lacking in the spiritual attri-butes which would have enabled him to know that it was of far more value to be with Abdul Baha, both spiritually and mentally, during the last two years of his life, than any amount of academic training could possibly be. 2 Yet Shoghi Effendi chose to be away during the last two years of Abdul Baha's life, and did not return for a full month after he had passed from this world. 3 Another significant fact to which I wish to call attention is this: If Abdul Baha had had any secret intention of appointing Shoghi Effendi as Guardian of the Bahai Cause, it does not seem plausible that he would have excluded him from the entourage that accompanied him on

his trip through Europe and America during 1912. Shoghi Effendi at that time was eighteen years of age and spoke and wrote English, Persian and Arabic; yet he was not included in this trip. Even after Abdul Baha returned to Palestine, instead of choosing Shoghi Effendi as his secretary, he chose Ahmad Sohrab, who had accompanied him to Europe and America, and who continued as his secretary for five succeeding years. 4 Why the will and testament of Abdul Baha came to public after two months of his demise. And why Shoghi Effendi took charge of Guardian ship after two years. 5 Who has given authority to Bhaiyyeh Khanum and Lady Munira (grand mother of Shoghi) to manage the affairs of Baha'i community for two years.

It is clear as sunny day that Will and Testament of Abdul Baha was tempered and Madam Munira planted Shoghi Effendi as guardian as she promise her daughter that guardianship will be in her children. And as the will and Testament was fake or tempered the prophecy which is mentioned in forged Will and Testament of Abdul Baha of having guardian ship in Shoghi Efendi's first born son was not fulfilled as Shoghi died Childless and left no Will

Why Universal House of Justice is tide lip for the Lab report of Dr. C. Ainsworth Mitchell and investigation of Loyal Bahai like Ms. Ruth White and Hermman Zimmer and Granddaughter of Baha'u'llah Kamar Beha'i

Why the Deportation , Arrest ,Ban and Confiscation of Properties only for the Baha'is??

EUROPEAN COMMUNITY
UNITED KINGDOM
GREAT BRITA
AND NORTHER
DEPORTED!
PASSPORT

Very often we hear that the Baha'is have been deported from a certain countries, and then are banned in most of the countries. There has been arrest of Baha'is, There has been violence against them because they were caught Proselytizing the children of other Faith. Their properties have been destroyed; they have been accused of immorality, elopement high rate of divorce etc.

Still the Baha'is and the Baha'i administration preaches that they are the most peace loving people on earth so much loving that they fail to realize the immorality of their own community but wants to engage themselves in refining the other communities especially the children, the Youths and the ladies of the other religion.

Baha'is also preach that they do not take part in Politics but then every where we see Baha'i demonstration asking for confiscated properties, release of the leaders, meeting every political leaders even if they have slightest power to exercise. Recently the UHJ the apex organization of the Baha'is have come out with a decree and asked all the national assemblies and the local assemblies to keep a close relationship with all the political leaders of that countries and cities so that the cloud of doubts and mistrust may not creep in the minds of these influential people. This is in accordance with the principle that not to offend the political susceptibilities of someone or some government

It is hardly enough to say that Baha'is are 'non-political' — after all; Baha'is do plan to bring into being a series of Baha'i states and, in the end, a Baha'i world — no less extreme than the aim of every Marxist. And, in the same way that not everyone jumps with joy at the thought of his country becoming Marxist, so we can hardly expect that there will be universal rejoicing at the news that the Baha'i faith is becoming a threat to the established political system.

Now with the destruction of House of Bahaullah in Iraq although an ordinary Baha'i will be sad and depressed but the Baha'i Administration, the Universal House of Justice will be rejoicing and celebrating at a grand scale because they have now one more point to discuss in the external affair committee other the Iran and Yaran.They will make this as excuse for collecting funds, meeting the political leaders an opportunity for propagation of Baha'i Faith. It is a real blessing for the nine infallible members of house of justice sitting in Haifa, Israel.

The sooner the world realizes the Origin and the Aims of this man made religion, earlier the Baha'i Faith will become History.

Relation between Baha'i Faith and Israel

[scribd id=190255864 key=key-8zh9z6366zk07zxg9jh mode=scroll]

Introducing the Baha'i Jewish Lobby

میرزا حسنعلی بهاء که ادعای خدائی کرد او می‌گفت:
صرف و نحو را باید با نوشته‌های من سنجیدو...

The anti-Iranian nature of the missionary affair continues to reverbate within the Iranian Baha'i community. Iran has been the cradle of this British manufactured, Zionist supported cult from the very beginning. Most of its adherents have come from Iran. In fact, for all their posturing that they have managed to convert large populations in the Third World - and who for some reason can't actually be found any rolls --, no other country in the world has been so receptive to the Baha'i idea than Iranians and particularly Iranian Jews.

These days, predominantly of former Jewish and sometimes Zoroastrian backgrounds, the current make up of Baha'is in Iran is vastly different to what it was in the late nineteenth centuary. The Baha'i faith lost its appeal to the mainstream Iranian community in the early 1900s during the Constitutional Revolution when Abbas Effendi not only failed to support the constitutional movement, but tacitly even supported the Russian involvement in Iranian internal politics and its sponsoring of Muhammad Ali Shah's coup d'etat against the Parliament and people of Iran. Later in the mid 1950s Shoghi Effendi directly instructed Iranian Baha'is to work closely with the Pahlavi regime, ergo Habib Sabet. The exodus of Baha'is from Muslim backgrounds resulted in the reduction in the intellectual output of the community.

Coupled with that came the influx of new believers from these Iranian Jewish and Zoroastrian minorities. The new believers had been under persecution in their respective religions and saw the new faith as an opportunity to exert control over others. Introducing the powerful Baha'i "Jewish" Lobby.

Brought together by their dislike of Muslim influences on Iranian culture, the Jewish Baha'is began to gradually purge the Iranian Baha'i community from its Islamic roots and origins. This can be witnessed in their whitewashings of the militant Shi'ite and Babi past.

This agenda fitted well with Shoghi Effendi's vision of abandoning Iran in favour of exporting the cult to other parts of the world. With the death of Shoghi Effendi in 1957 and the rise of the new UHJ oligarchy, the new Jewish (and sometimes Zoroastrian) adherents were quickly promoted through the ranks to high places within the Iranian and International Baha'i communities. Key members of the Iranian NSA and continental Board of Counsellors came from this new ethnic grouping in the Baha'i cult. Following the 1979 revolution, most of the Jewish Baha'i elite migrated to Western Europe and California, USA, where their monies helped buy properties for the AO. The completion of the ARC project is owed to a large part to donations given from these two groups. Several confidential trips by UHJ members Fatheazam and Nakhjavani to LA and Australia in 1989 ensured that all the monies required for the ARC were secured from these groups. In fact the whole of these monies had been raised long before the advertising campaign for fundraising ever begun, much of through their own investments, with smatterings of large grants and subsidies given them by the Israeli government.

During the late 80s and early 90s many of the donators and their relatives were rewarded by the BWC by being nominated to key positions on the Continental Board and the ITC. In fact a quick scan of existing Counsellors in Europe, Australia and North America since 1985 suggests that former Zoroastrians and Jews have done quite well in this regard, but not their Muslim background counterparts.

The UHJs decision to adopt a more rabid form of fundamentalism and hardline position in 1996 bode well for the Baha'i Jews especially.

They were the ones that successfully lobbeyed the UHJ to: 1) Instruct Iranian Baha'is not to attend Naw-Ruz celebrations by Iranian exile communities; 2) Instruct Iranian Baha'is not to associate with the general Iranian community in exile, thereby attempting to foist a Baha'i-only -rather than a universally Iranian - Naw-Ruz culture.

Counsellor Manijeh Reyhani, for example, who was instrumental in getting Hamid Taheri excommunicated comes from a dual Zoroastrian and Jewish background. These people control the Payam-i Bahai magazine (run by '60s-'70s Pahlavi insider Shapour Rasekh a.k.a. Delaram Mashhuri), the Andalib magazine, and, until its demise Landegg in Switzerland, as well as Radio Bahai (broadcasting in Persian), not to mention composition of the Ruhi modules.

Iran has always been rich in supplying and exporting Baha'i travel teachers around the world. The Baha'i Jewish lobby now wants to dominate and silence the mainstream Iranian Baha'i community by exporting their hyper-fundamentalist reading of the cult into Iran. They have funded companies and businesses through the missionaries in order to "teach the youth" and set up Ruhi Institutes. The Baha'i community in Iran has suffered enormously at the hands of the Islamic regime. It has lost some of its most charismatic Baha'i intellectuals like the Bakhtavars or Davudis. The present elite leadership is exclusively made up of former Jews. There are deep divisions in the community and some of the truly learned ones have boycotted the current crop of leaders and their activities.

So this latest effort to export missionaries is aimed at demonstrating "the correct version of the faith" to the rank and file at the same time isolating (and hopefully driving out) the voices of dissent. It is also a means, among others, by the Israelis to gain further footholds inside Iran itself.

Both policies, it would appear, have now failed. The Iranian Baha'i community is racked with dissension and schism, and the IR finally blew its top (and reasonably so given all the freedoms they had given the Baha'is since the mid '90s) with this ridiculous allegation of genocide by the Jewish Baha'i leadership. One wonders if maybe deep down these Jewish Baha'is actually pray for a holocaust to occu in Iran so that they can politically capitalize on it for their future designs, just as their European Jewish counterparts vis-a-vis Palestine.

Courtesy : http://iranian.com/main/blog/covenant/introducing-bahai-jewish-lobby.html

Humble question to Bahai friends

1. Baha’u’llah appointed in his Will and Testaments two guardian of faith one after the other, that is Abbas Effendi and Mohammed Ali Effendi. Why..? normally the successor is appointed and that successor in his will nominate his successor, here Baha’u’llah was aware that Abbas Effendi will fail, and will fall in his pride and will promote himself and will make His teachings inferior, in His Will and Testaments he has given clear sign to the faithful that for sure Abbas Effendi will fail, then the faithful should immediately refer to Mohammed Ali Effendi.

2. Why Abbas Effendi was not ready to discuss the issues with his brothers and faithful, it is obvious and clear that he will fail in that and he has to step down.

3. The Will and Testaments clearly states that the Branches (Sons) should be respected Abdul Baha failed in that, hence he himself become Covenant Breaker.

source

http://unitarianbahais.blogspot.de/

Baha'is are the real enemies of Iran and Iranian People

I had the misfortune of attending a meeting organized by Universal House of Justice for DIPLOMATIC AND EXTERNAL AFFAIRS CONSULTATIONS in Acuto, Italy on 2-4 September 2011.

I was surprised to see that the whole atmosphere was dominated by Anti Iran feeling and very cunningly the UHJ had put forward the Persian Bahais in forefront to act against their own country under the guidance of certain Western Powers hostile to Iranian governments.

The Universal House of Justice has initiated a series of international and regional gatherings to develop offices of external affairs in various parts of the world. The main agenda of this body was to change world opinion against Iran.

This three-day meeting addressed a range of matters pertaining to the external affairs work at the national level, including the nature and functioning of external affairs offices and various aspects of the different components of the work. The first and third days were devoted to plenary sessions on these subjects. On day two, participants came together in smaller groups – organized on the basis of either geography or stage of development of the external affairs work – to address the issues discussed in plenum in greater depth.

The main points were addressed by Dr Farzam Arbab and Dr Firaydoun Javaheri, representatives of the House of Justice to the delegates of the meeting in Acuto. The central theme for all the three days was Iran and Iran only.

Participants:

1. Dr Farzam Arbab, and Dr Firaydoun Javaheri member of the Universal House of Justice;

2. Representatives of Offices of External Affairs and National Spiritual Assemblies of Australia, Austria, Brazil, Canada, Colombia, France, Germany, India, Ireland, Kenya, the Netherlands, South Africa, Spain, Turkey, Uganda, the United Kingdom, the United States.

3. Bahá'í International Community Persian language spokespersons for Europe and North America;

4. Representatives of the various Bahai communities

AIM OF THE CONFERENCE

The key address was by House of Justice members Mr. Dr Farzam Arbab, and Dr Firaydoun Javaheri which hinted that it is UHJ agenda of training Bahais in every country to be in contact with their respective government to:

1. Work towards defaming Iran as much as possible and pursue them to favor various motion initiated by the countries like US ,Canada and Britain favoring the Bahais

2. Pressurize their government to support economic sanctions against Iran

3. While trying to achieve these two major goals, try to receive various benefits allowed by the respective government.

4. Introduced Bahai Faith to them

The excuse of meeting with the government officials should be the persecution of Bahais in Iran and the imprisonment of 7 Yaran members of the Bahai Faith.This should be done tactfully under the heading Mistreatment of Minoririties by Iranian Government especially Bahais.

The members selected for this committee were advised to be Iranian Bahai ladies so that more sympathy can be generated for the Bahais. The condition of committee members to be Ladies was for obvious reasons.

The Points discussed were

1. How to build capacity to engage meaningfully in the diplomatic work? An essential element of activity is "READING YOUR GOVERNMENT" – which should not be underestimated

2. Methods suggested were :

A.How well do you know your government and how can you get to know your government better?

B.What are the forces within society that impact your governments? Do you know how your government operates?

C.Do you know the key players within government? And which of these individuals is actually receptive to the ideas we would want to present? D.Do you know of any government officials who are dedicated to selfless service to their country rather than the promotion of self?

E.How can you build relationships with key individuals in government? What are the resource implications of this?

F.How can you introduce ideas in a practical way?

G.Where are the spaces in which ideas are formed and debated?

H.How will you explain the principle of non-involvement in partisan political activity of Bahais in light of your deeper involvement with governments of your country?

I And how does your government view Bahais? As a human rights NGO? Another small religious community?

J How can you coordinate the work with other countries and Universal House of Justice? We will probably need to start small by working with a few individuals and engage others only as our capacity allows us

K. Load the National Bahai sites of your country with Anti Iranian materials, Persecution of Bahais etc.

As a conclusion, I could only understand that Acuto meeting was aimed to train future spies to work in interest of Bahais in their country and work against Iran. So much for the slogan – “Bahais do not participate in politics”

A brief visit from Bob Arvay, former Baha'i, evangelical Christian.

Courtesy : talk.religion.bahai

Up until a couple of years or so ago, I used to be a frequent poster on this group. After I found my continued discussion to be going in circles, I did as many of my online critics urged me to do, and "went away." Time has passed, but my concern for Baha'is has not diminished. Indeed, unfolding events on the world scene have added more urgency to my fears for the role of Baha'is in the coming great deception of the anti-Christ.

For those who may wish to read some of my archived material, you can do so by typing in the word "arvay" in the "search this group" field on google's talk.religion.bahai.

I did this, and began re-reading some of my old exchanges from 2002 onward, and developed a perspective that I did not have while "in the fray."

The one thing that stands out the most is the continual, persistent, and unrelenting disingenuous arguments posed by my critics. Only now, in retrospect, can I appreciate how breathtakingly dishonest their responses were, and how deeply ingrained this cognitive disconnection is in their thinking.

For example, the question of the Guardianship is the most singular cause of fracturing in the Bahai Faith (BF). I have read many posts on this site concerning the varying points of view from the different factions of Bahais, and could never get answers to my most direct questions. Essentially, what I said was, among the Guardian's crucial duties, was the appointment of a successor. Much Bahai teaching had been invested in the vital importance of this position, and the importance of succession was critical.

Then the Guardian died suddenly. A frantic search was made for any evidence that a successor had been appointed. Nothing. Then, the Hands of the Cause had a real crisis on their "hands." If they could not find a solution, then the entire legitimacy of the BF as a divinely revealed religion was out the window. So they had to improvise after the fact. What they did was to declare the position of the Guardianship null and void. But on what authority? For many years, the guardianship had been touted as critical to the Administrative Order, and unlike in other religions, the AO was specifically designated by the founder of the faith. Inconsistencies and contradictions abounded.

It is ironic, then, that one of the primary institutions which was supposed to have ensured that the religion would never fracture, was in fact the very source of schism itself. Could a religion revealed by God be so embarrassingly inept?

Despite many, many posts on this subject, I never got a good answer to this, neither from the mainline Bahais (UHJ), nor the Mason-Remey faction, nor from Joel Marangella nor from the sans-Guardian Bahais, etc etc.

Everyone can patch up some of the defects in this matter, but nobody can float the boat.

There were other issues as well. The Bahais had told me in the 1960s that the Bahai teachings were not in conflict with the Bible. Yet, as I began reading the Bible, I found that the conflicts were pervasive, not only in minor details, but in the very broadest outlines. The Bible makes the clearest possible distinction between Jesus and the prophets Abraham and Moses, but the Bahais say that they were all equally manifestations of God. The more one reads the Bible, the more one strains to find any correlation at all between its teachings and those of the Bahai Faith. They are almost entirely mutually exclusive.

Finally, the discussions veered off into peripheral matters, primarily the centrality of Middle Eastern culture to the problem of terrorism. I was accused of being off topic in these matters, but as I re-read the archives, I see that these subjects were natural transitions from the most direct Bahai teachings to the least direct.

These discussions became confrontational, I think, largely due to the fact that many of the bahais on this forum were not fully committed to some of the Bahai teachings (ironically, those with which evangelical Christians are most likely to agree with Bahais on).

For example, Bahai forbids abortion, yet many of my responders seemed in favor of it. What strikes me in reviewing the old posts is that these "pro-choice" Bahais refused to admit of any distinction between the execution of a convicted murderer after due process, and the killing of an innocent baby without due process. I could never get them to acknowledge that there is a difference.

Bahai teaches that men and women are equal, with which I agree, but then the Bahai teachings incorrectly portray men and women as two wings of a bird. The error in this teaching is that men and women are not mirror images of each other. We are complements of each other. Unlike the wings of a bird, we are asymmetrical, having differing functions, interlocking, compensatory.

Again, the fact that the UHJ does not admit women as officers is extremely disconcerting to politically liberal bahais. But cognitive dissonance is the hallmark of the true believer. I know, because for a few years, I too made excuses for the ever-accumulating list of inherent inconsistencies in the BF.

But the greatest issue of them all, from my opinionated point of view, is that the Bahai faith prophesies a one world order that the Bible clearly demonstrates will FIRST be put into place by Satan, the anti- Christ, the Beast.

What this portends for Bahais is that, as the anti-Christ begins putting into place this world religion, this world economy, this trans- national government, is that Bahais will tend to see this as a validation of their beliefs, a fulfillment of their prophecies, and as a good thing.

Therein lies an enormously great danger for you, and the only defense you have against it is reliance on the shed blood of Jesus for your salvation. I beg each of you to ask Jesus to save your soul. He is all sufficient to meet your every need.

Bob

Four Core activities of Bahais in India.

Study Circles, Devotional Gathering, Children's Moral Classes, Junior Youth Programs. They are trying to implement these 4 core activities. They are quite unsuccessful till today. If the Indians do not wake up on time, then Baha'is can cause damage to Hinduism and colourful Indian Society. Baha'is say Hinduism has nothing to offer to this world except division and corruption. According to their official websites they have converted 2.2 million Hindus to Baha'ism with the help of 4 core activities. [youtube=http://www.youtube.com/watch?v=dmRmnZnSCB0&w=420&h=315]

Bahai Center or Illegal Alcohol Warehouse !! - A Report

Courtesy : http://pidp.eastwestcenter.org/pireport/2013/July/07-02-07.htm

Solomon Islands Police Raid Illegal Alcohol Vendors *Capital city police report two men arrested*

By Charley Piringi

HONIARA, Solomon Islands (Solomon Star, July 1, 2013) – Several liquor outlets operating illegally in the city have been raided over the weekend by police.

The operations were conducted by the Honiara City Police.

Reports said on Friday night police raided the Bahai and the Lengakiki Geology area as part of targeting illegal beer outlets in the city.

The raid was in relation to illegal selling of liquor. Owners of these outlets were selling alcohol without any liquor permits and after hours.

During the raid nearly ten cartons of beer were confiscated.

As a result of the raid two men were arrested and charged while awaiting their court appearance.

Honiara City Police Commander Chief Superintendant Sergeant Gabriel Manelusi yesterday confirmed the raids while issuing a warning to all illegal liquor outlets in the city.

He said that a lot of hotspots involved in such illegal activities have been identified.

These identified hotspots will be their targets in the coming weeks.

"Those recently raided areas were some of the many crime hotspots in town."

He warned that more of such raids will be conducted and owners of these illegal outlets will face justice once they are caught.

"We have already identified other illegal outlets in the city and will be raiding them soon."

"This is part of doing our job to have these culprits arrested and face justice."

Sgt. Manelusi calls on all communities in and around Honiara to work together with the police to fight against such illegal activities.

"We asked the communities to work closely with us to ensure that Honiara is a crime free city for everyone. All of us should be law abiding citizen of the Solomon Islands."

Apart from the raids regular traffic checkups and inspections by police will also be conducted as of this week.

Solomon Star

The foolishness called Baha'i

A few weeks ago, I received the following e-mail at my workplace:

> This is an invitation to all who are interested in an hour of social-devotional session at *"Rand's workplace"*. The aim is to promote religious and cultural harmony amongst all people. The program will be a friendly one during which prayers from different religions is shared, discussions welcome and fellowship encouraged. Small refreshment would also be served!

Though the e-mail didn't mention it, I knew EXACTLY what it was all about... Baha'i! If you've never heard of it, Baha'i is a faith which believes:

> 1- that God can be made known to man through manifestations that have come at various stages of human progress; prophets include Abraham, Moses, Jesus, Muhammad, the Bab, and Baha Allah. 2- in the unity of all religions, in universal education, in world peace, and in the equality of men and women. 3- in one international language and one international government. 4- simplicity of living and service to the suffering.

Put simply, Baha'i can be summarized with this statement: "let's all get together and get along!"

Sounds harmless enough doesn't it? Yet, it is quite harmful. You see, Baha'i lacks one important element to make it a righteous faith. The one element? Truth. Consider this example:

> A man walks on the beach on a lovely summer morning, under a beautiful, cloudless sky. He meets up with a friend and declares: "What a beautiful day! Look at that beautiful blue sky!" To this, his friend replies: "It is indeed a beautiful day, but the sky isn't blue, it's green!" Another man walks by and overhearing the conversation, adds: "Are you fellows blind? The sky isn't blue or green, it is a soothing yellow!" A great dissention begins between all three men and that's when a fourth man shows up on the scene and says: "Gentlemen, gentlemen! let's not argue, you are all correct. The sky is blue, green and a soothing yellow! It all depends on how you look at it."

Now friends, on a cloudless summer morning, what colour is the sky? It is of course, blue. If anyone came to you and said it was any other colour, you would think he was either colour blind or he was just trying to irritate you. Now what of the fourth man in my example. Could the sky be blue, green and yellow all at once? OF COURSE NOT! The man who takes such a position is either stupid, or he thinks the three other men are stupid enough to believe that the morning sky is multi-coloured.

This is the foolishness of Baha'i. It tries to bring together different faiths by confessing that all of them are true, or at least, partly true. The problem of course, is that the tenets of various faiths are different and are often (*if not always*) exclusive. Just consider these three examples:

1- God:

Hinduism: Three main impersonal gods, and millions of lesser gods.. **Christianity:** There are three persons in one God. All of the same substance and nature, co-equal and co-eternal. **Islam:** One impersonal God.

2- Jesus Christ:

Hinduism: Not God. Not the Son of God. One of the many sons of God. **Christianity:** God and the Son. 2nd Person of the Trinity. He is 100% God and 100% man. He was/is the only sinless man. **Islam:** Not God. A mere man who was beneath Mohammed in importance. He did not die for man's sins.

3- Sin:

Hinduism: There is no absolute good or evil. **Christianity:** Sin is breaking the Laws of God. All men have sinned. The penalty of sin is eternal physical and spiritual death. **Islam:** Not following the commandments of Allah, and Islamic Law.

And there you have it! The three men arguing about the colour of the sky. The three major faiths in the example above are definitely NOT seeing the same thing on many key matters of faith, so how can it be that Baha'i will bring all them around into one? How is it that all are right and good according to the Baha'i when it is clear that the stand of one is opposite to the others?

NONSENSE!

When someone says they believe in everything, it means they believe nothing. If Christianity is right, then Islam, Judaism, Buddhism, Hinduism...etc... are all wrong; just as if the sky is blue on a clear summer morning, it isn't green or yellow.

Do I think the leaders of the Baha'i movement are stupid? No! I think that many who follow Baha'i are stupid, but not those who have engineered and continue to promote the faith. You see, Baha'i very deceptively takes advantage of people's ignorance. Most people don't have a clue of the differences between the various world faiths (most a willfully ignorant), and so when Baha'i shows up with catch phrases like: "**religious and cultural harmony amongst the people**", well, it sounds pretty good to them. And once they are hooked in, well then comes the teachings of the Bab and Baha Allah, which are teachings that are rejected, in varying degrees, by all world faiths.

Now you look around my blog... all my cards are on the table. There is no deceit here. My faith is spelled out in no uncertain terms. I am a Christian fundamentalist. No Islam, no Hinduism, no Buddhism. Why? Because these faiths are opposed to my faith in their tenets and in their practices. If you are a Christian, have no part of Baha'i. The Bible is all too clear:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come

out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians 6:14-18)

Friends, Baha'i is a wicked, deceitful, false religion... keep yourselves from it.

Bahaullah said Don't Shave your head, but don't let it grow beyond your ears!

"Shave not your heads; God hath adorned them with hair, and in this there are signs from the Lord of creation to those who reflect upon the requirements of nature. He, verily, is the God of strength and wisdom. Notwithstanding, it is not seemly to let the hair pass beyond the limit of the ears. Thus hath it been decreed by Him Who is the Lord of all worlds."

(Baha'u'llah, The Kitab-i-Aqdas, p. 35)

Prohibitions in Baha'i faith

> "Shaving one's head"
>
> "Growth of men's hair beyond the lobe of the ear" **(Baha'u'llah, The Kitab-i-Aqdas, p. 158)**

LOL, This is just funny! I don't have anything to say!

Did you know that the science we have today is just because of Baha'ullah?

> "All historians are agreed in this fact, that there never has been such a time of high attainment for humanity as exists in this nineteenth century. **This is nothing but the effect of the highest and most perfect Revelation (in other words, Bahaullah)**. The Blessed Perfection has appeared upon the horizon of this world from the Kingdom of Eternity, and the effect of the Rays of His Glory is visible in every direction. And this is true, even though its effects are only partially visible now, for His Laws and Commands have not yet been put into practice, by means of which the highest development of humanity will be possible. If such a high condition is apparent now, in the beginning of this Revelation, what a great state must we not look for when the full power of Its Light is manifested. **(Compilations, Baha'i Prayers 9, p. 40)**

So without Baha'ullah science would not have existed! What Nonsense !!!

Bahaullah broke the Babi Rule by marrying 3 wives !!

Baha'ullah had 3 wives and Baha'is still talk about monogamy!

I know you are reading this and telling yourself that Baha'ullah had 3 wives because when he got married he was a Muslim, and Muslims can have 4 wives! But this is wrong!

Baha'ullah married his first wife, Ásíyih Khánum, in 1835. He married his second wife, Fatimih,in 1849. and he married his third wife, Gawhar, in 1862.

When Baha'ullah married his second wife, he was a Babi! He accepted Bab in 1844, so he was not a Muslim anymore!! He was a Babi! And in Babi religion you can only have 2 wives.

When he married his third wife he was not a Muslim but a Babi! so he broke the Babi's rules and married his third wife. Not only that is not monogamy, but he also broke the Babi's rules!

In the Persian Bayan, wahid 8 section 14, the Bab says

"If a man or woman proves incapable of having a child, it is legitimate for the spouse who is not infertile (whichever it may be) to marry again after having obtained the permission of the other party, but not without her permission"

But Bahaullah had 7 children from his first wife!

Shoghi Effendi wrote:

"Bahá'u'lláh had no concubine, He had three legal wives. As He married them before the "Aqdas" (His book of laws) was revealed, He was only acting according to the laws of Islám, which had not yet been superseded. He made plurality of wives conditional upon justice."

Abdu'l-Bahá interpreted this to mean that

"a man may not have more than one wife at a time, as it is impossible to be just to two or more women in marriage." "...Bahá'u'lláh married the first and second wives while He was still in Tihrán, and the third wife while He was in Baghdád. At that time, the Laws of the "Aqdas" had not been revealed, and secondly, He was following the Laws of the previous Dispensation and the customs of the people of His own land.".

But who cares whether Aqdas was "revealed" to him or not! He was a Babi and he could not have had more than two wives! (See below! Even in Aqdas Bahaullah said you can have two wives!) Also, did you notice that they did not mention that Bahaullah was a Babi and not a Muslim. When he was in Baghdad he was a Babi!

AND, aren't we told that the divine messengers live exemplary, holy lives and are obedient to the holy texts even *before* they receive their Revelations???

if it is "impossible to be just to two or more women in marriage" as Abdu'l-Baha said, how would this state of affairs be any different before Baha'u'llah wrote the Aqdas?

Baha'u'llah also said

"*God hath prescribed matrimony unto you. Beware that ye take not unto yourselves more wives than two."***(Baha'u'llah, The Kitab-i-Aqdas, p. 41)**

Although in the next sentence he said monogamy is accepted

*"Whoso contenteth himself with a single partner from among the maidservants of God, both he and she shall live in tranquillity."***(Baha'u'llah, The Kitab-i-Aqdas, p. 41)**

Shoghi Effandi said

"He made plurality of wives conditional upon justice."

but first, we must acknowledge that nowhere in the Aqdas is polygamy preconditioned upon justice (or the equal treatment of both wives). This is an addition by Abdu'l-Baha. Perhaps Baha'u'llah told Abdu'l-Baha orally about this, but to my knowledge there is no written document authored by Baha'u'llah laying out this precondition.

Second, according to the Writings of Abdu'l-Baha , he did not say that the precondition of justice can not be met. In fact, He says the opposite:

"Concerning the practice of bigamy, this has been promulgated, and no one must abrogate it. 'Abdu'l-Baha has not abrogated this law. These are false accusations and lies (spread by) the friends. What I have said is that He has made bigamy bound on a precondition. As long as someone does not attain certitude regarding the capability to practice justice and his heart is not at rest that he can practice justice, he should not be intent upon a second marriage. But if he should be sure and attain certitude that he would practice justice on all levels (and conditions), then a second marriage is lawful. Just as has been the case in the Holy Land: the Baha'i friends wished to marry a second wife, accepting this precondition, and this servant [Abdu'l-Baha] never abstained (from giving permission), but insisted that justice should be considered, and justice actually means here self-restraint; but they said, that they will practice justice and wished to marry a second wife. Such false accusations [charges that Abdu'l-Baha prohibited bigamy] are the slanderous whisperings of those who wish to spread doubts and to what degree they already succeed in making matters ambiguous! (Our) purpose was to state that bigamy without justice is not lawful and that justice is very difficult (to achieve)."[Amr wa Khalq, Volume 4, p. 174]

"You asked about polygamy. According to the text of the Divine Book the right of having two wives is lawful and legal. This was never prohibited, but it is legitimate and allowed. You should therefore not be unhappy, but take justice into your consideration so that you may be as just as possible. what has been said was that since justice is very difficult (to achieve), therefore tranquillity (calls for) one wife. But in your case, you should not be unhappy."[ibid. Volume 4, p. 174]

It is obvious from reading the above that Abdu'l-Baha gives a much more naunced take on this whole matter. So, according to Abdu'l-Baha if there is justice you can have two wives. According to Abdu'l-Baha, there is a condition and it can be met. He himself gave permission and blessing for polygamous marriages to take place by Baha'is.

So polygamy is permitted in Baha'i Faith.

Human Equality in Baha'i Faith! Hmmm!

I have already talked about discrimination against homosexuals in Baha'i faith! I have already talked about exclusion of women from Universal House of Justice (OR actually Local House of Injustice). Now I want to share with you guys something else! **It is not permissible to teach the Baha'i Faith to Israelites, and if an Israeli insists on asking questions about the Baha'i Faith, the answer provided by the Baha'i must be delivered in a manner that does not "stimulate further interest".** This is a quote from Universal House of Justice:

> "You have asked how the policy of **not teaching Israelis** applies in the situation in which you have contact with an Israeli via an "interactive relay chat" (IRC) connection. The House of Justice has not asked the friends to avoid contact with Israelis. When you discover that a person you are in contact with via IRC is an Israeli, you should feel free to maintain friendly contact, but **you should not teach the Faith to him**. If he has already developed a personal interest in the Faith and seeks more information, you should refer him to the Offices of the Bahá'í World Centre in Haifa."
>
> "For your information, the people in Israel have access to factual information about the Faith, its history and general principles. Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens. **However, in keeping with a policy that has been strictly followed since the days of Bahá'u'lláh, Bahá'ís do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest**."

With loving Bahá'í greetings, Department of the Secretariat

Equality of Men and Women in Baha'i Faith?! Hmmmm

In Baha'i Faith, women are prohibited from serving in the Universal House of Justice!

NO
WOMEN
WOMEN CANNOT BE SEATED OR SERVED HERE

"The Universal House of Justice shall consist of nine men who have been elected from the Bahá'í community in the manner hereinafter provided." (The Universal House of Justice, The Constitution of The Universal House of Justice, p. 10) Maybe they should call it the Universal House of Inequality! Also, giving the **eldest son a larger portion of the inheritance** if there is no will left by the parents! SO DON"T USE THE WORD "FREEDOM"! JUST SAY THERE IS A CERTAIN RANGE OF BEHAVIOR WE PERMIT IN BAHA'I FAITH!!

Physics according to Abdul Baha :In Baha'i Faith the Sun is Fixed!!!

Fixed Sun: (Physics according to Abdu'l-Baha)

"The animal cannot become aware of the fact that the earth is revolving and the sun stationary. Only processes of reasoning can come to this conclusion. The outward eye sees the sun as revolving. It mistakes the stars and the planets as moving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds fixed, knows that the sun is the solar center and ever occupies the same place, proves that it is the earth which revolves around it. Such conclusions are entirely intellectual, not according to the senses." (Abdu'l-Baha, The Promulgation of Universal Peace, p. 416)

"The sun stationary". Sun is not stationary. It is funny that he said "animal cannot become aware of the fact that the earth is revolving and the sun stationary" and he (as a "human") was Wrong and thought that Sun was stationary!

So Abdul-baha believed that Sun is Fixed and Stationary, and other planets orbits this sun. If you show this quote to a Baha'i, because they don't want to say Abdul-Baha was wrong, they would say: "We have to look at the spiritual meaning of that quote and what Abdul-Baha is referring to is NOT the physical sun but the spiritual sun (which usually is God!!!) BUT this notion is Completely wrong!! Because

1. NO where in this quote we see the word "Spiritual". So we can conclude that he was talking about physical reality and not the "spiritual reality" (If there is such a thing)

2. He talks about earth, planets, and other worlds, so we can be 100% sure that he was referring to the physical sun!

3. If he was talking about the "spiritual worlds", then why did he not say it directly? That way people could understand him better!!!

Remember! Sun is NEITHER FIXED IN MOTION, NOR IN NUMBERS!

Also, "the sun is the solar center and ever occupies the same place". Really? The sun is going to be there for ever?! What if a black-hole consumes it?

What goes around comes around: Use of the Greatest Name(Allah) effectively banned in Malaysia

In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and its variants, and is considered one of the most sacred names and symbols of the Baha'i Faith. After years of battle in the United States District Court and an appeal before the Seventh Circuit Court of Appeals, the Orthodox Baha'is finally prevailed in 2011.

Some 10 years since the Wilmette NSA took its legal action, there is another similar legal problem arising in Malaysia and this time it is the Malayasian government outlawing the use of "Allah" by anyone who is not a Muslim.

This effectively outlaws the use of the Greatest Name by Baha'is in Malaysia.

It is unfortunate that, in their zeal and fanaticism to try to prevent the Orthodox Baha'is from using the Greatest Name, they did not see that this very same zeal and fanaticism would soon be turned against them in the same way. Perhaps now the Baha'is will see the folly of their attempts to coerce religious faith against others. We can only pray that the fog of ignorance and prejudice might lift from their eyes.

http://www.bbc.co.uk/news/world-asia-24516181
http://www.thesundaily.my/news/930463
Jeffrey

Baha’is affected by ban on 'Allah' word - A Report

Posted on 14 January 2014 - 08:42pm *Last updated on 14 January 2014 - 09:27pm*
Lee Choon Fai newsdesk@thesundaily.com

PETALING JAYA (Jan 14, 2014): Another group affected by the ban on the use of the word "Allah", is the minority religious community in Malaysia known as the Baha'i.

Followers of the faith use the words "Allah-u-Abbha", which means "God the most glorious" when they meet each other.

A spokesman for the Baha'i community of Malaysia, said the matter regarding the ban would be deliberated upon by members before they make any statements.

The Baha'í faith also believes in one God and emphases the spiritual unity of all humankind.

Three core principles establish a basis for Baha'i teachings and doctrine: the unity of God, that there is only one God who is the source of all creation; the unity of religion, that all major religions have the same spiritual source and come from the same God; and the unity of humanity, that all humans have been created equal, and that diversity of race and culture are seen as worthy of appreciation and acceptance.

The Baha'i faith was founded by Baha'u'llah in 19th-century Persia.

Meanwhile, a spokesman for the Sikh community here said Sikhs will continue to use the word regardless of the ban on its use.

Gurdwara Sahib Petaling Jaya (GSPJ) vice-president Awtar Singh said, the word has been used by Sikhs since the founding of the faith hundreds of years ago.

"It has been part of our religion and now if you want to take that away, the right to practise our religion would also be taken away," Awtar told theSun today.

He said the Sikh holy book – the Guru Granth Sahib – is a compilation of Sikh teachings by the first five Gurus of Sikhism.

"We refer to the Guru Granth Sahib for our way of life and it is a very important book as it is the compilation of all Sikh teachings; the Guru Granth Sahib is everything to Sikhs," Awtar said.

Puchong Member of Parliament Gobind Singh Deo concurred adding that the community will continue to use the word.

"As far as we are concerned, we will continue using the word as it is part and parcel of the book (Guru Granth Sahib)," he said.

Courtesy : http://www.thesundaily.my/news/930463

Will and Testament of Bab addressed to Subh e Azal

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Finally, a manuscript of the Iqan which retains all the errors uttered by Baha'u'llah

This is a manuscript of the original book of Iqan which retains all the grammatical errors and distortions in the verses of the Qur'an uttered by Baha'u'llah. It has been taken from the digital archive of the National Library of Iran (Kitabkhaniyi Milli) with number 11383. It is also available online: http://dl.nlai.ir/UI/0703ce2c-183d-4267-bb7a-35498b51ecc6/LRRView.aspx?PageNo=%24+++++++++&Term=%u0627f%u0628f A small number of the pages are missing.

https://archive.org/details/original_Iqan

Documents Deposited by Ruth White with the Library of Congress

Documents Deposited by Ruth White with the Library of Congress, 1930-1932. Includes White's extensive documents and communication with the Mandate of Palestine authorities regarding the fraudulent will and testament of Abdul-Baha and Dr. C. Ainsworth Mitchell's Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930. Scholarship worthy of the name cannot be done without confronting the Bahai history to which Ruth White, Julie Chanler, and Mirza Ahmad Sohrab testify. "We had the dark ages because the bigots of that era got control of Christ's teachings and tortured all those who did not comply with their interpretation. Shoghi Effendi, and the National Spiritual Assembly of Baha'is, cannot in this day resort to physical torture to enforce their will, but they have resorted to mental torture by blackmailing with excommunication all those who do not comply with their inverted teachings" (100).

[scribd id=33637518 key=key-pv6p3gp27y2b5ltyimg mode=scroll]

Broken Silence. Today's Struggle for Religious Freedom. Ahmad Sohrab.

Mirza Ahmad Sohrab's Broken Silence: The Story of Today's Struggle for Religious Freedom. New York: Universal Publishing, 1942.

Many of Sohrab's comments and books should be read in the light of his attempting to make amends with, or influence, Shoghi Effendi, who "excommunicated" him, as Shoghi Effendi had done with his own entire family. Ruth White and Dr. C. Ainsworth Mitchell went much deeper into what had gone wrong after Abdul-Baha's death, but Sohrab throws light upon various Bahai problems of the time, such as freedom of religious conscience, of which many such problems continue today for other Bahai denominations based upon the fraudulent will and testament of 1921.

Given subsequent Bahai history, it is clear Sohrab also failed to understand the wisdom and very profound change in religious form and conduct that Abdul-Baha taught when he repeatedly stated the Bahai Movement could not be organized. Abdul-Baha's Teaching runs entirely contrary to what people usually think of as "religion," and is still today a profoundly challenging paradox for many seekers and Bahais.

Scholarship worthy of the name cannot be done without confronting the Bahai history to which Ruth White, Julie Chanler, and Mirza Ahmad Sohrab testify.

http://www.fglaysher.com/bahaicensorship/SohrabEx.htm

[scribd id=33636072 key=key-2wby68q6zm9skze2moq mode=scroll]

The Bahai Creed -

[scribd id=93243737 key=key-23m0jcrrx95jj57sfbdr mode=scroll]

Why I believe Baha'i is false

My initial impression of the teaching of Bahá'u'lláh was favorable. After all, the objectives of peace and regeneration of the world were noble and desirable. However, noble objectives are not sufficient to substantiate the reality of its claim to be the ultimate explanation of supernatural reality.

What about the many cases of martyrdom of believers in the Bab and in Bahá'u'lláh? Do not these lend credence to the Baha'i faith? Much as one is emotionally inclined to do so, I believe this is insufficient to constitute proof of supernatural reality

Bahá'u'lláh proposes that divine revelation occurs in stages This is the concept of **progressive revelation**. Each stage is suitable for the level of human understanding at that particular stage in history. He proposed that he is the ultimate Messenger of God and constitute the Messiah hoped for by the Jews, the triumphant return of Jesus Christ and the long-awaited return of Imam Mahdi.

This audacious claim is nonetheless a **theory**. Any theory purporting to explain the divine is attempting to explain a reality in the supernatural realm. As such, it must stand up to the scrutiny of tests of supernatural reality.

If the writings associated with the theory contain historically supported events which cannot be explained by nature, then it constitutes evidence that the theory probably describes a supernatural reality.

The two objective tests of supernatural reality are accurate predictions of future events and performance of miracles.

Prediction of future events constitute one type of evidence of supernatural reality if the likelihood of those events taking place by chance is extremely remote.

Other than three predictions, I have yet to find other predictions in the life and works of Bahá'u'lláh which have come to pass in secular history

Behá'u'lláh claimed that the Báb had predicted his coming.

The Báb had declared that his own revelation as the "door" to the Imam Mahdi was not final, and that he would, at some future time be succeeded by **"Him whom God shall manifest".** At the same time the Báb had laid it down that the time of this promised deliverer's arrival was known only to God, that no one could falsely claim to be him. The Báb also indicated that the next manifestation would appear suddenly and unexpectedly.

After the execution of the Báb in July 1850 by the Iranian government, a number of important Babis put forth extravagant claims of divinity. This included Sayyid Basir-i Hindi of Multan in 1851. He was one of several Babi leaders of the time who claimed participation in divine manifestations, similar in some ways to those claimed by Sufis or mystics Another such person was Sayyid `Uluvv who had made claims to being God incarnate. He resided in the shrine city of Kerbala in Iraq, the site of the tomb of the Imam Husayn.

Thus during those turbulent times, anyone could claim he was "Him whom God shall manifest."I believe Bahá'u'lláh seized the opportunity to declare his divinity and take over the mantle of leadership of the Babis. Thus his appearance as "Him whom God shall manifest" was neither sudden nor unexpected.

Bahá'u'lláh predicted that Sultan `Abdu'l-`Aziz, the Grand Vizer, `Ali Páshá and the associate, Fu'ád Páshá would have their lives taken from them as punishment for exiling him to the prison city of Akka.

It is not uncommon for people to curse their enemies. I believe the likelihood of the curse made by Bahá'u'lláh coming to pass by chance is not extremely remote

What is more interesting is not the prediction coming to pass but the very fact that the curse was made at all. One of the central tenets of Baha'i Faith is belief of common brotherhood of man and that people of the Baha'i should be shining examples to all mankind. I quote form his Writings on the Civilizing of Human Character:

"O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men."

This appears to be contrary to the making of curses. I believe that is is an example of hypocrisy and is totally inconsistent of a man who claims he is the "Manifestation of God." and the epitome of the virtues of God.

Behá'u'lláh predicted that a democracy of the people would rule one day in Iran. If this prediction was made before democratic government appeared on earth, it would have been exceptional. However, Behá'u'lláh was looking at the fledgling democracy in England when he made his prediction. Hence the likelihood of this prediction occurring by chance is not extremely remote.

In summary, the likelihood of these three predictions concerning Behá'u'lláh occurring by chance are not extremely remote and therefore are not sufficient to invoke a supernatural causation.

Performing deeds which are impossible in the natural to occur are known as miracles. Miracles constitute evidence of supernatural reality. I am unable to find examples of miraculous acts performed by Bahá'u'lláh.

Thus there is insufficient evidence for me to be convinced that Bahá'u'lláh’s theory of "Progressive Revelation" represents supernatural reality.

How can I explain Bahá'u'lláh’s behavior? I like to propose a theory that Bahá'u'lláh has megalomania, a psychological state characterized by delusions of grandeur. Examination of his writings show that this theory is plausible.

Bahá'u'lláh claimed that he was infallible (incapable of failure or error) (the ‘Ishraqat circa 1855)

However, he made an error when he pronounced that creation had no beginning. I quote from his ‘Writings on the human soul’.

“As to thy question whether the physical world is subject to any limitations, know thou that the comprehension of this matter dependeth upon the observer himself. In one sense, it is limited; in another, it is exalted beyond all limitations. The one true God hath everlastingly existed, and will everlastingly continue to exist. His creation, likewise, hath had ***no beginning****, and will have no end. All that is created, however, is preceded by a cause. This fact, in itself, establisheth, beyond the shadow of a doubt, the unity of the Creator”.*

It had been scientifically established that there was a beginning described as the ‘Big Bang’. Thus Behá'u'lláh was not infallible.

Behá'u'lláh's original name was Husayn-`Ali Nuri. Consistent with his condition of megalomania, he renamed himself Behá'u'lláh, the meaning of which is "The Glory of God."

He claimed that he is the Manifestation of God and that no one can recognize God except through Him. (the Tajalliyat circa 1855)

He claims that the various messianic prophecies of earlier religions were fulfilled by his coming. (the ‘Ishraqat circa 1855)

He glorified himself in a fashion consistent with megalomania:

"Had Muhammad, the Apostle of God, attained this Day, He would have exclaimed: 'I have truly recognized Thee, O Thou the Desire of the Divine Messengers!' Had Abraham attained it, He too, falling prostrate upon the ground, and in the utmost lowliness before the Lord thy God, would have cried: 'Mine heart is filled with peace, O Thou Lord of all that is in heaven and on earth! I testify that Thou hast unveiled before mine eyes all the glory of Thy power and the full majesty of Thy law!'... Had Moses Himself attained it, He, likewise, would have raised His voice saying: 'All praise be to Thee for having lifted upon me the light of Thy countenance and enrolled me among them that have been privileged *to behold Thy face!"* (Bahá'u'lláh, *Summons of the Lord of Hosts*, p. 149)

If I examine Bahá'u'lláh‘s claim that the prophets Abraham, Moses, Jesus, Muhammad, Imam Mahdi and Bahá'u'lláh are Manifestations of God, I find something interesting.

None of them claimed to be Manifestations of God except Jesus and Behá'u'lláh. Allow me to compare them.

Behá'u'lláh had three predictions to his credit. He performed no miracles. Like any other man, Behá'u'lláh died and was buried. There was hardly anything supernatural about him.

On the other hand, Jesus had thirty-four predictions about him. He was recorded to have performed no less than thirty-two miracles. He died, was buried but miraculously rose from the dead. I am inclined to believe Jesus had evidence of supernatural reality.

A Letter of Protest to UHJ Member by Grand Daughter of Abdul Baha

Protest Letter to Mr. Adib Taherzadeh, member of the Universal House of Justice, December 1994. By Bahiyeh Afnan Shahid, in response to his book The Covenant of Baha’u'llah.

Mr. Adib Taherzadeh Universal House of Justice POB 155 31001 Haifa Israel

Dear Mr. Taherzadeh:

It is with a heavy heart and a feeling of great sadness that I write this to you.

I recently came across your book "The Covenant of Baha'u'llah" published in 1992. The introduction inside the dust cover reads:

The Covenant of Baha'u'llah is a unique and priceless heritage, unprecedented in past Dispensations. It carries within itself enormous potentialities for the future in the unfoldment of Baha'u'llah's new world order, and ultimately the Golden Age of Mankind.

Hinging, resounding words with which I could not agree more.

Familiar with your four-part work on the "Revelation of Baha'u'llah" I quickly turned to the list of contents. In part Three, The Lesser Covenant, you have a chapter which you call **'The Faithless Relatives of Shoghi Effendi.'**

May I say, it left me totally dumbstruck!

A book with the shining name of Baha'u'llah in its title, written by someone called not only Adib, but Taherzadeh as well; a fifth generation Bahai and a member of the Universal House of Justice; a writer whose work is considered "an outstanding contribution to Bahai literature... a magnificent book" by the Bahai Reviewing Panel of the National Spiritual Assembly of the Bahais of the UK. A writer of recognised "scholarship and eloquence", making allegations, accusing, sitting as judge and jury and passing sentence on all the relatives of Shoghi Effendi. These are the descendants of the Bab, Baha'u'llah and the Master, and for you to so blithely describe them as Covenant breakers and faithless is to assume powers of judgement that leaves one aghast.

Contrary to the events of Part One and Two of your book, when I was neither alive or around, the events of the above-mentioned chapter were very much a part of my life. My maternal grandparents, who were Shoghi Effendi's parents, his aunts and their husbands, their children and grandchildren, my own parents, aunt and both paternal and maternal uncles and their children - they were all very much a part of my life and my existence. I knew a great deal about them, and most of all, I knew a great deal about my parents, Nayer and Rouhanguise Afnan, about my husband, Hassan Shahid, and myself, Bahiyeh Afnan Shahid.

I do not know where you get your information about the family of Shoghi Effendi, but in your description of their behaviour and motives I could detect no relationship to the facts of the lives of the people you so carelessly write about. Had you taken the trouble to contact some of them, you, like all scholars, would have found that history is a many-faceted thing. Even a half-hearted effort at research into the lives, characters and motives of those mentioned, would have quickly shown that the facile, careless and carefree condemnation that you scatter around is rather rudely denuded of any relation to fact and reality.

Of course, had you done so I suppose that might have exposed you to the danger of becoming a 'covenant breaker' yourself, and maybe that is not a risk worth taking, even in the service of scholarship. But you would have found the facts very different from those which you recount.

Knowing that there was no effort made by you to gather first-hand information from or about the people involved, I can only conclude that you had only two sources to fall back on:

1. Shoghi Effendi's cables, &
2. Hearsay.

Regarding hearsay, I will give you just one brief example here and return to it later. I have with my own ears heard and with my own eyes read about Rouhiyeh Khanum being "the last surviving member of Baha'u'llah's family. (Should you wish to have chapter and verse I shall be happy to provide them). This I consider hearsay supreme, but it seems to be accepted as fact in certain quarters.

I should now like to come to a much more important source, Shoghi Effendi's cables, which you so fully quote. (Incidentally, this gives me my first chance to see them.) They throw a very interesting light on things.

As you fully recount in Parts One and Two of your book, both the periods of Baha'u'llah and the Master were rife with the problems created by the active, aggressive and deliberate opposition created by members of the family who opposed them during those periods.

Very well aware of all these matters, none, and I repeat none, of the members of the family that you deal with in your chapter wanted either to question, undermine, or disturb the Guardianship of Shoghi Effendi, or hinder the execution of the big trust placed in his hands by the will of the Master. For years they helped him in all sorts of ways and in different capacities, until Shoghi Effendi saw fit to distance each and every one of them from the Cause and the community. You only have his version of why he considered them unworthy and systematically condemned them. But, and here is the point that I wish to underline: every one of them saw fit to withdraw quietly, without creating any trouble or difficulty. Not one of them, beginning with his parents, and down to my generation, raised a voice in dissent or made an unseemly move. In the interest of the Cause and its unity, matters as dear to their hearts as they were to the hearts of Baha'u'llah and the Master, none of them disputed these verdicts. But this silence should not be misrepresented as an admission of guilt.

The family accepted Shoghi Effendi's decision and judgement precisely because he was the Guardian of the Faith and the Master had so designated him. On what basis, and why such judgement and condemnations were made may have been another matter, and maybe, with time, that too will become clear. But, Mr. Taherzadeh, and here I speak to you as a privileged member of a family who has considered its condition a form of shahadat in the service of the Cause, you, in one brief chapter, in a book that bears the illustrious name of Baha'u'llah, and in a section regarding the Guardian of the Faith, have sat in solitary judgement all over again. You have dragged the names of sincere Bahais and silent sufferers into the mire. If we are all as awful as you say we are, do not sully the names of Baha'u'llah, the Master and Shoghi Effendi by saying that all Shoghi Sffendi's family were faithless covenant breakers. Stories that do not stand either the test of close examination or first-hand knowledge are not worthy of inclusion in a book regarding the Covenant and Cause of Baha'u'llah, to which they, one and all, were true and sincere, and in the precepts and principles of which they all most truly believed.

The family's dedication to the Faith ran not only in their blood but in their hearts and their minds. Under very difficult circumstances they maintained it. For them it was a source of succour and support. They were out of the community and they were out of the Cause, and to this day, I for one, have a long list of questions to find out why. However, I can vouch for one thing with determined conviction: they were neither covenant breakers nor 'faithless'. The very term 'naghezeen' denotes those people who had gone against, deliberately undermined, and plotted against the will of Baha'u'llah. 'Naghze Ahde Jamale Ghedam' was to refuse to accept the position of the Master as appointed in - Baha'u'llah's will. Can you, in all honesty, consider anything any members of the family of Shoghi Effendi did, or might have been accused of doing, as casting doubt on the position and authority of Shoghi Effendi, as set out in the will of the Master?

Not one of the daughters of the Master, including the mother of Shoghi Effendi, their husbands, their children or their sons-in-law - Afnans, Aghsans or son and grandchildren of Sultan el Shuhada - ever cast any shadow of doubt on the will of the Master or Shoghi Effendi's position and authority. Should you wish to go into this matter in greater detail I shall be very happy to do so, in person or by letter.

But to return to hearsay.

Of the long list that I could draw up for you, I should just like to point out the following:

My parents, Rouhanguise and Nayer Afnan, were married with the full knowledge and approval of the Guardian, Shoghi Effendi. The wedding took place in the Andaroon, in the family home of the Master, in 1928. Khanum, the Great Holy Leaf, blessed the marriage in the presence of my great-grandmother, Mounireh Khanum, the wife of the Master and the other members of the family and friends. Two years later, when I was born, Khanum both blessed and honoured me when she insisted that I carry her honoured and beloved name in place of the one my parents had originally chosen for me. I can categorically claim that my father's intentions in marrying my mother was devoid of the rediculous idea that he wished to introduce the virus of covenant breaking into the family of Shoghi Effendi.

I can just as categorically state that neither of my parents were instrumental in arranging or bringing about the marriages of my aunt Mehranguise Rabbani with my uncle Hassan Afnan, or of my uncle Dr. Faizy Afnan with their cousin, Soraya Afnan.

As to my marriage to Hassan Shahid - Shoghi Sffendi makes it sound like an offence - I would like to say that by the time of that marriage in 1964, my father had been dead for eleven years. Shoghi

Effendi had not seen his sister, my mother, since the late 30s, and she certainly was a stranger to you. Had you met her or enquired about her you would have found out for yourself what a lady she truly was. Blessed by great dignity and a strong sense of honour, she was a worthy member of an honourable family whose good name she ever sought to safeguard, and the high esteem in which it had always been held she always tried to maintain. To say of her that she "did not rest until she arranged another marriage between her cousin Hassan Shahid" and myself, her daughter - as if she were hatching some dark, deep plot - could not possibly be further from the truth - and I should know it was my mother, my marriage and my story.

I would greatly appreciate knowing on what basis my father, Nayer Afnan, was considered "the pivot of machinations, connecting link between old and new Covenant Breakers." One thing I do know, however: far from attributing the cancer of the breast that my grandmother Fourough Khanum suffered and died from to Abdul Baha - a rediculous attribution if there ever was one, and my father and his brothers were far from rediculous people - I know for a fact, from both of my parents, of the kindness and affection shown by the Master and his daughters to my grandmother during her last illness.

As to my father being "struck down" by "God's avenging wrath" when he died - it seems to me that it is a description that could be applied to anyone's death, for who knows whether its God's avenging wrath or His loving mercy that gathers us all into the next world?

I could go on and on, Mr. Taherzadeh, taking your 'narrative' point by point and wishing you had been more scholarly about your approach. Basic research is essential to any narrative, and I am sure you did not mean to write a work of fiction - which, incidentally, also requires research.

No, Mr. Taherzadeh, Shoghi Effendi had the will of the Master and the station of Guardianship to stamp his judgements with the stamp of authority. You, a student, scholar and eloquent writer on Bahaism could, if I may say so, have dealt a bit more in the realm of 'Al-Hujjatu wal Burhan" which, according to the Aghdas even applied at the level of revelation, when it states:

O concourse of divines! When My verses were sent down and My clear tokens were revealed. We found you behind the veils. This verily is a strange thing. You glory in My Name, yet ye recognised Me not at the time your Lord, the All-Merciful, appeared amongst you with proof and testimony (my emphasis).

(Aghdas paragraph 165)

On the other hand, maybe such an approach was a necessary component of your efforts to develop the theology of infallibility and obedience within the Bahai Faith. Infallibility and obedience were the trade marks of the Catholic Church. For over a decade now Liberation Theology has been one of the finer achievements of that Church, in the service of the oppressed and downtrodden. Making a stand against injustice and exploitation were its main aims and guiding lights. It is ironic that one of the youngest religions in the world today should be seeking to develop a theology that harks back not to its own sources of divine inspiration, brilliantly presented by the powers of reason and intellect, but to an outmoded, discredited approach based on infallibility and obedience.

I must say, discussions of this sort make me think of Ruhi Afnan, a man I was privileged to know and of whose "increasing rebelliousness" Shoghi Effendi complained. In listening to him or reading his books, you could not have failed to realise that his one and only wish was to be of service to the Cause of Baha'u'llah and to the Master who was his mentor and inspiration. 'Al Hujjatu wal Burhan' (Proof and Intellect) and the full use of reason and intellect were high on his list of priorities. He, like my father and many other members of the family, served Shoghi Effendi for many years, each in whatever capacity they had. I wonder what many of them, now 'struck down by God's avenging wrath', would say, at a gathering of the clan of the 'unfaithful family' of Shoghi Effendi. May be they too will be waiting for a 'liberation theologian' to release them from the bondage of injustice and exploitation that your chapter recounts. Not that it really matters, for does not the Aghdas also say:

Should anyone wax angry with you, respond with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God the Just and Mighty Avenger.

(Aghdas paragraph 153)

In fact, I have found it a source of comfort to turn to Kitabe Aghdas as an antidote to the pain and sadness that the reading of your book produces.

Though it hurts very badly to know that we were not able to respond to the moving call of

Arise to further My Cause and to exalt My Word amongst men. We are with you at all times and shall strengthen you through the power of truth.

(Aghdas paragraph 38)

it is comforting to find that it is followed by

Whoso hath recognized Me will arise and serve me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.

(Aghdas para 38)

And even more heartening when it says

Arise ye under all conditions (my emphasis) to render service to the Cause, for God will assuredly assist you through the power of His sovereignty which embraces both worlds.

(ibid)

Service to the Cause can and does take many forms, both within the community and outside it. In the final analysis Baha'u'llah grants one and all the supreme assurance of saying

By My life, all that are on earth shall pass away, while good deeds alone shall endure. To the truth of My words God doth Himself bear witness.....Say the very life of all deeds is My good pleasure and all things depend on My acceptance.

(Aghdas para 36)

Each in our own ways, you in yours and I and the various members of my family in ours, have tried to respond to the ringing challenge of

By My life! He who has drunk the choicer wine of fairness from the hands of My bountiful favour will circle around My commandments that shine above horizons of creation. Do no think that We have revealed a mere code if laws. Nay, rather, We have unsealed the choice wine with the fingers of might and power.

(Aghdas para 4&5)

It is a moving, heart-piercing, heady challenge, one that was to be met with faith, conviction and dedication, and acted upon with love and harmony, justice and unity, compassion and decency. To God one turned, His new revel¬ation one embraced, the wine of its Truth one quaffed and in its diaphanous illumination one revelled.

As Baha'u'llah told the kings of the world:

It is not our wish to lay hands on your kingdoms. Our mission is to possess the hearts

(Aghdas para 83)

This was a Cause that was not only divine but which was based on the statutes and ordinances of God

Keep ye to the statues and commandments of God

(Aghdas para 47)

You were enjoined to

Keep ye the statutes and commandments of God; nay, guard them as ye would your very eyes, and be not of those who suffer grievous loss.

(Aghdas para 147)

And

Let there be naught in your demeanour of which sound and upright minds would disapprove and make not yourselves the playthings of the ignorant. Well is it with him who has adorned himself with the vesture of seemly conduct and a praiseworthy character. He is assuredly reckoned with those who aid their Lord through distinctive and outstanding deeds.

(Aghdas para 159)

Having turned to Him, it was to Him that you were answerable, for it was He

…who knew the inner secrets of the hearts and the meaning hidden in a mocker's wink.

(Aghdas para 157)

If you did wrong – and no human being is beyond wrong-doing - the Aghdas says that

To none is it permitted to seek absolution from another soul; let repentance be between yourselves and God. He, verily is the Pardoner, the Bounteous, the Gracious, the One who absolves the repentant.

(Aghdas para 31)

The framework is so clearly delineated, the guidelines so well set out. It is neither legalistic not complicated. It dealt primarily in the realm of the heart and it called for a reaction that resonated in the activities of everyday life and living – a holistic response worthy of the essential Divinity, Truth and Beauty of its appeal. And, if perforce you went wrong – and who can claim to be above such waywardness – even then God's mercy was infinite. Turn back to Him and find that God hath laid hold on him who led you astray. Return to God, humble, submissive and lowly, verily He will put away from thee thy sins, for thy Lord, of a certainty is the Forgiving, the Mighty, the All-Merciful. This is the Council of God; would that thou might heed it. This is the Bounty of God; would that thou might receive it. This is the Utterance of God; if only thou would apprehend it. This is the Treasure of God; if only thou could understand!

(Aghdas para 184)

The joy, the hope, the elation that the reading of the Kitabeh Aghdas produces is palpable and real. The certainty of infallibility and willing obedience flow naturally from those inspired words. They are neither forced nor enforced.

Therein lies their power.

Bahiyeh Afnan Shahid 23 Ansdell Terrace London W8 5BY England

cc: Mr. Hugh Adamson, Bahai National Centre 27 Rutland Gate London SW7

Date : December 1994

Source : http://www.abdulbahasfamily.org/writings/stories-regarding-covenant-breaking/

Baha'i Faith is gaining more followers in India

PRESENT STATUS

I- LOCAL BAHA'I COUNCILS OF ORTHODOX BAHA'IS

• Local Bahá'í Council of the Orthodox Bahá'ís of Bhagalpur • Local Bahá'í Council of the Orthodox Bahá'ís of Rajgir • Local Bahá'í Council of the Orthodox Bahá'ís of Thane • Local Bahá'í Council of the Orthodox Bahá'ís of Baroda • Local Bahá'í Council of the Orthodox Bahá'ís of Kanpur • Local Bahá'í Council of the Orthodox Bahá'ís of Bangalore • Local Bahá'í Council of the Orthodox Bahá'ís of Chennai • Local Bahá'í Council of the Orthodox Bahá'ís of Mumbai • Local Bahá'í Council of the Orthodox Bahá'ís of Ahmedabad • Local Bahá'í Council of the Orthodox Bahá'ís of Mafo • Local Bahá'í Council of the Orthodox Bahá'ís of Patna

II- LOCALITIES OF THE ORTHODOX BAHA'IS

• Aurangabad • Nagpur • Chennai • Cochin • Mahua • Bhavnagar • Lucknow • Hyderabad • Cannanore • Mallapuram • Calcutta • Kamarhatty • Bhopal • Indore • Bhubleshwar

III- POINTS OF ORTHODOX BAHA'IS

• Dombivli • Imphal • Kalyan • Udaipur • Mira Road • Dhanabad • Ulhasnagar • Thakurli

Prominent Baha'is in India

- **Dr. Ram Krishna Singh**

An outstanding Orthodox Baha'i whom the Orthodox Bahá'ís are fortunate to count as a supporter. He was nominated international man of the year by the International Biographical Center of Cambridge, England — a wonderful tribute to his accomplishments.

Born, broughtup and educated in Varanasi, he is a university professor, teaching English language skills to students of earth and mineral sciences. He has authored over 150 articles,165 book reviews and 34 books, including Twelve collections of poems, among them, two jointly with U S Bahri, TWO POETS (1994) and COVER TO COVER (2002), and two others, EVERY STONE DROP PEBBLE (1999) jointly with Catherine Mire and Patricia Prime, and PACEM IN TERRIS (2003, a trilogy collection, containing my haiku collection PEDDLING DREAM). MY SILENCE AND OTHER SELECTED POEMS:1974-1994 (1996), ABOVE THE EARTH'S GREEN (1997), and THE RIVER RETURNS (2006) are other three important poetry books. NEW INDIAN ENGLISH POETRY: AN ALTERNATIVE VOICE: R.K.SINGH (ed: I.K.Sharma) is the latest publication on his poetry. It contains 22 critical articles, six interviews and over a dozen review/comments by about 30 scholars. (Details from bookenclave@yahoo.com). He has received several awards and honours, including honorary Litt.D. from the World Academy of Arts and Culture, Taiwan, 1984, Michael Madhusudan Award, Calcutta, 1994 and Peace Museum Award from Ritsumeikan University, Kyoto, 1999. For more information visit:

http://rksingh.blogspot.com

- **Dr. Zayn Luqmani Fateh**

Dr. Zayn Luqumani Fateh, a physician by profession, is an intellectual amongst the Bahá'ís of India due to his deep understanding of the Faith and his ability to quote freely from the Bahá'í scriptures, Dr. Fateh has written many articles to his credit, including an English article on the matter of the continuation of the Guardianship. In addition to English, Dr. Fateh is well versed with Indian languages like Hindi, Marathi and Gujarathi and languages like Arabic and Persian too.

Dr. Zayn Luqmani is the son of the late Dr. M.R. Luqmani, who was bestowed by the first Guardian Shoghi Effendi with the title of FATEH, the spiritual conqueror of Ceylon, where he rendered outstanding services and saw the formation of the local council and finally the National Spiritual Assembly.

- **Vinod Kumar**

Vinod Kumar was the secretary of the Provisional National Bahá'í Council of India since its inception. A young and devoted Orthodox Bahá'í, a banker by profession, formed many local Orthodox Councils around Delhi and in other places.

Vinod Kumar says: "We consider ourselves blessed and fortunate to be under the shadow of the beloved third Guardian."

- **Dr. Umesh P. Patri**

Dr. U. P. Patri is a Reader in Dept. of English in Bolangir College, Orissa. He is a academic supervisor for students writing their Ph.D. He is a visiting lecturer in the U.S., Canada, Germany. He believes that in the NEW WORLD ORDER OF BAHÁ'U'LLÁH the Orthodox Bahá'ís have a preminent role.

- **Dr.Shashikant S. Seth**

Dr. Seth is a Naturopath and treats physical illness. After the declaration of his faith in the third Guardian, he has embarked upon the treatment of the spiritual illness of the Bahá'ís, due to the great violation. He is very much interested in promoting of the continuation of the Guardianship.

- **Mr. Sanjay Kumar**

An outstanding Orthodox Bahá'í from Baroda, a chemical engineer by profession. He is eager to promote the continuation of the Guardianship. He is keen to establish Orthodox Baha'i Councils in various localities.

- **Mr. Rajni Patel**

He is a very faithful Orthodox Bahá'í from Thane, a dedicated and deepened believer. He has debated with a number of heterodox believers regarding the NEED of a GUARDIAN to establish the World Order of Bahá'u'lláh.

- **Mr. Raj Paul Singh**

He is an Orthodox Bahá'í from Punjab, actively involved in removing the gap between rich and the poor through the teachings of the Orthodox Bahá'í Faith. He believes that the teaching of the Faith, can reduce the gaps that exist in the social structure.

- **Madhu Mehta**

She is an oustanding Orthodox Bahá'í from Delhi, an editor of the first and very informative news letter of the Orthodox Bahá'ís: "Herald of the Covenant," and member of the first Provisional National Bahá'í Council of India.

Picture Gallery

Picture Gallery

img7.jpg (32682 bytes) The American Orthodox Baha'is Frank Schllater and David Maxwell

img8.jpg (38006 bytes)

img2.jpg (40513 bytes) PNBC of Delhi welcomes Frank Schllater and David Maxwell

img3.jpg (43914 bytes) Frank Schllater and David Maxwell with the members of PNBC of Delhi

img4.jpg (36201 bytes) Deep Consultation

img5.jpg (43139 bytes) Frank Schllater and David Maxwell with children

img6.jpg (39886 bytes) Ladies members of the Orthodox Baha'i faith

img1.jpg (43948 bytes) Family Gathering

conference.jpg (136357 bytes)

conference1.jpg (140503 bytes)

Reference : http://bahaisorthodox.com

Why Bahaullah had three wives ??? (An open Question to all Baha'is)

To justify why Bahā’u’llāh had three wives, Baha’is usually put forth the argument that since Bahā’u’llāh was practicing Islam before he became a Baha’i, he was legally allowed to have three wives. In a letter from the Universal House of Justice dated 23/10/1995 to an individual believer it has been mentioned: **"Regarding the wives of Bahā’u’llāh, extracts from letters written on behalf of the beloved Guardian set this subject in context. They indicate that Bahā’u’llāh was "acting according to the laws of Islām, which had not yet been superseded", and that He was following "the customs of the people of His own land": “. . . as regards Bahā’u’llāh’s marriage it should be noted that His three marriages were all contracted before He revealed His Book of Laws, and even before His declaration in Baghdād, at a time when Bahā’ī marriage laws had not yet been known, and the Revelation not yet disclosed (25 May 1938 to a National Spiritual Assembly).” “Bahā’u’llāh had no concubine, He had three legal wives. As He married them before the "Aqdas" (His book of laws) was revealed, He was only acting according to the laws of Islām, which had not yet been superseded. He made plurality of wives conditional upon justice; 'Abdu'l-Bahā interpreted this to mean that a man may not have more than one wife at a time, as it is impossible to be just to two or more women in marriage (11 February 1944 to an individual believer).” . . . Bahā’u’llāh married the first and second wives while He was still in Tihrān [sic], and the third wife while He was in baghdād. At that time, the Laws of the "Aqdas" had not been revealed, and secondly, He was following the Laws of the previous Dispensation and the customs of the people of His own land (14 January 1953 to an individual believer)."** Source: Wives of Baha'u'llah

All the above justifications are fundamentally flawed. We already showed the fallacy in `Abdu’l-Bahā’s justification. The second justification presented here simply states that since Bahā’u’llāh had married his three wives when he was still a Muslim it was perfectly legal for him to do so. This is a blatant lie: The Bāb announced his new religion in 1844. The exact date that Bahā’u’llāh became a Bābī is unknown but it is definite that it occurred before 1848 when he attended the conference of Badasht—in which Islamic law was officially abrogated and superseded—and he took on the name Bahā. So by 1848 he was definitely a Bābī. Now let us review the years when Bahā’u’llāh married his wives: Bahā’u’llāh married his first wife Āsīyih in 1835 while he was still a Muslim. He married his second wife Fatimih in 1849 when he was no longer a Muslim but a Bābī! What was Shoghi thinking when he had uttered: **“He was only acting according to the laws of Islām, which had not yet been superseded.”?**

In Shoghi’s translation of Dawn Breakers it has been mentioned that Ṭāhirih, a great advocate of the Bāb had openly preached the Bāb’s ideas, one of which was monogamy:

"She began to correspond with the Bāb and soon espoused all his ideas. She did not content herself with a passive sympathy but confessed openly the faith of her Master. She denounced not only polygamy but the use of the veil and showed her face

uncovered in public to the great amazement and scandal of her family and of all the sincere Mussulmans but to the applause of many other fellow citizens who shared her enthusiasm and whose numbers grew as a result of her preaching." Nabīl Zarandī, *The Dawn-Breakers: Nabīl's Narrative of the Early Days of the Bahā'ī Revelation*, p. 270 (footnote). Other Baha'i authors have also echoed this belief in their writings: **"The Bāb's laws abolished polygamy except in the case of infertility." Robert H. Stockman, *The Baha'i Faith: A Guide For the Perplexed* (Bloomsbury Academic, 2012), chap. 6, section on the fortress of Maku.**

Bahā'u'llāh was openly practicing bigamy while according to Shoghi it was not legal and Ṭāhirih was actively denouncing it in accordance with the Bab's beliefs.

From this point onwards, matters become even more interesting. Bahā'u'llāh married his third wife Gawhar in 1862 when he was still a Bābī and this third marriage too was completely illegal according to what Shoghi claims are Bābī laws.

Source: *Twelve Principles: A Comprehensive Investigation on the Baha'i Teachings*, pp. 488-489 Download - Twelve Principles: A Comprehensive Investigation on the Baha https://archive.org/details/TwelvePrinciples

1- The Independent Search After Truth, Unfettered by Superstition or Tradition

1. Is the Principle of Investigating the Truth New?

`Abdu’l-Bahā:

Investigating the truth is a new principle.[1]

`Abdu’l-Bahā:

Seeking the truth is the foundation of all the Prophets.[2]

[1] “Another new principle revealed by Bahā’u’llāh is the injunction to investigate truth—that is to say, no man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs,” `Abdu’l-Bahā, The Promulgation of Universal Peace, p. 454.

[2] “His Highness Moses spread the truth as did his Highness Jesus and his Highness Abraham and his Highness the Messenger (meaning the Prophet Muḥammad) and his Highness the Bāb and his Highness Bahā’u’llāh. They all established and spread the truth,” `Abdu’l-Bahā, Khaṭābāt (Tehran), vol. 2, p. 5; “The foundation of all the Prophets . . . is truth, and the truth is one. His Highness Abraham was the harbinger of truth. His Highness Moses was the servant of truth. His Highness Christ was the establisher of truth. His Highness Muḥammad was the propagator of truth. His Highness A`lā (meaning the Bāb) was the herald of truth, and his Highness Bahā’u’llāh, was the light of truth,” `Abdu’l-Bahā, Khaṭābāt (Tehran), vol. 2, p. 55; “The foundation of the divine religions is one. It is one truth, it is one spirit, it is one light, and it does not have a multitude. Among the foundations of the divine religion is seeking the truth [so] that the whole of humanity seeks the truth,” `Abdu’l-Bahā, Khaṭābāt (Egypt), vol. 1, p. 66.

2. What Is Bahā'u'llāh's First Principle?

`Abdu’l-Bahā:

Bahā’u’llāh’s first principle is investigating the truth.[3]

`Abdu’l-Bahā:

Bahā’u’llāh’s first principle is the oneness of humanity.[4]

[3] “Bahā’u’llāh’s first principle is the seeking of the truth. Man must seek the truth and set aside imitations,” `Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 144.

[4] “His first teaching is *the Oneness of the World of Humanity*,” \`Abdu’l-Bahā, *Khaṭābāt* (Tehran), vol. 2, p. 5.

3. Are Non-Baha'is Ignorant and without Reason?

\`Abdu’l-Bahā:

One must not label people as being ignorant.[5]

Bahā’u’llāh:

Whoever does not become a Baha’i is among the most ignorant of the people, even if he has mastery over all sciences.[6] Whoever does not become a Baha’i has no reason even if he thinks he does.[7] Whoever denies my teachings completely lacks reason.[8]

[5] “The divine principles in this luminous era are such that one must not insult anyone or attribute them to ignorance [by saying] that you do not know and I know. Rather, one must view everyone from a respectful perspective and must speak and argue from the viewpoint of seeking the truth. [They must say] come, there are several issues at hand, so let us seek the truth, and see how and why [it is so]. The missionary must not consider himself wise and others as ignorant. This thought will result in arrogance, and arrogance causes a lack of effectiveness; instead, one must not see any merit in himself and must speak with the maximum extent of kindness, humility, and humbleness. This kind of expression will be effective,” \`Abdu’l-Bahā, Makātīb, vol. 1, p. 355.

[6] “If today, someone grasps all of the knowledge on earth but stops at the word ‘yes’ (meaning does not become a Baha’i), the Lord will not pay attention to him (ladī l-Ḥaqq madhkūr na) and he will be considered as the most ignorant amongst the people,” Bahā’u’llāh, Iqtidārāt wa chand lauḥ dīgar, p. 111; “From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha’is),” Bahā’u’llāh, Badī\`, pp. 138–139.

[7] “The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world,” \`Abd a l-Ḥamīd Ishrāq Khāwarī, Mā’idiy-i āsimānī, vol. 7, p. 160.

[8] “No one has denied or will deny what has been revealed by the Ancient Pen (meaning himself) in this Most Great Manifestation regarding society, unity, manners, rites, and being occupied with what has benefits for the people, except that he completely lacks reason,” Bahā’u’llāh, Iqtidārāt wa chand lauḥ dīgar, p. 168.

4. Can the Recognition of God Be Obtained through Intellect?

Bahā’u’llāh and \`Abdu’l-Bahā:

Reason was created for the purpose of recognizing God.[9] Recognize God by using reason and narrations.[10]

Bahā'u'llāh:

Recognition cannot be obtained by the use of reason.[11]

[9] "The first grace that has been bestowed on the human body is reasonand its purpose is the recognition of the Truth (meaning God) Exalted be His Glory," Bahā'u'llāh, Muntakhabātī az āthār Ḥaḍrat Bahā'u'llāh, p. 127. The official Baha'i translation reads: "First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God—exalted be His glory," Bahā'u'llāh, Gleanings from the Writings of Bahā'u'llāh, p. 194.

[10] "If you seek the recognition of God (`irfān ilāhī) . . . refer to the arguments (put forward by) reason and narrations," `Abdu'l-Bahā, Makātīb, vol. 8, pp. 119 -120.

[11] "Know that today, that which has reached your reason or will reach it, or is perceived by the reasons of [those with intellects] superior or inferior to yours, none are the criterion for recognizing the Truth (meaning God) and will never be," Bahā'u'llāh, Badī`, p. 286.

5. Should We Investigate or Accept without Any Questions?

`Abdu'l-Bahā:

A person who is fair, will investigate and do research to seek the truth.[12]

Bahā'u'llāh:

Accept my words without any questions or comparison with someone else's words.[13]

[12] "Those who are fair will examine, research and inquire. This examination and inquiry will result in their guidance . . . they say: 'We will go and see, and we will investigate the truth,'" `Abdu'l-Bahā, Khaṭābāt (Egypt), vol.1, p. 189.

[13] "No pleasure has been created in the world greater than listening to the verses [brought by Bahā'u'llāh] and understanding their meanings and not objecting to or questioning any of the words and comparing them with the words of others," Bahā'u'llāh, Badī`, p. 145.

6. Investigating the Truth: Only for Non-Baha'is

`Abdu'l-Bahā:

Different religions should listen to the words of other religions. Perhaps, what is right is with them. [14]

Bahā'u'llāh:

Even if someone criticizes Baha'ism with proof, do not listen.[15]

[14] "The followers of Moses (i.e. Jews) have imitations (taqālīd), Zoroastrians have imitations, Christians have imitations, Buddhists have imitations, and every nation has imitations [and] thinks that its imitations are correct and the imitations of others are invalid. For example, the followers of Moses believe that their imitations are correct and the imitations of others are invalid. We want to find out which [imitations] are correct. [Obviously] not all imitations are correct. If we stick to an imitation it will prevent us from correctly investigating other [religions] imitations. For example, a Jewish person cannot understand that other [religions] are correct because he believes and sticks to the imitations of Judaism. Therefore, he must put aside the imitations and seek the truth and [think that] perhaps others might be right. Thus, until imitations are not put aside, the truth will not become manifest," `Abd al-Ḥamīd Ishrāq Khāwarī, Payām-i malakūt, p.17 (citing `Abdu'l-Bahā').

[15] "'Therefore, it is incumbent upon all the friends of God to shun any person in whom they perceive the emanation of hatred for the Glorious Beauty of Abhā, though he may quote all the Heavenly Utterances and cling to all the Books.' He continues—Glorious be His Name!—'Protect yourselves with utmost vigilance, lest you be entrapped in the snare of deception and fraud. This is the advice of the Pen of Destiny,' `Abdu'l-Bahā, Bahā'ī World Faith—Selected Writings of Bahā'u'llāh and `Abdu'l-Bahā (`Abdu'l-Bahā's Section Only), pp. 430–431.

7. Should Baha'is See and Hear or Become Blind and Death?

Bahā'u'llāh:

Research and listen with your own ears and see with your own eyes.[16]

Bahā'u'llāh:

When I speak become death, blind, and ignorant and blindly accept my words.[17]

[16] "When humans attain the rank of [religious] maturity they must investigate . . . and [they] must hear and see with their own ears and eyes," `Abd al-Ḥamīd Ishrāq Khāwarī, Payām-i malakūt, p.11 (citing Bahā'u'llāh).

[17] "Become blind so that you see my face, become deaf so that you hear my pleasant tone and voice, become ignorant so that you get a share of my knowledge, and become poor so that you can take an everlasting portion from the sea of my eternal riches. 'Become blind' means [see] nothing but my beauty and 'become deaf' means [hear] nothing but my words and 'become ignorant' means [have no knowledge] but my knowledge, so that with a pure eye and clean heart and fine ear you come to my sanctified realm," Bahā'u'llāh, Ad`iyyih-i ḥaḍrat-i maḥbūb, pp. 427–428.

Baha'is committing adultery would make the UHJ the richest Organization in the World

"God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice nine mithqāls of gold, to be doubled if they should repeat the offence . . . Although the term translated here as adultery refers, in its broadest sense, to unlawful sexual intercourse between either married or unmarried individuals (see note 36 for a definition of the term), `Abdu'l-Bahā has specified that the punishment here prescribed is for sexual intercourse between persons who are unmarried . . . In relation to the application of the fine, Bahā'u'llāh clearly specifies that each succeeding fine is double the preceding one; thus the fine imposed increases in geometrical progression." Bahā'u'llāh, The Kitābi Aqdas, pp. 200–202.

Unmarried people who engage in acts of sexual intercourse—especially teenagers—will likely frequently perform such acts. The number of times copulation occurs in a year can easily reach one hundred times if this shameful act is performed only twice a week. The amount of gold payable by each of these two people equals to: 3.6 grams * 9 * 2^100 = 41071879447394632608493183854 kilograms, which is fairly equal to 8000 times the weight of the earth.

Just in case you are wondering, the fine will be about 34000 kilos of Gold if copulation is performed only 20 times.

We'll leave it to up to the readers to judge the practicality of these luminous laws. One wonders how a society governed by this law will ever be able to get closer to economic justice and attaining a means of livelihood for all people.

Source: http://www.avazedohol.com/eng/index.php/download p. 337.

Anti-intellectuallism carried out by the famous Baha'i Universal House of Justice

Baha'is and their UHJ handlers- who are divine according to Baha'i propaganda- have created an atmosphere of anti-intellectuallism amongst its members.

Any one who has had academic training, and has questioned the sinister motives of the UHJ has been "quicked out of the Baha'i ranks".

The only ones left with "academic credentials" are Baha'is who are used car salesmen, failed businessmen, failed psychiastrist indicted in sexually battery, failed professor fired from Berry, and many other mentally unhinged Baha'is with poor credentials but with a "huge blind allegiance" to the UHJ.

Story of Abbas Amanat

The true story of Abbas Amanat is as follows. He was brought up a Baha'i,in a Kashan family that had traditionally been Jewish but that had converted to the Baha'i faith in the previous generation. His brother Husayn designed the monument at Azadi square in Tehran, and also the seat of the universal house of justice. His father is an accomplished historian and is writing a multi-volume history of the Kashan Baha'i community. His brother Mehrdad is also a historian and co-authored the section on Qajar Iran in the prestigious Cambridge History of Iran. As a young intellectual at Tehran University and then later at Oxford, Abbas noticed that there was an authoritarian and anti-intellectual streak to the Baha'i organization, as exemplified in bigots such as Furutan (who had played a very sinister role in the attack on and suppression of Mazandarani's scholarship back in the 1930s and 1940s). Abbas therefore very wisely decided rather early on that he wanted nothing to do with the Baha'i organization. However, he has said repeatedly and publicly that he is "in love with the Bab." Abbas wrote his dissertation on the Babi movement at Oxford under the direction of Albert Hourani and Roger Owen, two of the magisterial historians of the Middle East in our times. He then came to the United States to teach at Yale. He did not ask to be transferred from the UK to the US Baha'i community, but some helpful person in Wilmette heard of his advent and entered him into the US rolls. Abbas, naturally, declined to submit his major historical study of the Babis for their approval or censoring to the motley assemblage of insurance salesmen, electrical engineers, bit part actors and failed businessmen who staff the upper echelons of the Baha'i administration. His book was published by Cornell University Press in 1989.

The Baha'i Distribution Service, to its credit, felt that Abbas's book would be of interest to the Baha'is, and therefore contracted with Cornell University Press to buy 500 copies. When the book was distributed to the Baha'is, it generated large numbers of angry letters from the fundamentalists in the community who have the impression that they own the religion and can tell people what they may or may not say. They were upset that it departs from the details of Nabil's Narrative (which many have elevated to the status of infallible scripture) and Shoghi Effendi's God Passes By (ditto). Moreover, some religious bureaucrats in Wilmette became uneasy about carrying a book by an author who was on the rolls but who had declined to have it reviewed. A dispute therefore broke out in Wilmette as to whether the Baha'i Distribution Service should continue to carry the book.

This dispute was ultimately submitted to the universal house of justice, which in reply declared that Abbas Amanat was not a Baha'i, and therefore the Baha'i Distribution Service was welcome to distribute his book, as it would be to distribute the book of any non-Baha'i author. I have a copy of this letter, but it is in my file cabinets somewhere and I am not going to spend time digging it out just to satisfy Susan Maneck, who may believe it or not as she likes. In the good old days before the universal house of justice's membership began being stacked with former counselors (who tend to have an Inquisitorial mindset, since part of their job is Inquisition), the only way to be removed from the rolls of Baha'i membership once you were entered on them was to write a letter explicitly renouncing belief in Baha'u'llah. Professor Amanat has never done so, although it is no secret that he long ago dissociated himself from the Baha'i organization and its authoritarian practices. I find Susan Maneck's speculation about his internal, private, existential beliefs, based on nothing more than hearsay, to be extremely rude and the height of slander (since she is bringing up slander). Has she ever had so much as a private conversation with Professor Amanat? I find her, and her organization's, willingness to expel Baha'is from their own religion by haughty and arrogant fiat, to be not only offensive but indicative of a quite dangerous mindset.

In any case, the US Baha'i authorities have slightly more integrity about these things than do the Canadian ones, since they declined to remove Professor Amanat from the rolls simply on the say-so of the universal house of justice. They have sought from him a clarification of his views, but he maintains that his views are nobody's business. However, I will indulge in a little speculation. I think that if the Baha'i religious authorities really desire to make themselves so odious that they succeed in chasing out of the religion all the major Baha'i professors at major universities, that they will succeed in this. Apparently the real purpose of these intellectual programs is to ensure that it may be said that learned persons such as Denis MacEoin, Abbas Amanat and Linda Walbridge are not Baha'is, but the real Baha'is are ignoramuses who know no Middle Eastern languages, know nothing serious about Baha'i history, and adhere to a fundamentalist and intolerant point of view on the Baha'i faith, and who have managed to get themselves elected to high office (often through the most shameful campaigning and manipulation).

Juan Cole

Moshe Sharon,Israeli State and Baha'i Faith

The name Moshe Sharon came up in relation to the psychotic-senile tablet of Husayn 'Ali Nari, Lawh Mubdi' Kulli Badi. Mr Badi Ahriman- Villar brought up this man's name in relation to another translation of this work besides the ones completed by Jalal Azal, myself and the webmaster of Bayanic.com.

So who is Moshe Sharon?

Before proceeding let it be known that the character of Moshe Sharon proves the solid political connections of the haifan Baha’i Faith organization with the establishment-elite of the Israeli state and his policies. It also confirms all of the allegations made consistently whether by the Pahlavi state or the Islamic republic that the haifan Baha’i Faith organization is a lackey of Zionism. Moshe Sharon is a professor of Islamic history at the Hebrew University of Jerusalem. His area of specialization in Islamicwissenschaft (Islamic studies) is the Abbasid revolution and the Abbasid caliphate. Besides his normal academic appointment Sharon also is presently the Chair of Baha'i Studies at the Hebrew University in Jerusalem. In 2000 Moshe Sharon convened a conference at the Hebrew University, the results of which were published in a volume edited by him and published by Brill Academic Publishers in Leiden in 2004. Technically Moshe Sharon is not a Baha’i but a secular Jew, albeit an academic specialist in Islamics. Here are pictures of Moshe Sharon:

http://www.shalom-magazine.com/photos/45/01_MOSHE.jpg

Some of Moshe Sharon's political views, however, are quite to the right. Notice that Moshe Sharon is invoked as an authority and spoken with respect on the blog of that rabid-likkudnik Zio-Nazi Neo-Con lunatic Daniel Pipes: http://www.danielpipes.org/blog/671

Quaintly Moshe Sharon's views of bahaism exhibit a very sharp angle of the sort of fundamentalist, ahistorical thinking articulated by the mainstream haifan cultist sub-culture. Here are two posts of Professor Sharon's on H-Bahai last year. These were two posts in reply to J. Vahid Brown (a somewhat shifty chameleon, but someone who knows the score) on the question of the use of the term nabi (prophet) & rasul (messenger) by Husayn 'Ali Nari. Brown had proferred evidence that Nari had indeed used the terms in relation to himself. But fundamentalist-cultist thinking in the haifan Baha'i Faith mileu has a reaction to such designations and what have you. In any case, here are Sharon's two posts.

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From: Moshe Sharon <msh...@mscc.huji.ac.il> List Editor: Sen & Sonja <sen....@CASEMA.NL> Editor's Subject: Nabi / Rasul Author's Subject: Re: Nabi / Rasul Date Written: Mon, 5 Jun 2006 16:49:13 +0200 Date Posted: Mon, 5 Jun 2006 16:49:13 +0200

Date sent: Sun, 04 Jun 2006 21:37:00 +0200 _________________

Dear Colleague,

I think that you are not wrong. I am almost sure that baha'u'llah never used the terms Rasul or Nabi for himself for the obvious reason:

Both terms are connected with the definition of Muhammad as "Bashar" namely a human being chosen to bring a message of God and destined to die like all humans after delivering it. The terms Rasul and Nabi are not fit therefore to the manifestation of God namely the revealed God Himself, as Baha'u'llah described himself. The usage by Baha'u'llah of the tem Jamal-i-Qidam for instance is to be compared to Atiqa Qaddisha in Aramaic used by the Cabbala scholars to define the revealed side of the Devine Being.

All the best M. Sharon

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H-Bahai From: Moshe Sharon <msh...@mscc.huji.ac.il> List Editor: Sen & Sonja <sen....@CASEMA.NL> Editor's Subject: Nabi / Rasul Author's Subject: Re: Nabi / Rasul Date Written: Tue, 6 Jun 2006 13:15:07 +0200 Date Posted: Tue, 6 Jun 2006 13:15:07 +0200

Date sent: Tue, 06 Jun 2006 10:06:08 +0200 ___________

Dear Mr. Terry

Your question was whether Baha'u'llah called himself Nabi or Rasul. I said that he did not, as far as I know, used these two specific titles among all the titles which he used for himself. The fact that he regarded the Rasuls and Anbia' as the manifestation of God is obvious. This was not the question. I still think, but I am always happy to be corrected, that he did not use these two specific terms for himself because they (particularly rasul) were connected with the fact that in the Qur'an Muhammad use them in connection with bashar namely flesh human being which belongs to this world. I checked this with one of our colleagues in Haifa, one of the best experts on the writings of Baha'u'llah. He agreed with me that Baha'u'llah did not use either Nabi or Rasul for himself. But to be sure they are running for me the full index programme of the writings of Baha'u'llah to see if I am right. Again, everything that was written about the interpretation of Baha'u'llah to these terms, is absolutely correct, but as I said this is not the question. If indeed Baha'u'llah as I think did not use the terms in question to describe himself then it is very interesting to see whether I am right in my interpretation. Thank you for rising the question.

I shall let you know about the outcome of the search in the BWC search engines. As far as the Seal is concerned. I believe that this is quite clear. Every prophet is the seal of his cycle of prophecy. In this way the idea of the Seal of the Prophets is kept as well as the validity of every a new prophecy which opens always a new cycle. This also is old and known material.

All the best

M. Sharon

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Additionally it should be mentioned that on the private list grok and in private email and telephone conversations Juan Ricardo I. Cole had disparaged Moshe Sharon as a "Zionist-Fascist-Likkudnik" to me personally and several other individuals (John Walbridge, Steve Scholl, Tony Lee, the Marshalls, William Garlington, Payam Afsharian and the late Linda Walbridge amongst them). This disaparagement had come as a result of my quieries to Cole regarding the 2000 conference in Jerusalem. Sharon had invited me to come after I had responded to an email posted 9-10 months previously on h-bahai. Unfortunately, for various reasons and also due to what Cole said at the time, I decided not to go. Yet when the volume of the 2000 conference was published Cole had included a largely ahistorical piece of anti-Bayani Baha'i Faith propaganda in Sharon's volume, and prominently so, although he had not personally attended the conference or given a paper there.

Moshe Sharon and his Chairmanship of Baha'i Studies at the Hebrew University in Jerusalem proves the extent to which the haifan Baha'i Faith establishment has its hands deep in the pockets of the Israeli state/ Zionism and vice versa.

However one cannot begrudge Moshe Sharon personally or professionally for doing what he does vis-a-vis the haifan Baha'i Faith. As a public academic in Israel with a responsibility to his interests he is merely pursuing the policies and interests of his own. The haifan Baha'i Faith organization, on the other hand, has a lot to answer for, not to mention a hypocrite and liar of the calibre of Juan R.I. Cole.

Back to Badi Ahriman Villar and his rantings about the Tablet of O Creator of All Creation qua Moshe Sharon! I find it quite interesting that Professor Sharon would involve himself in this debate and translate a piece of embarrassing historical waffle by Husayn 'Ali Nari which the late Jalal Azal and William Miller saw for what it is: waffle! Given that the Israeli establishment has no qualms about publicly defending the indefensible vis-a-vis the haifan Baha'i Faith, I hereby publicly call for Moshe Sharon and any other colleagues he wishes to bring with him to debate me and my fellow comrade in arms Steve Blomberg regarding this item by Husayn 'Ali Nari and any other items he so wishes to discuss.

Let us call this evet a modern Mubahilah sessions with two modern Babis. While we are on the subject, I also wish to ask Moshe Sharon whether he would care to explain to the Israeli taxpayer - and especially those displaced settlers in Gaza removed at gun-point last year by his relative Ariel Sharon - why the Israeli state subsidizes the haifan Baha'i Faith to astronomical figures when it is not even prepared to do that for its own Israeli public.

Kindly come to any venue of your choosing, Mr Sharon. I am serious about wishing to debate you on this and other assorted matters, while also grilling you about your government's support of the Baha'i Faith when it isn't prepared to go out of its way for its own in the manner it has for this cult.

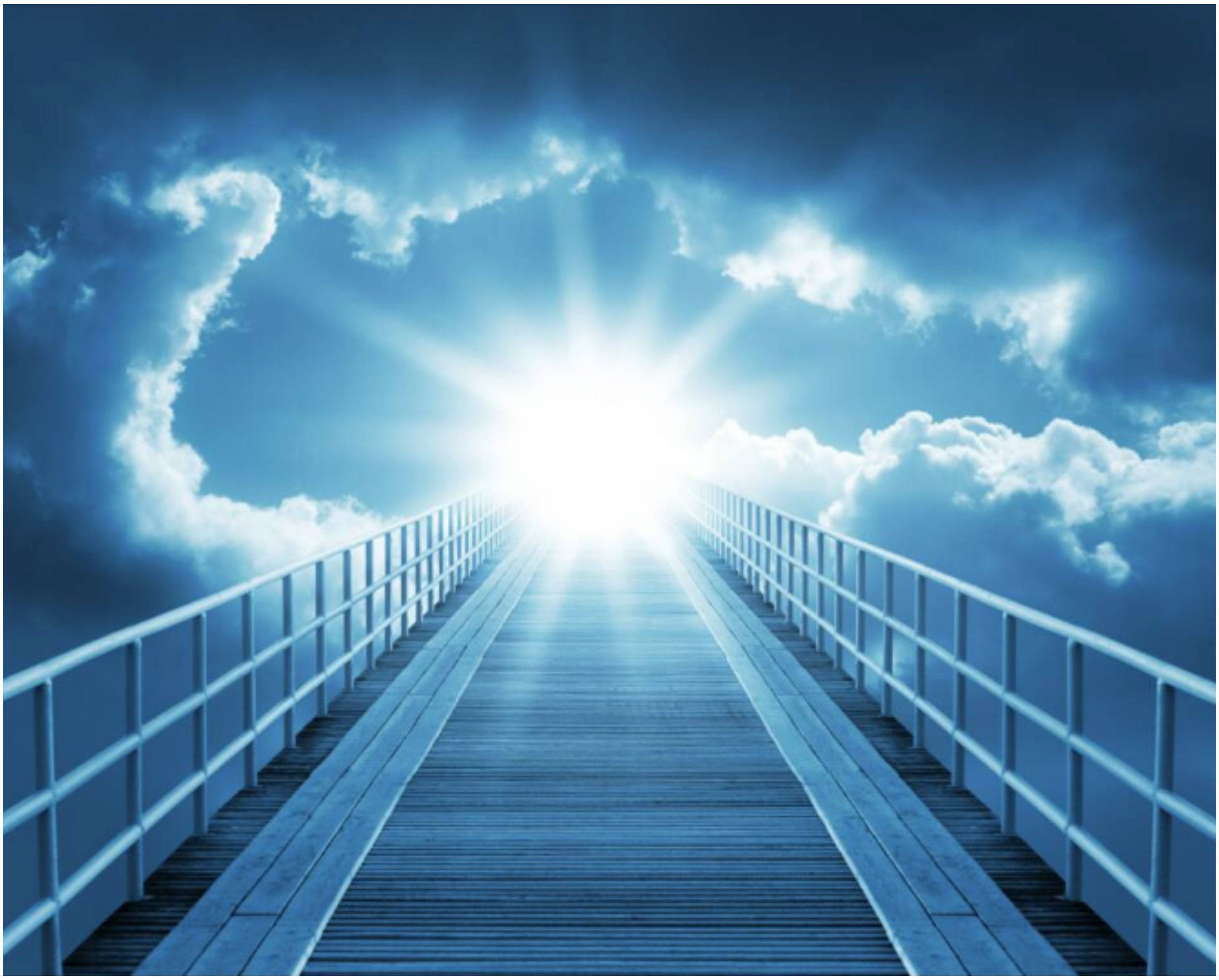
Ball in your court...

Wahid Azal

Was Bahaullah really Divine ???!!!!

Baha'is claim Baha'u'llah's knowledge was divine but he himself admits reading books and acquiring knowledge from them since childhood:

"This oppressed one in his childhood (ṭufuliyyat) saw the war of the tribe of Qurayza in a book that belonged to (was authored by) Mulla Baqir Majlisi, and has been sad and sorrowful ever-since." `Abd al-Ḥamid Ishraq Khāwari, Ma'idiy-i asimani, vol. 7, p. 136.



He even admits in the Iqan that he needed to read books to refute the claims of his enemies:

"For instance, a certain man, reputed for his learning and attainments, and accounting himself as one of the pre-eminent leaders of his people, hath in his book denounced and vilified all the exponents of true learning. This is made abundantly clear by his explicit statements as well as by his allusions throughout his book. As We had frequently heard about him, We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available, . . . We sent for the book, and kept it with Us a few days. It was probably referred to twice. The second time, We accidentally came upon the story of the "Mi'ráj" . . . We noticed that he had enumerated some twenty or more sciences, the knowledge of which he considered to be essential for the comprehension of the mystery of the "Mi'ráj"."

See also Tanbih al-Na'imin where his own sister claims that he was pouring over books of philosophy (hikmat) and mysticism ('irfan) for years.

http://bayanic.com/showItem.php?id=tanbih

Here is a translation from that part (pp. 4-5):

"The Mirzā (meaning Bahā'u'llāh), who was your father, from the beginning of his life to when he came of age—because the means were at hand and because of the gathering of the companions—was engrossed in studying and endeavored in homework (or calligraphy practice). He wouldn't disengage from learning the rudiments for a moment. After studying the rudiments of Arabic and literature he inclined towards the science of philosophy (ḥikmat) and mysticism (`irfān) so that he might benefit from these. It was such that he would spend most of the day and night socializing with high statured philosophers and the gatherings of mystics and Sufis. When it was blown in Seraph's Trumpet of Appearance (meaning when the Bāb made his claims), he (meaning Bahā'u'llāh) was a man who had seen most of the words and phrases of the mystics and philosophers and had heard and understood most of the signs of the appearance (of the Mahdi) . . . after returning from Badasht and after the Shaykh Ṭabarsī Fort war was over, he was engaged day and night in socializing with great Islamic scholars and followers of mysticism . . ."

(source https://archive.org/download/TwelvePrinciples/Twelve%20Principles%20-%20A%20Comprehensive%20Investigation%20on%20the%20Bahai%20Teachings.pdf p. 253)

I see no divine knowledge here!

Christian Priest, Buddhists Monks and Government Officials Unite in Sri Lanka to Stop the Deceptive Baha'i Activities against Children and Youths

Courtesy : https://www.reddit.com/r/religion/comments/2ixgdv/christian_priest_buddhists_monks_and_government/

It is reported by a News agency that the Bahai activities in Sri Lanka has come under the scanner and they have asked the Bahais that their deceptive activities against Sri Lankan children and youths should stop or face the consequences.

The Bahai activities were guided through a well known Drug peddler house in the name of spiritualization programme. The Police officers then searched the Baha'i Houses for names of the children in contact and source of funding.

The Official of Children Rights and The National Integrity Development Officer, along with The Buddhists Monks of the Temple the Christian Father of the Bolawalana Church the Police department of Nagambo Police station and about 50 Villagers of Akkara Panaha area asked the Baha'is to clarify the following complaints against them:

The Complaints:

1-Bahais are distributing religious literature to children and youths.

2-Misguiding our youths in the name of spiritualization programmes.

3-Inculcating bad habits amongst the children of smoking drugs and pre-marital sex.

4-Contacting children below 15 years without the permission of their Guardians.

5-Asking youth to accept Baha'ism and not to inform about it to their parents.

6-What is their source of Funding

The gathering asked a lot of questions and went through materials of Children class and spiritualization programme. With vague answer from the Baha'i representatives that they are teaching for spiritual transformation of children and adults, the Monks and the Father of the church asked that do the Baha'is feel that the Christian and Buddhist children only require spiritual transformation. Why they are not carrying out such activities with Baha'i children.? They were unable to substantiate their answer with logic to which the Religious leader warns the Baha'is not to indulge in such malpractice with non Baha'i children or face the consequences.

The Buddhist Monks Christian Priests and the Government officials along with villagers warn them to stop their so called religious activities. Baha'is produced the legality of their activities by saying we have freedom of spreading the Faith to which the Police retorted : Does this freedom of religion gives you the permission and authority of contacting small children and youths while they themselves are unable to decide anything better for themselves ? The police officer warned that if the activities are not stopped immediately we will have to bring court orders against the activities.

On being asked that Why the Baha'is are bothered about the children of other Faiths although they themselves have a high degree of immorality present. To this the Bahais answered that we receive our orders from our world center at Haifa via UK and India. The situation turned aggressive. The timely intervention of the Police helped in turning the situation Ugly.

Police also informed that they have received information from the Department of Immigration & Emigration that some foreigners from India and Malaysia were staying in Bahai centre. A foreigner is a regular visitor to the Bahai centre.

Police got more suspicion about it and raided the Baha'i centre which was the house of a well known Drug Peddler Mr. Ishara and houses of Bahais from where they gathered very damaging and sensitive information about Bahai activities. Police immediately arrested number of Baha'is for disturbing the peace of the locality and carrying out Anti National Activities. Documents related with findings from UK, India and Israel were also seized.

The police is Further investigating the matter.

Baha’i Leaders and Violence: Abdu’l-Baha the Face Slapper

When Baha’is preach their beliefs, the audience are induced into believing that Baha’ism is a peaceful religion refraining from all forms of violence. In the current article, using historical evidence from trusted Baha’i eyewitnesses, we will show that this is simply not the case and Abdu’l-Baha was a violent person who would routinely slap people.

One of the key witnesses to these acts is Khalil Shahidi who was born in Akka and was a trusted companion of Abdu’l-Baha and other Baha’i leaders for about forty years. According to the famous Baha’i translator Ahang Rabbani:

“As a trusted resident believer of ‘Akká and a longtime custodian of the House of ‘Abbúd, he was at a unique vantage point to observe ‘Abdu’l-Bahá as He dealt, neutralized and triumphed over all opposition and adversaries.” (Ahang Rabbani, A Lifetime with `Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p.3)

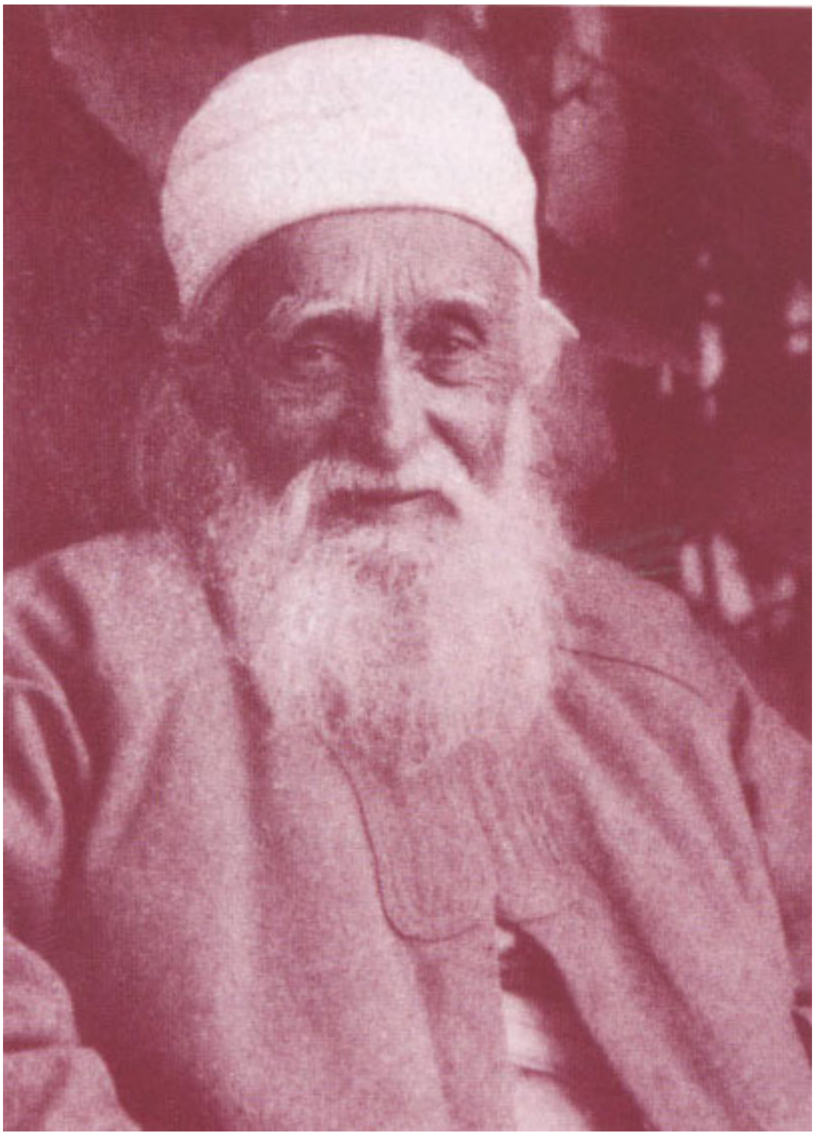
Khalili narrates many violent acts from Abdu’l-Baha. In one instance a question is met not with an answer, but a slap:

One day in the birúní[outer section] of the blessed House of Haifa, He [‘Abdu’l-Bahá] stated, “I have forgotten my handkerchief.” One of the friends who was known as Ustád Muhammad-‘Alí Banná, remarked to this effect, “How is it possible for the manifestation of Truth to forget anything?” Immediately, ‘Abdu’l-Bahá slapped him and stated, “Over forgetting a handkerchief that man puts a hundred souls to test.” (Ahang Rabbani, A Lifetime with `Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, pp. 100-101)

In another instance he states that a certain person who opposes him needs a slap. The man mysteriously dies the next day:

One of the inhabitants of ‘Akká was exhibiting great opposition. ‘Abdu’l-Bahá stated, “He needs a slap.” Next day that person died. It was said to His blessed presence, “He received his slap,” but He did not respond. (Ahang Rabbani, A Lifetime with `Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p. 41)

[caption id="attachment_1333" align="aligncenter" width="218"]



Abdul Baha[/caption]

In yet another incident a man asks Abdu'l-Baha for a bribe. He receives a beating instead:

Thereupon, 'Abdu'l-Bahá sought water to perform His ablution. With the utmost deliberation, He completed His ablution and then commenced to perform the long obligatory prayer of the Muslims. During His prayer, the man kept interrupting, "This matter must be concluded quickly, as there is little time!" Meaning that 'Abdu'l-Bahá should end His obligatory prayer and attend to this urgent matter. 'Abdu'l-Bahá finished His prayer, with the utmost dignity and authority He came close to him and slapped him several times, saying, "I sent it for you." With great stress and anxiety, never having imagined such an outcome, he held his face and head, and shouting, screaming and roaring, he returned to the government office and informed his comrades of what had transpired. (Ahang Rabbani, A Lifetime with `Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p. 116)

This story has been narrated from Abdu'l-Baha by multiple witnesses. For instance, Doctor Habib Mu'ayyad a member of the National Spiritual Assemblies of Iran and a frequent visitor of Abdu'l-Baha narrates it like this:

'Hurry, Effendi, it is best not to delay this matter!' I asked, 'Which matter?' He replied, 'The issue of the money!' 'The money was sent a while ago. Why are you here?' I told him. 'How was it sent? By whom was it sent?' he inquired. I said, 'By now it has reached the Mutasarrif. Go quickly!' He rose and began to put on his shoes; and, when he turned back towards Me, I slapped him hard and was about to slap him again, but he fled and went to the Mutasarrif who had inquired, ‘Why did it take you so long? Where is the money?’ He replied, ‘By God, I went to them, but all I received was a hard beating. Look, my face is still quite red! These people are very tough!’ (Ahang Rabbani, Eight Years Near Abdu'l-Bahā: The Diary of Dr. Habib Mu'ayyad, p. 431)

Khalili narrates another story about a group of people who were harassing the Baha’is of Egypt:

During the blessed days of ‘Abdu’l-Bahá, a person in Egypt was the leader of a band of men, and would provoke these men against the Bahá’ís of Egypt, and for this reason had brought about difficulties. One day that same person arrived in Haifa from Egypt. ‘Abdu’l-Bahá summoned him. After the man entered into ‘Abdu’l-Bahá’s presence, He said to him, “You are causing injury to my community.” Then he was the recipient of warnings, admonishments and several slaps. After he left [the room], immediately he was summoned once more. He thought to himself that perchance the page had turned [and this time ‘Abdu’l-Bahá would be friendly to him], but it was not so since upon his entrance, one more time, the same thing occurred and ‘Abdu’l-Bahá picked up where He had left off. When this man returned to Egypt, he gave unequivocal, emphatic and decisive command to that band and emphasized, “You should not show any malice towards this community [i.e. Bahá’ís], as no one can defeat their Chief [‘Abdu’l-Bahá]; He is most powerful and able.” (Ahang Rabbani, A Lifetime with `Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p. 127)

So how does Abdu’l-Baha justify his actions? Khalili continues:

One time, He [‘Abdu’l-Bahá] stated, “With some people, a thousand counsels and admonishments would not have the same effect as a slap.” (Ahang Rabbani, A Lifetime with `Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p. 128)

Many people who commit violent acts utter similar arguments, so what advantage does Baha’ism have over other opinions and why all the commotion about Baha’is being peaceful and refraining from physical abuse? Matters don’t finish here. In fact Abdu’l-Baha had hit people in different shapes and forms innumerable times. This is what Khalili tells us directly after the previous quote:

At all events, in different forms and taking different shapes, many such occurrences would take place – so many that they remain unnumbered and uncountable. ‘Abdu’l-Bahá, while extremely meek, was the zenith of power and grandeur. (Ahang Rabbani, A Lifetime with `Abdu'l-Bahá: Reminiscences of Khalíl Shahídí, p. 128)

Can Baha’i leaders be considered peaceful non-violent people? How can the leader of a group of people who cannot abide by his own words and the orders of his father be considered a teacher of morals and peace? Apparently, when Baha’u’llah had prohibited conflicts and striking others, he was giving orders to everyone but his own beloved son:

Ye have been forbidden in the Book of God to engage in contention and conflict, to strike another, or to commit similar acts whereby hearts and souls may be saddened. (Baha'u'llah, The Kitab-i-Aqdas, pp. 72-73)

How can someone who has a reputation of having slapped different people innumerable times, condemn violent acts:

“In this, the cycle of Almighty God, violence and force, constraint and oppression, are one and all condemned.” (Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 149)

The Quran and the Bible condemn this attitude:

Do you order the people to do good but forget about yourselves whilst you read the Book! Do you not use your reason! (Quran 2:44)

You, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? You who say that people should not commit adultery, do you commit adultery? (Romans 2:21-22)

And why isn’t the true violent face of Abdu’l-Baha ever shown to those being preached about Baha’ism?

Courtesy : http://bahaism.blogspot.com

Iranian Baha'i arrested in Yemen for Espionage

Courtesy : http://www.sabanews.net/en/news384123.htm

SANA'A, Jan. 12 (Saba) – An Iranian national is to stand trial in Yemen on charges of spying with a foreign country and seeking to spread a new religion.

The defendant was arrested in Mukalla City of Hadramout province in 2014, while other suspects in the case are pursued by the security services, a judicial source at the Penal Prosecution said.

The prosecution completed the case investigation and referred it to the Specialized Penal Court in the Capital Sana'a as a prelude to start the trial, the source added.

According to the indictment, the accused, whose name is Hamid Mirza Kamali Srostani (Iranian nationality), 51, has impersonated the name of Hamid Kamal Mohammed bin Haidarah and lived in the Socotra archipelago and in Mukalla on the pretext that he has free businesses.

During the period from 1991 to 2014, Srostani has sought with a foreign country (Israel) represented in what is called the Universal House of Justice that he works to its advantage, to spread the Baha'i Religion in the territory of the Republic of Yemen, the prosecution said in the indictment, considering that harms Yemen's political status and its independence and territorial integrity.

In the indictment, the prosecution revealed that the defendant incited a number of Muslims to exit from Islam and embrace the Baha'i religion by enticing the poor families and children with money and charitable aid.

The penal prosecution explained that the accused has held a number of meetings and symposiums in several forums and houses affiliated to him comprising Baha'is and Yemenis to elect members of the so-called 'the central sacred lodge' and form its branches in the provinces.

The defendant falsified many official papers, gave false statements and changed his personal documents and used them to buy land and establish business ventures for the purpose of bringing in a large number of Baha'is to Yemen, the penal prosecution added.

"Other Baha'i Sects" Population and Popularity Increasing day after day !!

In Recent Years it is Observed that the other Baha'i Sects such as "Orthodox Baha'is" and "Baha'is under the provision of Covenant" have increased in numbers. Their Popularity on the Internet have also increased due to the Court Case filed by Heterodox Baha'is (mainstream Baha'is or Haifan Baha'is) against the other Baha'i Groups over the trademark of the word "Baha'i". Heterodox Baha'is lost the case and this single event have put new energy in the other Baha'i groups to propagate their faith more strongly. Heterodox Baha'is call the other Baha'i groups adherent with derogatory names and label them as "Covenant Breakers". On the contrary the other Baha'i groups argue that infact the Heterodox Baha'is are the real covenant breakers because their main administrative body located in Haifa, Israel, which comprises of nine members, is devoid of Guardian.

This has resulted in a very heated debate between the Heterodox Baha'is and "other Baha'i Groups" over the issue of Guardianship. Many people from the Heterodox Baha'i faith after coming in contact with the Baha'is of other groups are perplexed and confused over the matter of Guardianship of Baha'i faith. Individuals who did the independent investigation have found the arguments put forth by the "other Baha'i groups" more appealing and logical. Heterodox Baha'is are now worried and have increased their activities, so as to keep their followers intact. They have always kept the newly converted and unaware Baha'is away from the Baha'i reference books.

The Ruhi Books teachings of Heterodox Baha'is have failed badly to deepen and impress the Baha'is. Ruhi Book 8 is introduced by them to counter the attack from the Baha'is of "other groups". Now more Baha'is are coming out with questions on the matter of Guardianship, which the ABMs and Counselors are unable to answer. Very soon the Baha'i faith is going to split further and there would be a drifting of a large number of people towards the other versions of Baha'i faith which offers them the option of a "living Guardian.

Lamentations of Bani Dugal the representative of the Bahá'í International Community to the United Nations.

[caption id="attachment_1352" align="alignnone" width="480"]

范大学
化学院
化院
济南市人民政
济宁市人民政

Bani Dugal[/caption]

Bani Dugal, the principal representative of the Bahá'í International Community to the United Nations never fails in lamenting the situation of Bahá'ís in Iran but fails to take the account of Bahá'í situation in other countries like Uzbekistan, Azerbaijan, Sri Lanka and so on. Her obsessions with Iran are part of the pre-paid scheme of Universal House of Justice. Fortunately the intellectuals and most governments have interpreted the strategy of Bahá'ís and pay little heed to such lamentations.

As an example, in a case filed by an Iranian Bahá'í couple in 2005 in UK to be granted ‘Refugee’ status, Bani Dugal in support of the Bahá'í couple gave evidences of Human Right violations in Iran and expressed her dismay and disappointment, at the failure of the UN Commission on Human Rights to even consider a resolution on human rights in Iran, particularly related to the persecution of the Bahá'ís. The learned judges blasted her by saying that the Bahá'í couple are not at a risk of persecution in Iran merely by reason of being a Bahá'í. They said:

> *“The evidence does not, however, show that the nature and prevalence of this discrimination is of such intensity and generality as to amount to persecution for the purposes of the Refugee Convention. It is significant that none of the outside observers who have had cause to consider the situation of Bahá'ís has formed the conclusion that a person is at real risk of persecution in Iran merely by reason of being a Bahá'í. That includes Bahá'ís who practice their faith. Each of the witnesses who gave evidence on behalf of the appellant and his wife were Bahá'ís. In both their oral and written utterances, they refer to the Bahá'ís as being persecuted. Whilst the use of such language is understandable, it does not compel a conclusion on the part of this*

> *Tribunal that any Iranian Bahá'í, practicing or not, who makes his or her way to the United Kingdom, should be accorded international protection."*

In the same case the judges assessed regarding the Bahá'í couple who were previously released after a brief imprisonment, on giving assurance to the Iranian authority that they will not conduct any Ruhi Institute (propagation) activity:

> *"Taking the appellant's account at face value for the moment, he told us that he ceased to work on behalf of the Institute, at their suggestion, after he had been released from his second sentence of imprisonment. His evidence was, however, to the effect that he had nevertheless pursued the promotion of the Bahá'í faith by means of the teaching system produced by the Ruhi Institute."*

Ms. Dugal even wrote to National Assemblies of Bahá'ís of many countries to impress upon their governments to vote in favor of the resolution adopted by western countries condemning human rights violations in Iran. But thanks to awareness of these governments, they voted against the resolution or remained absent.

Ms. Dugal should realize that these organizations and Countries are realizing the duplicity of Bahá'í Organization and have come to the conclusion that helping Bahá'í faith is not their duty but is a liability for them in near future.

Ms. Dugal's attention is drawn towards a Facebook discussion under the subject of Israel-Gaza conflict, wherein Dr. Kavian Milani a well-known Bahá'í writer has expressed: "when Hamas knows that by throwing a missile to Israeli territories, thousands of bombs will be dropped over their people and their belongings, then Hamas is the responsible party for the massacre of Gaza". If Dr. Milani's logic is correct, then the same applies to the Bahá'í Faith in Iran. When as a small minority group Bahá'ís challenge the government, and call it as despotic state and condemn it in international conferences and gatherings and through frequent waves of aggressive teaching endanger the trusts, beliefs and doctrines of their people, then what reaction do you expect from a religious state? Very similar sentiments were echoed by UK judges as well.

Why the Bahá'í Administration situated at Haifa Israel are asking the Bahá'í community to contact the political leaders of their country and to put pressure on Iran to stop the alleged persecution of Bahá'ís which the UK judges have demolished the allegation?

The Bahá'í counselors are talking in every meeting at every place that Universal House of Justice has asked the Iranian Bahá'ís to go and teach the Iranians and face the consequences. Do they think that this message will not reach the Iranian authorities? Or, publicizing the case of the fake Ayatollah Tehrani, supporting the Bahá'í Faith, would not warrant a severe action by the Iranian authorities?

The reality is that the Universal House of Justice is playing against the Bahá'ís of Iran INTENTIONALLY, they want Bahá'í martyrs from Iran so that UHJ can extract more money from the Bahá'ís, gain some cheap publicity for the Faith through professional lamenters like Bani Dugal.

http://www.reddit.com/r/bahai/comments/2vvps4/lamentations_of_bani_dugal_the_representative_of/

Courtesy : http://bahaism.blogspot.com

یادداشت‌های روزانه‌ی جناب چارلز میسن ریمی؛ بخش یازدهم ۱۹۲۰

اوّل اوت ۱۹۲۰: در نشریّه‌ی امریکن بهائی‌نیوز سال ۱۱، شماره ۸، ص ۱۲۲؛ لوحی از حضرت عبدالبهاء خطاب به جناب میسن ریمی به این مضمون منتشر شد:

«حضور جناب آقای میسن ریمی، واشنگتن دی. سی. علیه بهاء الابهی!

هو الله!

ای فرزند سلطنت الاهی! ...خلاصه من بسیار از عملکرد و رفتار شما خرسندم. الحمدلله که شما از این محدودیّت‌ها و تصوّرات، آزاد و مبرّا هستید؛ هیچ هدفی جز انتشار رایحه‌ی شمیم الاهی ندارید و همچنان فعّال و خستگی‌ناپذیرید. شما روز و شب در تلاشید تا شعار دین را گسترش دهید تا تابش نورانی امر همه مناطق را روشن نماید. از جلال ابهی تأییدات شما را خواستارم، زیرا بدون آن کمترین حرکت و موفقیّتی متصوّر نیست.»

اوت ۱۹۲۰: در نشریّه‌ی امریکن بهائی‌نیوز، سال ۱۱، شماره ۹، ص ۱۳۹؛ لوحی از حضرت عبدالبهاء به ۲۰ کورین ترو:

الحمدلله که طرح مشرق الاذکار که توسط آقای بورژوا تهیّه شده بود به تأیید جناب ایشان رسید و توسط کنوانسیون« انتخاب شد. بدون شک جناب ریمی، دارای اخلاص بالایی است. او همچون آب شفاف و زلال و به دور از هرگونه ناخالصی است. او چندین سال است که مجدّانه تلاش و فعّالیت می‌کند، بدون آن‌که هیچ‌گونه انگیزه شخصی داشته باشد. او به هیچ چیز جز امر الاهی تعلّق و دلبستگی ندارد؛ این است روح استحکام ایمان و این است ویژگی صداقت.»

دوباره در ۲۰ اوت ۱۹۲۰: گزیده‌ای از لوح حضرت عبدالبهاء به جناب چارلز میسن ریمی (ترجمه شده توسط عزیزالله بهادر):

به جناب چارلز میسن ریمی علیه اجل جلال ابهی؛«

هو الله!

ای فرزند محبوب دانشور! الحمدلله که به سلامت به لایپزیک رسیدید. شما چهره‌ی درخشان احبّای الاهی را دیدید؛ از معنویّت و عشق احبّای آلمان لذّت بردید.

عبدالبها»

نوامبر ۱۹۲۰: در نشریّه‌ی امریکن بهائی‌نیوز، سال ۱۱، شماره ۱۳، صص ۲۲۹ و ۲۳۰؛ لوحی از حضرت ۴ عبدالبهاء به جناب چارلز میسن ریمی:

ای فرزند محبوب دانشور! ...بدون شک حال که با آن نفوس مبارک و متبرّک نزدیک و همنشین شده‌ای، بسیار»
...خرسندی. امیدوارم که سفر فعلی شما (به آلمان) به نتایج بزرگی منجر شود

«علیک جمال ابهی

:دسامبر ۱۹۲۰: مکتوب حضرت عبدالبهاء خطاب به جناب چارلز میسن ریمی ۱۲

تو ای مبشّر میثاق! نامه‌هایت رسید و برایت پاسخی نوشتم. مطمئناً تو راسخ در میثاق هستی و بسیار از خود»
گذشتگی می‌کنی. تو فرزند سلطنت الاهی هستی و مستحقّ تأییدات بهاءالله می‌باشی؛ بنابراین، عبدالبهاء بسیار از تو
«.خرسند است و از درگاه بهاءالله برای تو رحمت بی‌انتها مسألت می‌نماید

https://ahdvamisagh.wordpress.com/

UHJ is interested in having more Martyrs from Iran!

To, The Bahá’ís of the World

Allahu Abha

In a very recent incidence as mentioned by UHJ in letter dated 7 April 2014 that an Iranian senior cleric has presented to the Bahá’ís of the world, an exquisite calligraphic prepared by him of a passage in the Kitáb-i-Aqdas wherein Baha'u'llah calls upon His followers to: **“Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God.”** [caption id="attachment_1363" align="aligncenter" width="449"]

Ayatollah Abdol-Hamid Masoumi-Tehrani[/caption]

The letter requested the Bahá’ís to contact their Office of External Affairs to take immediate steps, in consultation with individuals and like-minded organizations, to draw widespread attention to it. The Office of External Affairs was also to call upon its contacts in the mass media, as well as Bahá’ís and others with whom it has established relationships and who have achieved distinction in such fields. The letter assured the Bahá’ís that alongside the foregoing action, the Bahá’í International Community, will be apprising its contacts at the United Nations and among international non-governmental agencies of the significance of this gift. The UHJ also hoped that The Brussels Office of the Bahá’í International Community will, in addition, pursue related action at the level of the European Union.Surprisingly the letter further states that “Given the considerable risk to the personal freedom and safety of Ayatollah Masoumi-Tehrani on account of this courageous act, the fact that people of prominence in the political, religious, and civil spheres express their support publicly, may well serve as a protection for him. Your Office of External Affairs may consider making approaches to some of its high-level contacts in government and elsewhere on this matter, on a confidential basis.” I have been a member of NSA of an Eastern country for almost twenty years and since then every month I see a Message from House asking the Bahá’ís to meet the prominent people or government officials or writing open letters to Iranian leaders. It surprises me that what is the purpose of this. It looks like the UHJ has no concern with the teachings of Baha'u'llah and its just involved in political matters. And then claims that Bahá'ís do not indulge in politics. The recent letter of the UHJ has many unexplained points:

1. Even if the said cleric has gifted his calligraphy to the Bahá'ís, then it is a gesture. Why the Government of Iran should eliminate him and moreover in which way the governments of other countries are concerned with it. Isn't the UHJ itself is suggesting the government of Iran to take some action against the cleric? It looks like the UHJ is playing a part of clever enemy and not a good friend for the cleric inspite of his gesture. UHJ by this way is really putting the life of the said cleric in danger. UHJ is not trying to PROTECT the cleric they want to further EXPOSE the cleric to the Iranian authority.
2. The UHJ is trying to make this incidence as an excuse of meeting various governments' officials and influential people. I guess that the Bahá'ís must have informed and UHJ must have realized that the Government officials of various countries are no more interested in meeting them and are refusing to give any hearing to Bahá'ís. The declining support of countries towards various motion tabled by western countries on human right issue is an indication towards it.
3. My Persian Bahá'í friends who echoed same sentiments regarding this letter believed that this recent incident is fake, the Website is fake and it is operated from outside Iran. He said that this will put further restrictions on Bahá'ís and Bahá'í Faith. He narrated a recent incident that a couple of months back there was a news originated from some corners that an Iranian Mollah has praised Bahá'í Faith on Iranian TV. He said that we investigated the matter and found that the whole news is fictitious. When he talked to other Bahá'ís they were of the opinion that Bahá'ís themselves are putting these fake news on internet to get some publicity for them and putting their own Bahá'í brothers under more problems. He further said UHJ is interested in having more Martyrs from Iran.
4. A Persian Bahá'í recently informed me that he has come to certain conclusion that It was only UHJ who was interested in death sentence for Yaran so they could easily gather money from the Bahá'ís of the World. But the Iranian government acted smartly and waved off their death sentence and destroyed the Party of UHJ.
5. Never UHJ has taken some concrete steps to help the Bahá'ís of Iran. Whatever steps they took resulted in increased persecution of Bahá'ís.
6. Same policy UHJ has followed in other countries resulting in imprisonment of Bahá'ís in Indonesia, deportation in Uzbekistan arrest in India. The list is endless.
7. Isn't it is the responsibility of parent body to see that if the situation is not favorable in some parts of the world to ask Bahá'ís to slow down their activities till the situation turns favorable but always the Messages of the House and directives of the counselors are "Go to Court" , "Go to police", register a complaint. Even a layman will understand that UHJ is interested in blowing the situation out of control so as to gain some benefit and in return Bahá'ís are put to more harassment, in the name of reforming and transformation of the society. Really is the Blood of Bahá'ís become so cheap!!!.
8. He was very apprehensive of certain Iranian members of the UHJ whom he thinks are misguiding the UHJ and probably they are more close to Iranian Government then the

teachings of Baha'u'llah. Instead of taking inspirations from the writings of Baha'u'llah they are being directed by friends of Iranian regime on regular basis.

9. The problem of the Bahá'í world are Persian Bahá'ís. They make a group, they decide amongst themselves they dictate terms, they humiliate non-Persian Bahá'ís in every country, make mockery of them and all of them are interconnected to each other. If this tendency went unchecked then very soon we will see all nine members of UHJ as Persians. We will see an Iranian flag over UHJ and the same Ayatollah leading Friday prayers in Haifa.

Source Free Baha'is of Singapore http://www.singaporebahais.blogspot.com
Courtesy : http://freebahais.blogspot.com

How the British "rescued" 'Abdu'l-Baha while murdering 8-10 million Iranians during WWI !!!

"As the two Indian cavalry brigades fighting under British General Edmund Allenby helped liberate Haifa from the Turkish-German forces, the British authorities heaved a sigh of relief. In a cable, General Allenby wrote, "Have today taken Palestine. Notify the world that Abdu'l Baha is safe."

The spiritual leader of Bahai religion, a faith that began to emerge in the Ottomon empire in the 19th century, lived in Haifa, in present-day Israel. Alarmed by the growing popularity of Abdu'l Baha and his humanitarian and religious activities, the Turkish commander-in-chief threatened to crucify Abdu'l Baha on Mount Carmel in Haifa and destroy all the shrines of the Bahai faith as soon as the Ottomans won the war.

When the news of the death threat spread amongst the British community in Egypt and elsewhere in Europe, Major Tudor-Pole, an intelligence officer with the British army in Palestine and a follower of Abdu'l Baha, persuaded the military authorities to rescue the leader." http://l.facebook.com/l/SAQEOjfKMAQF6q2MVDU0al-LHwYkMVIl1ieb7j7BBr-LTKA/scroll.in/article/680951/how-indian-cavalrymen-rescued-bahai-spiritual-leader-during-world-war-i

The Iranian holocaust of 1917-19
https://www.youtube.com/watch?v=WWc8-P29wIc

The Great Famine & Genocide in Iran
1917-1919, 2nd Edition
https://rowman.com/ISBN/9780761861683/The-Great-Famine-and-Genocide-in-Iran-1917-1919-2nd-Edition#

"At least 8-10 million Iranians out of a population of 18-20 million died of starvation and disease during the famine of 1917-1919. The Iranian holocaust was the biggest calamity of World War I and one of the worst genocides of the 20th century, yet it remained concealed for nearly a century. The 2003 edition of this book relied primarily on US diplomatic records and memoirs of British officers who served in Iran in World War I, but in this edition these documents have been supplemented with US military records, British official sources, memoirs, diaries of notable Iranians, and a wide array of Iranian newspaper reports. In addition, the demographic data has been expanded to include newly discovered US State Department documents on Iran's pre-1914 population. This book also includes a new chapter with a detailed military and political history of Iran in World War I. A work of enduring value, Majd provides a comprehensive account of Iran's greatest calamity."
Beyond his "knighting," this evidence alone proves the allegation that Abbas Effendi was a stooge of the British empire and was an agent of their agenda before, during and after WWI. No amount of creative re-interpretation of the clear established facts by the likes of Sen McGlinn and others can make of this anything other than what it is.

Pity the Turks and Germans lost the First World War.

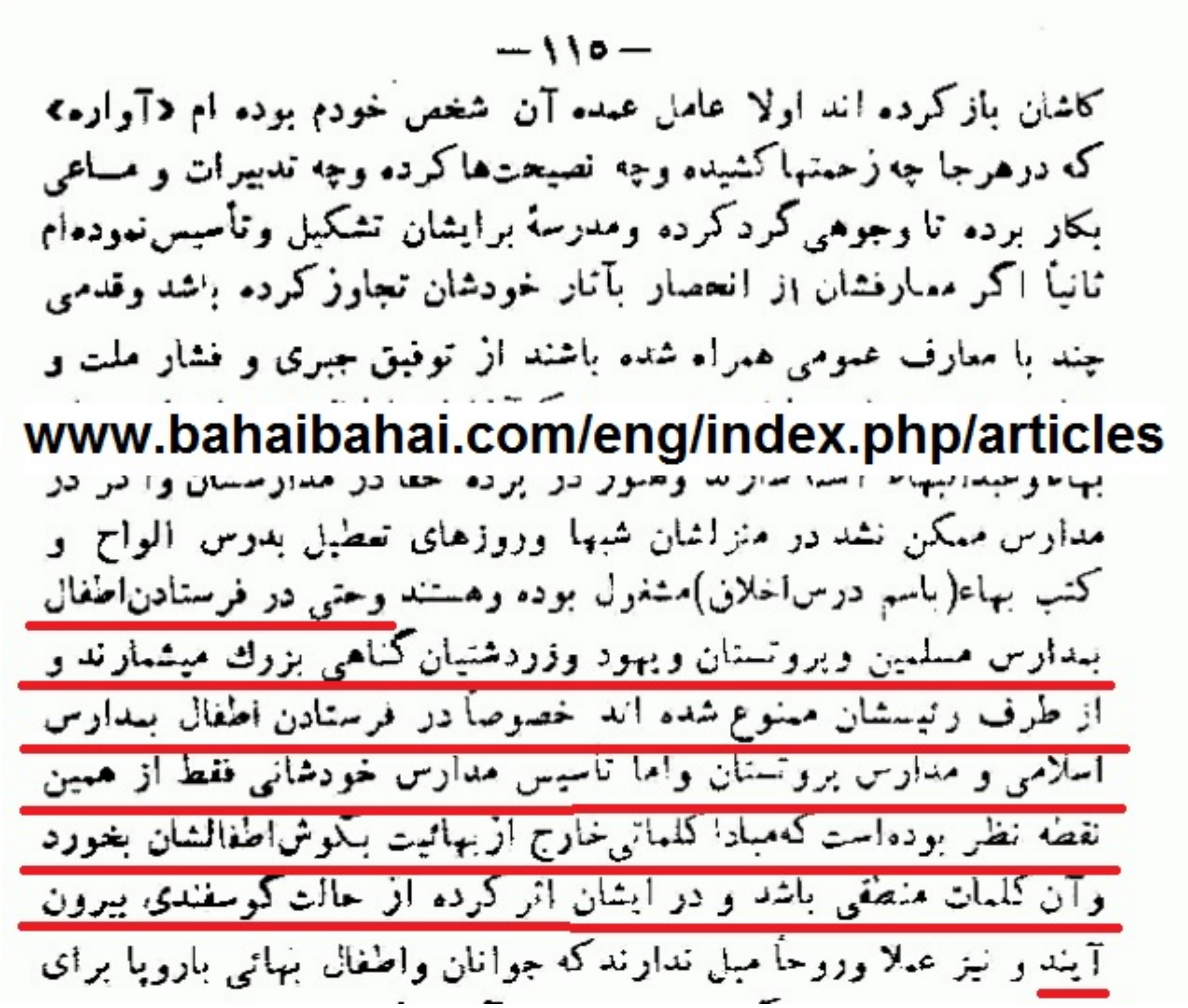
No question. But the gall of these people to then paint themselves as innocent victims targeted without provocation for no reason (when in the face of overwhelming evidence proving the direct opposite and that they have indeed acted as pawns of European imperialists and their genocidal agendas in the Muslim world) is truly breathtaking.

The British engineered the death by starvation of 8-10 million innocent Iranians. This number exceeds anything claimed by the Jews regarding what happened to them during WWII at the hands of the Germans. Yet all of this was conveniently covered up for decades until Mohammad Gholi-Majd blew the lid off of it using US State Department archival documentation and British official sources to prove it. And to add insult to injury, we learn one of the primary purposes by the British to install the Pahlavi shahs was to instrumentalize the cover-up of this heinous, mind-boggling crime against the Iranian people! Yet not one word -- not a single word! -- is ever uttered about this by the Bahais either since their patriarch was busily being rescued by the British at exactly the same time that 8-10 million people in his native land were sent to their deaths by starvation!

NUR
courtesy : talk.religion.bahai

How Baha'is view non-Baha'is schools!

Abdu’l-Husayn Ayati (Avarih) the former Baha’i historian and scholar mentions in his book *Kashf al-Hiyal* (*Uncovering the Deceptions*), that:



— ۱۱۵ —

کاشان باز کرده اند اولا عامل عمده آن شخص خودم بوده ام «آواره»
که درهرجا چه زحمتها کشیده وچه نصیحت‌ها کرده وچه تدبیرات و مساعی
بکار برده تا وجوهی گرد کرده ومدرسهٔ برایشان تشکیل وتأسیس نموده‌ام
ثانیاً اگر معارفشان از انحصار بآثار خودشان تجاوز کرده باشد وقدمی
چند با معارف عمومی همراه شده باشند از توفیق جبری و فشار ملت و

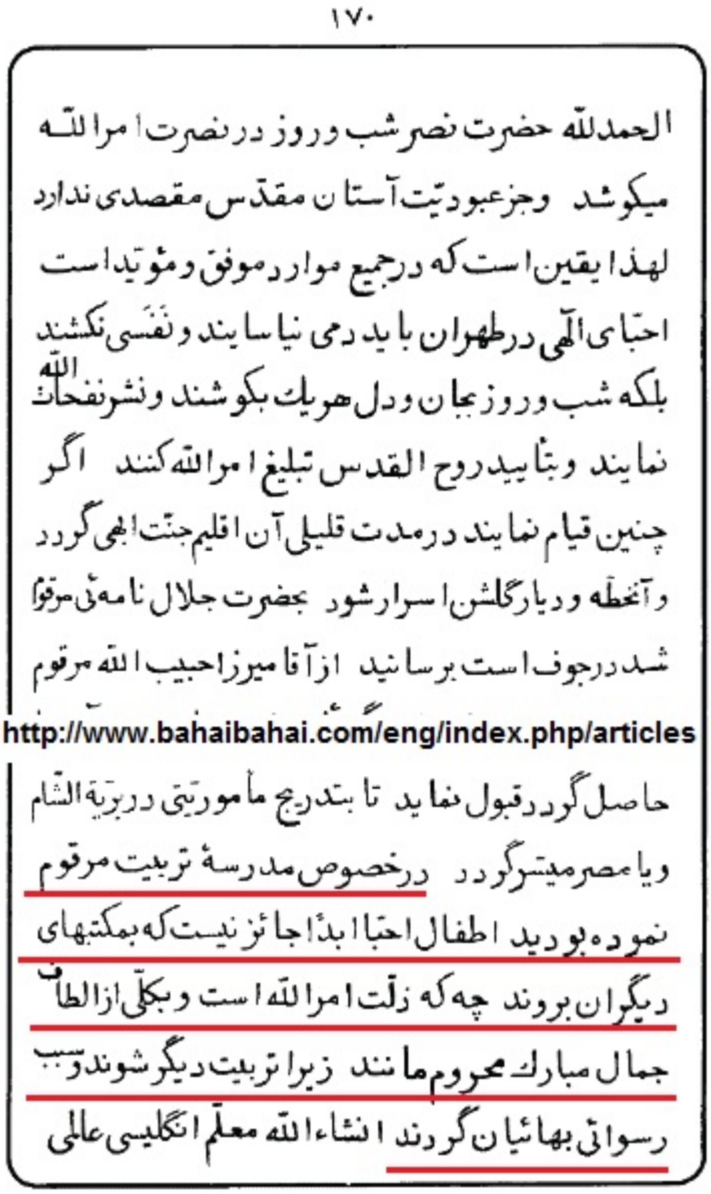
www.bahaibahai.com/eng/index.php/articles

بهاء و عبدالبهاء [illegible] در پرده خفا در مدارسشان [illegible]
مدارس ممکن نشد در منزلشان شبها وروزهای تعطیل بدرس الواح و
کتب بهاء (باسم درس اخلاق) مشغول بوده وهستند وحتی در فرستادن اطفال
بمدارس مسلمین وپروتستان ویهود وزردشتیان گناهی بزرك میشمارند و
از طرف رئیسشان ممنوع شده اند خصوصاً در فرستادن اطفال بمدارس
اسلامی و مدارس پروتستان واما تأسیس مدارس خودشانی فقط از همین
نقطه نظر بوده است که مبادا کلماتی خارج از بهائیت بگوش اطفالشان بخورد
وآن کلمات منطقی باشد و در ایشان اثر کرده از حالت گوسفندی بیرون
آیند و نیز عملا وروحاً میل ندارند که جوانان واطفال بهائی باروپا برای

“[Baha’is] deem it a great sin to send their children to Muslim, Protestant, Jewish, or Zoroastrian schools and their leader has forbidden them from doing so. This is specially [evident] with respect to Islamic and Protestant schools. It was because of this that they established [Baha’i] schools so that no words originating from outside of Baha’ism reaches the ears of their children and those logical words influence them.” (Abdu’l-Husayn Ayati (Avarih), *Kashf al-Hiyal* (*Uncovering the Deceptions*), 3rd ed., vol. 1, p. 115)

Being labeled a covenant breaker, the words of Avarih are usually met with skepticism and are in many cases categorically denied by Baha’is. We have observed many times that what Avarih mentions is the truth and the denial by Baha’is is not justified. We will now proceed to show from authentic Baha’i scripture (as yet untranslated by Baha’i authorities), the official Baha’i order on the prohibition of Baha’is from attending non-Baha’i schools.

Pay attention to the following letter from Abdu’l-Baha:



۱۷۰

الحمدلله حضرت نصر شب و روز در نصرت امرالله
میکوشد وجز عبودیّت آستان مقدّس مقصدی ندارد
لهذا یقین است که در جمیع موارد موفق و مؤیّد است
احبای الهی در طهران باید دمی نیاسایند و نَفَسی نکشند
بلکه شب و روز بجان و دل هریك بکوشند و نشر نفحات الله
نمایند و بتأیید روح القدس تبلیغ امرالله کنند اگر
چنین قیام نمایند در مدت قلیلی آن اقلیم جنّت ابهی گردد
و آنخطه و دیار گلشن اسرار شود بحضرت جلال نامهٔ مرقوم
شد در جوف است برسانید از آقا میرزا حبیب الله مرقوم

http://www.bahaibahai.com/eng/index.php/articles

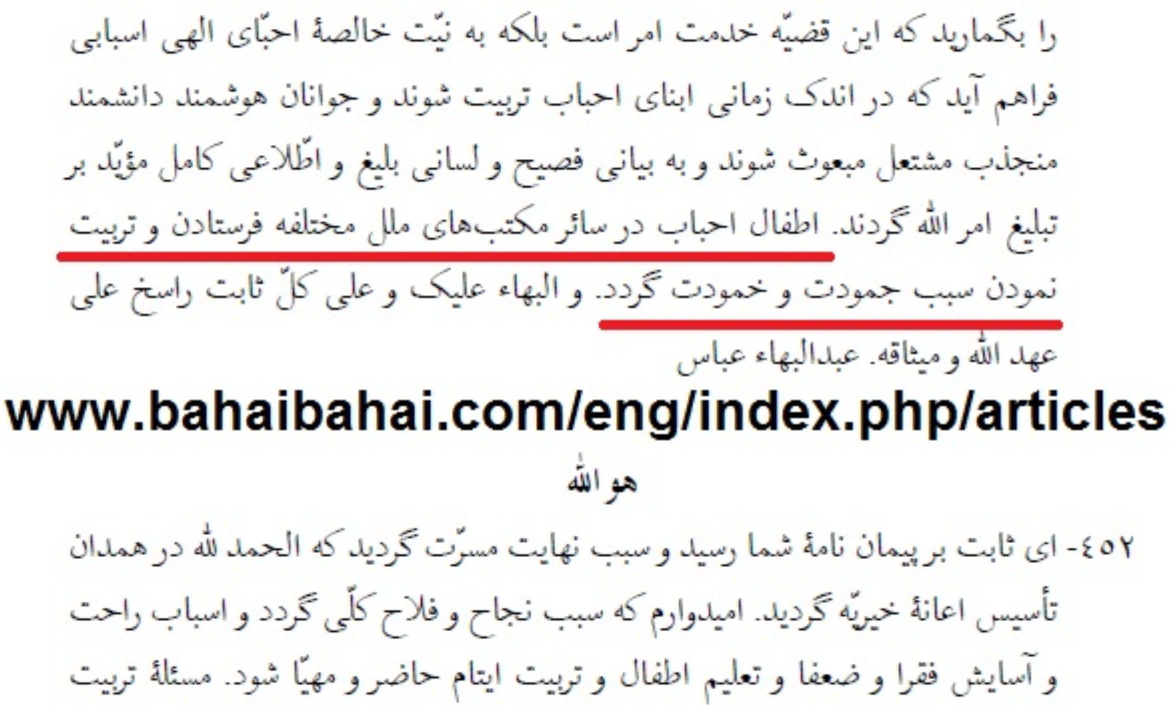
حاصل گردد قبول نماید تا بتدریج مأموریّتی در بریّة الشام
و یا مصر میسّر گردد در خصوص مدرسهٔ تربیت مرقوم
نموده بودید اطفال احبّا ابداً جائز نیست که بمکتبهای
دیگران بروند چه که ذلّت امرالله است و بکلّی از الطاف
جمال مبارك محروم مانند زیرا تربیت دیگر شوند و سبب
رسوائی بهائیان گردند انشاءالله معلّم انگلیسی عالی

“You had inquired about the Tarbiyat School. (Know that) it is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Baha’is) for this is [a cause of] humiliation (*dhillat*) for the Cause of God and they will be completely deprived of the Blessed Beauty’s graces. Because they will be educated/ nurtured elsewise and they will disgrace the Baha’is.” (Abdu’l-Baha, *Makatib* (*Letters*), vol. 5, p. 170)

Since Abdu’l-Baha had prohibited his followers from sending their children to non-Baha’i schools, Baha’i schools such as the *Madrisiy-i Tarbiyat* (in Tehran) were established. What is extraordinary are the words used by Abdu’l-Baha to describe the result of Baha’is studying in non-Baha’i schools: humiliation (*dhillat*) of the Cause of God and disgrace (*ruswā’ī*) of Baha’is and being *completely deprived of the Blessed Beauty’s graces*!

One wonders why these words have been uttered. Does `Abdu’l-Baha regard all forms of education other than what the Baha’is preach invalid to such an extent that when Baha’is are educated and nurtured using those methods they will be regarded as a disgrace and cause of humiliation for this creed? Or is he afraid that Baha’i children will expose the true face of Baha’ism amongst non-Baha’is which will result in their disgrace and humiliation?

In another letter while praising Baha'i schools and giving guidelines on how to teach Baha'i children, Abdu'l-Baha concludes his statements by these words:



را بگمارید که این قضیّه خدمت امر است بلکه به نیّت خالصهٔ احبّای الهی اسبابی
فراهم آید که در اندک زمانی ابنای احباب تربیت شوند و جوانان هوشمند دانشمند
منجذب مشتعل مبعوث شوند و به بیانی فصیح و لسانی بلیغ و اطّلاعی کامل مؤیّد بر
تبلیغ امر الله گردند. اطفال احباب در سائر مکتب‌های ملل مختلفه فرستادن و تربیت
نمودن سبب جمودت و خمودت گردد. و البهاء علیک و علی کلّ ثابت راسخ علی
عهد الله و میثاقه. عبدالبهاء عباس

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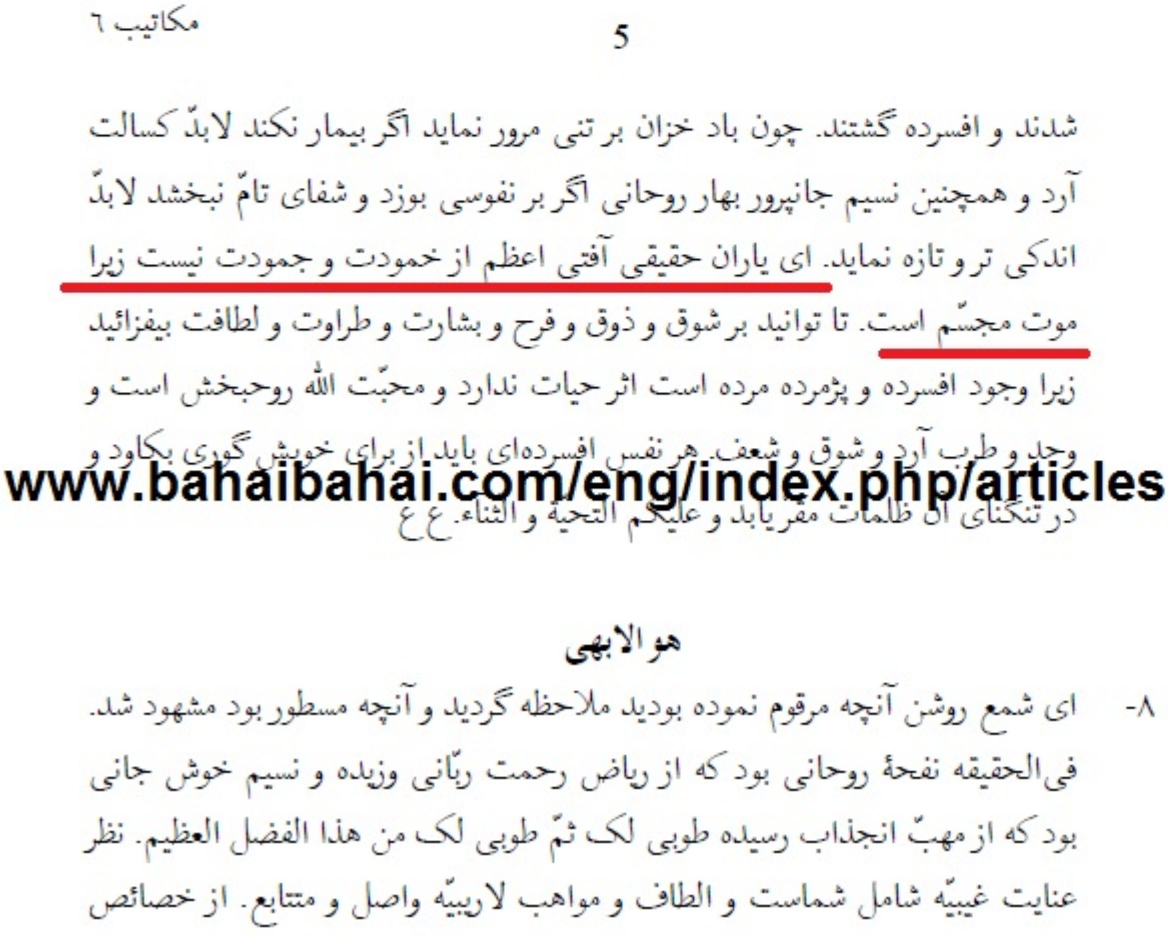
هو الله

٤٥٢- ای ثابت بر پیمان نامهٔ شما رسید و سبب نهایت مسرّت گردید که الحمد لله در همدان
تأسیس اعانهٔ خیریّه گردید. امیدوارم که سبب نجاح و فلاح کلّی گردد و اسباب راحت
و آسایش فقرا و ضعفا و تعلیم اطفال و تربیت ایتام حاضر و مهیّا شود. مسئلهٔ تربیت

"Sending Baha'i children to non-Baha'i schools and nurturing them there is a cause of abatement (*khumudat*) and stagnation (*jumudat*)." (Abdu'l-Baha, *Muntakhabati az makatib-i hadrat-i Abdu'l-Baha* [*Selections From the Letters of Abdu'l-Baha*], vol. 6, no. 397)

Abdu'l-Baha's description of non-Baha'i schools is no wise fair nor based on sound reasoning. The words *khumudat* and *Jumudat* used by Abdu'l-Baha used to describe the effect of non-Baha'i schools have a multitude of similar meanings with the former also meaning apathy, depression, passivity, dullness and the latter meaning stiffness, recession and freezing. It is not clear which meaning Abdu'l-Baha had intended although they are all derogatory. To make matters worse, Abdu'l-Baha states what he means by these two words in another statement:



مکاتیب ٦

5

شدند و افسرده گشتند. چون باد خزان بر تنی مرور نماید اگر بیمار نکند لابدّ کسالت
آرد و همچنین نسیم جانپرور بهار روحانی اگر بر نفوسی بوزد و شفای تامّ نبخشد لابدّ
اندکی تر و تازه نماید. ای یاران حقیقی آفتی اعظم از خمودت و جمودت نیست زیرا
موت مجسّم است. تا توانید بر شوق و ذوق و فرح و بشارت و طراوت و لطافت بیفزائید
زیرا وجود افسرده و پژمرده مرده است اثر حیات ندارد و محبّت الله روحبخش است و
وجد و طرب آرد و شوق و شعف. هر نفس افسرده‌ای باید از برای خویش گوری بکاود و
در تنگنای آن ظلمات مقر یابد و علیکم التحیة و الثناء. ع ع

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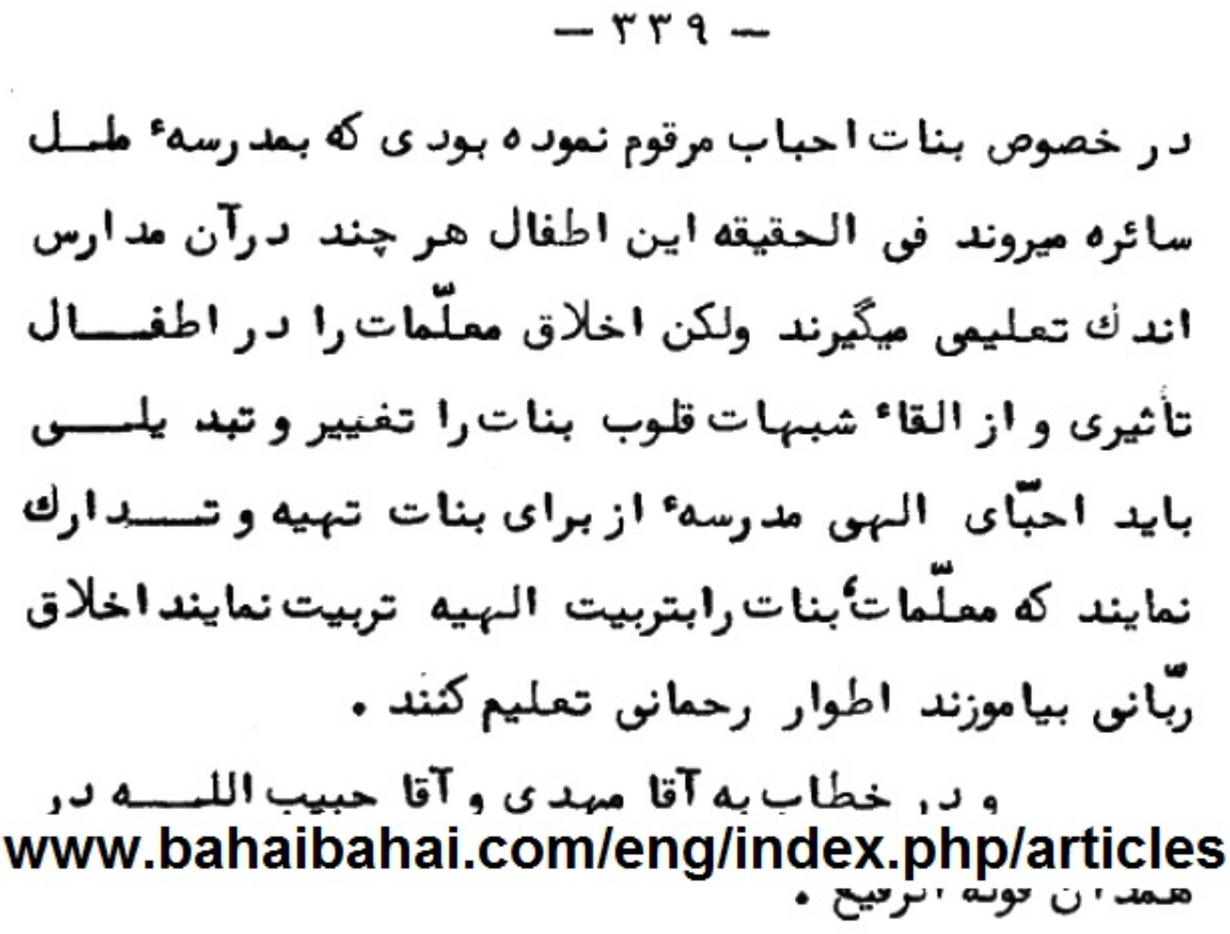
هو الابهی

٨- ای شمع روشن آنچه مرقوم نموده بودید ملاحظه گردید و آنچه مسطور بود مشهود شد.
فی‌الحقیقه نفحهٔ روحانی بود که از ریاض رحمت ربّانی وزیده و نسیم خوش جانی
بود که از مهبّ انجذاب رسیده طوبی لک ثمّ طوبی لک من هذا الفضل العظیم. نظر
عنایت غیبیّه شامل شماست و الطاف و مواهب لاریبیّه واصل و متتابع. از خصائص

“O true friends! There is no calamity greater than abatement (*khumudat*) and stagnation (*jumudat*) for they are death incarnate.” (Abdu’l-Baha, *Muntakhabati az makatib-i hadrat-i Abdu’l-Baha* [*Selections From the Letters of Abdu’l-Baha*], vol. 6, no. 7)

Thus, according to Abdu’l-Baha, studying in non-Baha’i schools is a form of incarnation of death itself. Do these statements conform with the Baha’i principles of ‘Removal of All Prejudice’ and the ‘Oneness of Humanity’? Is this how Compulsory Universal Education is achieved by isolating Baha’i children from non-Baha’i children and establishing separate schools for them? In yet another one of his letters, Abdu’l-Baha writes the following:



— ٣٣٩ —

در خصوص بنات احباب مرقوم نموده بودی که بمدرسهٔ ملل
سائره میروند فی الحقیقه این اطفال هر چند درآن مدارس
اندك تعلیمی میگیرند ولکن اخلاق معلّمات را در اطفال
تأثیری و از القاء شبهات قلوب بنات را تغییر و تبدیلی
باید احبّای الهی مدرسهٔ از برای بنات تهیه و تدارك
نمایند که معلّمات بنات را بتربیت الهیه تربیت نمایند اخلاق
ربّانی بیاموزند اطوار رحمانی تعلیم کنند .

و در خطاب به آقا مهدی و آقا حبیب الله در

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همدان [illegible] ترقیم .

"You had written about Baha'i girls and that they are attending the schools of other peoples (non-Baha'is). The truth is, although these children are taught a few things in those schools, but the manners of the teachers will influence the (Baha'i) children and will cast doubts into their hearts and will convert and alter them. The friends of God (Baha'is) must establish a school for girls so that the (Baha'i) teachers educate them by Godly manners, divine morals, and methods of the Merciful Lord." (Fadil Mazandarani, *Amr wa khalq*, vol. 3, p. 339)

Abdu'l-Baha is actually stating that he doesn't want Baha'i children to study at non-Baha'i schools because Baha'i children might be influenced by the manners of their non-Baha'i teachers and doubts might be cast in their hearts about Baha'ism. How can the leaders of a creed claim they strive for the Oneness of Humanity and unity of mankind when they cannot tolerate their own children being educated by non-Baha'is?

The Baha'i attitude toward non-Baha'i teachers and schools and the words used to describe them are what one would except from a cult practicing an extreme form of information control on the adherents. One might even go as far as calling it a form of brainwashing. Anyway, since these orders were so illogical and impractical–like many other Baha'i teachings that Baha'is in the western world are kept in the dark about–they were temporarily abandoned until a "future state of society" when Baha'is are hopeful that they can be implemented...

What is even more interesting, is that although Abdu'l-Baha had prohibited his followers in the strictest sense and using threatening language from sending their children to non-Baha'i schools, he defied this order himself and sent his own beloved grandson to non-Baha'i schools in Palestine:

"It was here that Shoghi Effendi had a very significant dream which he recounted to me and which I wrote down. He said that when he was nine or ten years old, living with his nurse in this house and attending school in Haifa, he dreamed that he and another child, an Arab schoolmate, were in the room in which 'Abdu'l-Bahā used to receive His guests in the house in Akka . . ." (Rūhīyyih Rabbani, *The Priceless Pearl* (London: Bahā'ī Publishing Trust, 1969), p. 16.**)**

"Shoghi Effendi entered the best school in Haifa, the College des Freres, conducted by the Jesuits. He told me he had been very unhappy there. Indeed, I gathered from him that he never was really happy in either school or university. In spite of his innately joyous nature, his sensitivity and his background - so different from that of others in every way - could not but set him apart and give rise to many a heart-ache; indeed, he was one of those people whose open and innocent hearts, keen minds and affectionate nature seem to combine to bring upon them more shocks and suffering in life than is the lot of most men. Because of his unhappiness in this school 'Abdu'l-Baha decided to send him to Beirut where he attended another Catholic school as a boarder, and where he was equally unhappy. Learning of this in Haifa the family sent a trusted Baha'i woman to rent a home for Shoghi Effendi in Beirut and take care of and wait on him. It was not long before she wrote to his father that he was very unhappy at school, would refuse to go to it sometimes for days, and was getting thin and run down. His father showed this letter to 'Abdu'l-Baha Who then had arrangements made for Shoghi Effendi to enter the Syrian Protestant College, which had a school as well as a university, later known as the American College in Beirut, and which the Guardian entered when he finished what was then equivalent to the high school." (Rūhīyyih Rabbani, *The Priceless Pearl*, p. 17**)**

Anyway, one should think twice before joining a creed that claims its purpose is unity of the masses but does not allow the children of its own adherents to attend the schools of those same masses. And one should think twice before joining a creed that claims one of its main principles is the 'Removal of All Forms of Prejudice' but refers to schools that are run by non-Baha'is as "death incarnate" and believes attending these institutions is a cause of disgrace, humiliation and spiritual abatement and stagnation. Baha'is, especially in English speaking countries, will vehemently deny their leaders' statements about non-Baha'i schools. We do not blame them for as we mentioned at the beginning of the article, these quotes have never been translated to English.

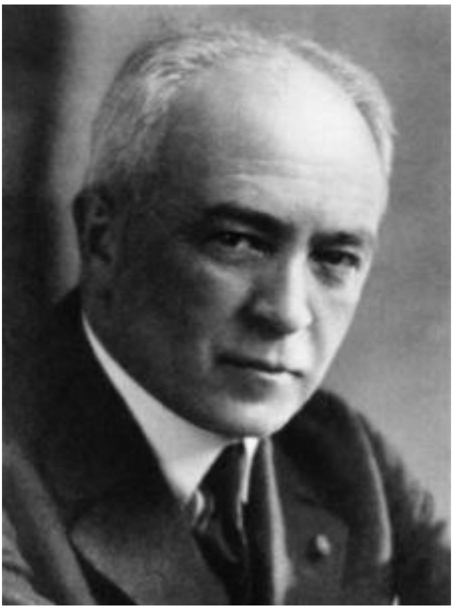
Mason Remey's Proclamation to the Baha'is of the World

PROCLAMATION TO THE BAHA'IS OF THE WORLD THROUGH THE ANNUAL CONVENTION OF THE BAHA'IS OF THE UNITED STATES OF AMERICA ASSEMBLED AT WILMETTE, ILLINOIS RIDVAN 117 BAHA'I ERA FROM MASON REMEY

THE SECOND GUARDIAN OF THE BAHA'I FAITH

Mr. Charles Wolcott, Washington, D. C. United States of America Ridván 117 BAHA¹I ERA

BELOVED FRIENDS:



[caption id="attachment_1385" align="alignnone" width="224"] Charles Mason Remey[/caption]

Believers have questioned me as to my status as President of the Bahá'í International Council, appointed by The Beloved Guardian Shoghi Effendi,the First Guardian of the Bahá'í Faith. I take the means of this proclamation, to the coming annual national convention to tell all Bahá'ís exactly what my position and status is in the Faith.

The Bahá'í people the world around know that The Beloved Guardian singled me, Mason Remey, out from amongst all of the Believers upon earth to occupy the position of President of the Bahá'í International Council. This is the only position suggestive of authority that Shoghi Effendi ever bestowed upon anyone, the only special and specific appointment of authority to any man ever made by him.

The Beloved Guardian declared the Bahá'í International Council to be the forerunner of and the first step toward the establishment of The Universal House of Justice, and furthermore, that the Bahá'í International Council was the embryo of The Universal House of Justice which embryo would eventually develop into The Universal House of Justice.

Although all Bahá'ís know that I, Mason Remey, am the President of the Bahá'í International Council by the appointment of The Beloved Guardian Shoghi Effendi, yet many of you may not know me personally. I have been living at Haifa much of the time during these past ten years. My visits to America being in the summers when I have done but little travelling among the Bahá'í communities so personally I may be a stranger to the many recently registered in the Faith. Therefore, I will tell you something about myself.

My forebearers were early American Colonials of New England in the north and Virginia in the south. I was brought up in the Christian Faith as taught by the Episcopal Church. The members of this church, as you know, although always orthodox may be anything from Catholic upon one hand to Protestant on the other. While this church is usually classed as Protestant, its Prayer Book proclaims it to be "The Holy Catholic Apostolic Church." My inheritance was from the Catholic interpretation of Christianity rather than from the Protestant attitude.

To the average American, The Catholic Church usually means Roman Catholic, but there are other Catholic communions. In The Holy Land, that is now my home and has been for these past ten years, the Ministry of Religions of Israel lists eleven different Catholic communions in that country‹Roman, Anglican, Russian, Armenian, Greek, Greek Orthodox, Coptic, etc. The Anglican Catholic Persuasion corresponding to the so called High Episcopal Church in America.

With this Catholic background it was the most logical and natural thing in the world for me to accept the Bahá'í message without question as I did when I heard it in 1899-1900 from May Ellis Bolles (later Mrs. Sutherland Maxwell), because the Holy Catholic Apostolic Church teaches the Second Coming of Christ‹The Christ to come manifesting as the Lord of Creation‹the Prince of Peace‹coming to establish "His Kingdom upon Earth as it is in Heaven."

From New England on the north and Virginia on the south, my forebears came into the middlewest where I was born in 1874 at a town on the Mississippi River, two hundred and ten miles from Chicago, not far distant from the geographic center of the United States, this land that our Beloved Guardian has called "The Cradle of the Administration of the Bahá'í Faith." Thus do I introduce myself to those of you who may know me but by name only.

As I travel about through the Bahá'í world, the friends ask me many questions about the life of the believers in Israel, and in particular about the Hands of the Faith in The Holy Land? The Bahá'í people are just curious to know about things transpiring there and of how the problems of the Faith are being handled?

There is some general information that I can give them that is in no way confidential but I am not mentioning anything of a confidential nature to any Bahá'í because as is well known in Bahá'í circles from the first of the conclaves of the Hands the majority of the Hands of the Faith were united in the opinion that absolutely nothing said or done in these conclaves be divulged, disclosed or revealed to any of the Bahá'ís outside of the body of the twenty seven Hands. However, each Hand of the Faith is not only allowed but urged to express herself or himself with perfect freedom within the four walls of the chamber in which the Hands are gathered. It is the duty enjoined upon each of the Hands to express her or his own convictions to the Hands when seated in conclave.*

Note : --* A Conclave, according to the Oxford Dictionary, is "Any meeting for secret consultation."

I, as the President of the International Council was one of those things that every Bahá'í knows but that just never happened to be talked about nor even mentioned in any of the conclaves or in the conferences of the Hands of the Faith; therefore, as this subject was never mentioned, I, having promised the Hands never to divulge any of their discussions, proceedings or decisions, am not breaking faith with them now by explaining to the believers about this subject of my Presidentship of the International Council a subject that was never even mentioned nor brought up for discussion by the Hands of the Faith in any conference that I ever attended or know anything about.

Before going into the subject of my Presidency of the International Council and the stand that I take in the cause and explain in this letter, I would preface my statement by giving in a few words a picture of the set up of things in Haifa under the regime of The Beloved Guardian when all the members of the International Council including the resident Hands lived there and served the Guardian daily. Each of us council members were given instructions by Shoghi Effendi of what he wanted us to do and we reported to him as these various services were underway and completed. The sole authority of all these operations rested in the instructions given to each direct from the Guardian himself, thus as a council, a functioning body, we never undertook any services of any nature whatsoever.

After the appointment of the International Council, many times one of the members would come to me saying, "Mason, you are the President of the Council, get yourself busy, call a meeting, you are the President of the Council, you should take the initiative to organize this body and do something." To which my response was always, "The Guardian of the Faith appointed the Baha'i International Council and He will tell me what I should do and when I should call the Council into action."

The First Guardian of the Faith left this world without giving me any orders or instructions whatsoever regarding the International Council. The Beloved Guardian gave me no authority to do anything about the Universal Council during his lifetime for while He was living He was the Guardian of the Faith and as infallibility then was vested in him and in him only, my position was then only that of I myself holding a potential responsibility. But with the death of Shoghi Effendi, He no longer being the center upon earth of infallibility, I became the acting President of the International Council in my own right as President of this body, thus I came into active command of the council. Therefore I am now but assuming the powers that came to me automatically upon the death of Shoghi Effendi and that have been mine exclusively of all others upon earth since the death of the First Guardian of the Faith.

This is the authority I am now exercising when I refuse to recognize any interference from anyone in the affairs of the International Council. This means from any one at all, person or persons.

The Hands of the Faith can only function as protectors of the Faith when they are serving under the direction following the commands of the infallible Guardian of the Faith. They have no authority vested in themselves as Hands of the Faith to act in their own capacity nor in any other capacity, save under the direction of the living Guardian of the Faith.

The Beloved Guardian chose me to be the President of the Bahá'í International Council that is according to his explanation the President of the Embrionic Universal House of Justice. Therefore I am the President of the Embrionic Universal House of Justice. When this August body becomes the

Universal House of Justice, if such being during my lifetime, I will then be the President of the First Universal House of Justice of the Bahá'í Dispensation.

Therefore, inasmuch as The Beloved Guardian in His Infallibility has thus placed me in command of the Faith to protect and to guard the Faith, I can do nothing but assume my place that he has given me with all of the responsibilities, the perquisites and emoluments that go with this position, therefore by his infallible orders I now alone after him command the cause and guard its integrity.

The delay until now of my calling the attention of the believers to the provisions for the protection and the guarding of the cause, made some years ago by our Beloved Guardian when He appointed me to be the President of the Bahá'í International Council, has given the Hands of the Faith and the believers of the Faith ample time to discover for themselves, had that been possible for them to have discovered my unique position in the Faith. But until now no one, other than I has discovered that such authority was vested in me by Our Beloved Guardian. To the moment of my sending out into the Bahá'í world of this proclamation, I have taken no one into this confidence ‹ I have stood single and alone in all the world guarding the Faith.

That I was to occupy this August position in The Bahá'í Faith that The Beloved Guardian has chosen me to occupy, I have definitely known for the past twelve years more or less, without ever mentioning it to anyone until very recently when privately and in secret, I made this declaration to the Hands of the Faith in the Holy Land. In this proclamation statement to you I am now declaring my position of command in the cause to the Believers here in America, "The Cradle of the Administration of The Bahá'í Faith," and through this convention to all the Bahá'í World.

In this time of confusion of thought and purpose that so threatens the Bahá'í world, now is the propitious moment for me to make the announcement that I do in this writ. I cannot delay any longer. All these plans of the Hands of the Faith for 1963 that are so absorbing and confusing to the people of the Faith must be dropped and stopped immediately. I am the only one who can command this situation so I have arisen to do so for I alone in all this world have been given the authority and the power to accomplish this.

Be it understood. I of myself make no claims for myself. I am but telling and reminding the Hands of the Faith and the Bahá'ís of all the world of the responsibilities that The Beloved Guardian placed upon me as President of the Bahá'í International Council.

It is well known throughout the Bahá'í world and accepted by all Bahá'ís that the protection of the Faith and the propagation of the Faith are special and particular functions of the Hands of the Faith, they working and serving under the direction of the Guardian of the Faith. It is from and through the Guardianship that infallibility is vested and that the Hands of the Faith receive their orders.

The Program for 1960 as announced by the Hands of the Faith in their message to the Bahá'í world of November 4, 1959 signed by twenty two of the Hands, as well as the same program announced in their former messages, so flagrantly violate and puts to naught the Will and Testament, the Guardianship, and the Administration of the Faith that the Beloved Guardian so laboriously and painstakingly built up during his long ministry, that I can no longer condone such actions upon the part of the Hands of the Faith.. I have remained silent now for over two years hoping that they would give up this destructive propagandizing but all to no effect so now it is necessary that I call a halt upon their activities.

I now command the Hands of the Faith to stop all of their preparations for 1963 and furthermore I command all believers both as individual Bahá'ís and as assemblies of Bahá'ís to immediately cease cooperating with and giving support to this fallacious program for 1963.

I have delayed as long as I dare delay before issuing this command to the Bahá'í world ‹ I, hoping that the Hands of the Faith would see for themselves that the will and testament of Abdu'l-Bahá was being violated and that they would of themselves abandon their stand. I, standing single and alone against the entire Bahá'í world but confirmed and steadfast in my assurance of ultimately saving the cause from this calamity. My assurance is based upon the authority that The Beloved Guardian gave me as President of the Council, the authority enabling me to act and assume command of the Bahá'ís that came to me at His death.

It is meet right and timely that I should make this announcement in this convention of Bahá'ís of America which land the Beloved Guardian called the "Cradle of the Administration." I make this call here and now standing single and alone before you but fully confident of your support and cooperation in all Bahá'í matters for you understand the Administration of the Faith and that I guard it from all violation and harm.

Because the Beloved Guardian called America the Cradle of the Bahá'í Administration, the American Bahá'ís have a very special and particular responsibility to which I am calling them now at this particular time.

I expect the friends in this convention to consider with prayer and with thought this declaration addressed to them, that is a declaration to the entire Bahá'í world. I expect them to accept me without question as their Commander-in-Chief in all Bahá'í matters and to follow me so long as I live for I am the Guardian of the Faith‹the Infallible Guardian of the Bahá'í Faith.

The line of the Guardianship of the Bahá'í Faith is unbroken for I have been the Guardian of the Faith since the death of the Beloved Guardian Shoghi Effendi.

* * * * * * * *

At their earliest convenience the National Assembly of the United States should communicate with me so that I can arrange to receive them. Since they are the first amongst the National Assemblies to be called into spiritual action by me their responsibilities are very great for I am calling this American National Assembly first from all other National Assemblies of the world to support me in my command of the Bahá'í Cause.

Dearly Beloved Friends, seated in convention in the land of the Cradle of the Administration of the Faith, this is all that I have to tell you now at this time.

With much love to you. Faithfully In El Abhá, MASON REMEY., GUARDIAN OF THE BAHA¹I FAITH

Written by JJ Marangella

Bahai Deception in Arab Countries

Wonderful info, about the deceptive Baha'is method.

Sheer Deception and back stabbing to Kings

As there was clear instruction from Ministry of Religious Affairs that Baha'is will do their religious practice amongst themselves they were not allowed to teach faith to Moslems and specially Arabs. The Sly Universal House of Justice laid a plan to deceive the Kind hearted Arabs King.

Baha'is as per strategy of Universal House of Justice came out of their shell and started using their contacts, they invited their neighboring Arabs to their houses were in Majlis (sitting hall) they had placed picture of Abdul Baha, if the question was asked by the guest about picture they used to politely say he is their ancestor, as relation were becoming strong they were called for dinner specially during month of March ('Ala' Baha'i month of fasting) and while dinning they used to asked their children to recite prayers in Arabic and informing the guest that as they are Baha'is they are fasting this gives impression to guest that they are a part of Moslems they make sure to inform them that they believe in Quran and Prophet Mohammed, since Moslems do fast, and listing to prayers in Arabic made good impact on guests. As relation goes stronger for years, they have now good numbers of Arabs who at least have soft corner for Baha'is and their faith. They went further as it is custom in Arabs to send their children abroad for further studies after high school (on government expenses Baha'is were using this facilities too) Baha'is kept tab on their children and when they were abroad they informed NSA of that respective countries to teach them more about faith. After completing their studies when they return home, they were properly brain washed and if not converted, they become well wisher of faith.

During two major festivals, Nawrooz and Ridhwan they invite their Arabs friends where they talk about "Oneness of mankind", "equality of men and women" , "Universal Peace", by this deceptive way they get more confident of Arabs, they had special instruction not to talk about claims of Baha'u'llah which can provoke Arabs. After 1998 when www.bahai.org was launched Baha'is of Middle East were instructed to guide Arab seekers towards this portal where there is Arabic section created for Arabs.

Modus of Operandi As of today Baha'is are residing all over the Middle East they occupied good position in government sections enjoying all sort of facilities from government like free education, free medical, free house which are for local citizens. 1.

Contact with Israel All the NSA (National Spiritual Assembly) and ABM (Auxiliary Board Member) are supposed to be in contact with Universal House of Justice, which is based in Israel, now biggest challenge for Middle Eastern NSA was how to contact Israel from Middle East. As Middle Eastern countries are sensitive towards Israel, they came up with simple solution, a office for Middle Eastern countries affairs, was setup in UK dedicated person is appointed to just received mails from Middle Eastern countries and forward it to Israel based Universal House of Justice, and as and when reply comes the respective reply is forwarded to respective recipients. Even if any Baha'i visits these Middle Eastern countries, they are not allowed to carry Credential Certificate (membership card), it is send to UK office from there by email it comes to the visiting countries

NSA secretary, by this they avoided suspicion from government. They are so sly that they never take name of Israel in their conversation they called it Holy Land.

2. Funds Major source of Baha'i funds are from Middle East, as these communities are called self dependent, means after looking after their own expenses they send Millions of Dollars annually to Universal House of Justice.

3. Moral Classes In the name of moral classes, Baha'is obtain permission from non Baha'is parents of children between age group of 5 to 14 years to teach them morals, and they teach them Baha'i prayers and talk about Baha'u'llah without their parents knowing about Baha'i teachings.

4. Youth Program Regular fire site are organized in deserted area where young Arabs are invited in the name of social gathering and are allowed to freely socialize with Baha'i girls.

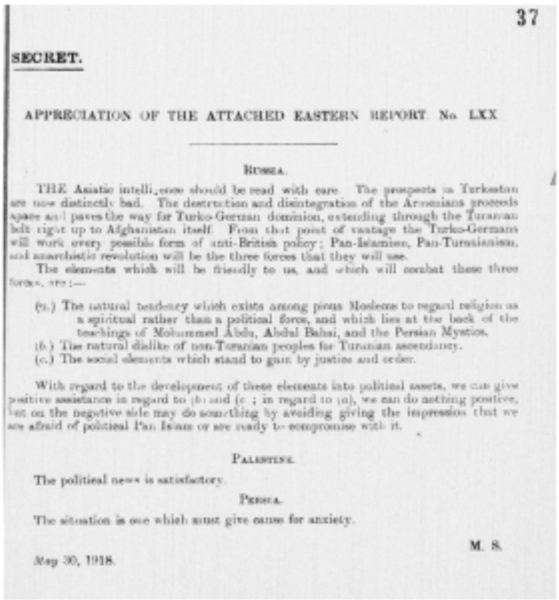
5. Instruction for Baha'i visitors Special instruction were issued to worldwide Baha'is who want to travel to Middle Eastern countries. Document issued from Universal House of Justice to worldwide NSA in 2006

courtesy

http://arabbahais.blogspot.de

Baha'i ties to the British Establishment - A Secret Document

Document is the Property of His Britannic Majesties Government Printed for the War Cabinet.



SECRET EASTERN REPORT.- No. L X X . May 30, 1918. (Incorporating ARABIAN REPORT N.S. X C V I I .) APPRECIATION OF THE ATTACHED EASTERN REPORT. No. L X X RUSSIA. The Asiatic intelligence should be read with care. The prospects in Turkestan are now distinctly bad. The destruction and disintegration of the Armenians proceeds apace and paves the way for Turko German dominion, extending through the Turanian belt right up to Afghanistan itself From that point of vantage the Turko-Germans will work every possible form of anti-British policy; Pan-Islamism,Pan-Turanianism, and anarchistic revolution will be the three forces that they will use. The elements which will be friendly to us, and which will combat these three forces, are :— (a.) **The natural tendency which exists among pious Moslems to regard religion as a spiritual rather than a political force, and which lies at the back of the teachings of Mohammed Abdu, Abdul Bahai, and the Persian Mystics.** (b.) The natural dislike of non-Turanian peoples for Turanian ascendancy. (c.) The social elements which stand to gain by justice and order. With regard to the development of these elements into political assets, we can give positive assistance in regard to (b.) and (c.) ; in regard to (a), we can do nothing positive, but on the negative side may do something by avoiding giving the impression that we are afraid of political Pan Islam or are ready to compromise with it. PALESTINE. The political news is satisfactory. PERSIA. The situation is one which must give cause for anxiety. May 30, 1918 This Document is the Property of His Britannic Majesty's Government. Printed for the Cabinet., 89 SECRET. FOREIGN COUNTRIES REPORT. No. 56. 16th November 1921. Abdul Baha and his Adherents.—On 13th November Mr. Bridgeman telegraphed [No. 631] as follows :—The representative of Abdul Baha has asked me to facilitate remittances from the-Bahais in Persia to Abdul. Baha at Haifa, for the maintenance of the latter and his suite. His adherents wish to remit at once 4.000L and to send yearly remittances amounting to about 50,000 tomans. The Imperial Bank of Persia refuses to place drafts to anyone, and the Bahais cannot remit the money unless -we afford facilities. As your Lordship knows, the Bahais are very numerous and are ever increasing in Persia. To refuse them facilities requested for the accomplishment of what to them is a sacred duty would offend an influential and well disposed section of the people. In view of the religious aspect of the question I cannot mention the matter to Persian Government. Please instruct whether and how the operation should be facilitated.

Bahais in My Backyard - The MOTHER of all objective documentaries on the Haifan Baha'i Cult

Let me put it to you this way, it's a Haifan Bahaim-Administrative Faith killer without a doubt all around. Every person who has seen this has been put off by the whole Disney-Haifa, hanging gardens of Babylon, New World Order, pseudo-Masonic, Parthenon wannabe, men-in- black-suits, meglomaniacal tripe that is the WC. People are saying things like the vibe they're getting from the Bahaism over there is pure negativity and deception. One guy said he didn't think Orwell could be so well executed on screen as a documentary until seeing this, etc.

Now a very, very a good thing from my POV, is how it made Moshe Sharon (one of their 'scholars' on the payroll in Israel) look like the total creep and liar that he is. Everyone worth their salt has known that Husayn 'Ali Nari's family members were still living over there, and large numbers. For feck's sake the WC itself has been warning pilgrims in Haifa about associating with these "covenant breakers," not to frequent their shops, etc. That Naama put the spot-light prominently on Mm. Negar Bahai (whose mother was swindled by Shoghi Effendi) is a very, very good thing. Note well, and note carefully: that woman and her entire family are the last salvation and final refuge of your creed. Without them, you people are well and truly finished!

Yep, Miller speaks about it in detail, and I did some investigating of my own in 2000-2002. He sued Negar's mother in the Israeli courts in the early 1950s (at precisely the same time he had cut a deal with the Ben Gurion government one by one appropriating properties of absentee Palestinians on Carmel wholesale) for the property in Bahji. Even though all the deeds and documentation where unassailably and legally in the favor of the Baha'i family, with the army of American, Canadian and British attorneys Shoghi delic hired for this specific battle, he still got a court ruling designed explicitly in his favor -- or rather a court ruling in his favor was rammed through by the Israeli government of David ben Gurion. Madame Baha'i represented herself because she could not afford otherwise. Shoghi never ever showed up to a single one of the hearings, so no prima facie argumentation over deedship or ownership of the Bahji property ever came from Shoghi personally. It did from Madame Baha'i, Negar's mother. The transcripts still exist for anyone caring to look them up, that is if they are not fudged and dicked around by Moshe Sharon types within the Israeli bureaucracy. One of the reasons he got this favourable ruling - although any real judge worth their salt at the time should've seen right through the facts from the get-go - was that he managed to outspend the other side of the family into a favourable ruling from himself, i.e. with the army of American, Canadian and British solicitors/lawyers working for him night and day to swindle the Baha'i family out of their rightful inheritance.

Shoghi Effendi has a lot to answer for, and, alhamdulillah, his own Day Judgement is now arriving as well.

Now the Question is :--- why did Abbas Effendi and then his grandson spawn this policy of shunning the family of your prophet beginning in the 1890s? This is not solely a BWC policy. It is a policy initiated by Abbas Effendi himself and perpetuated

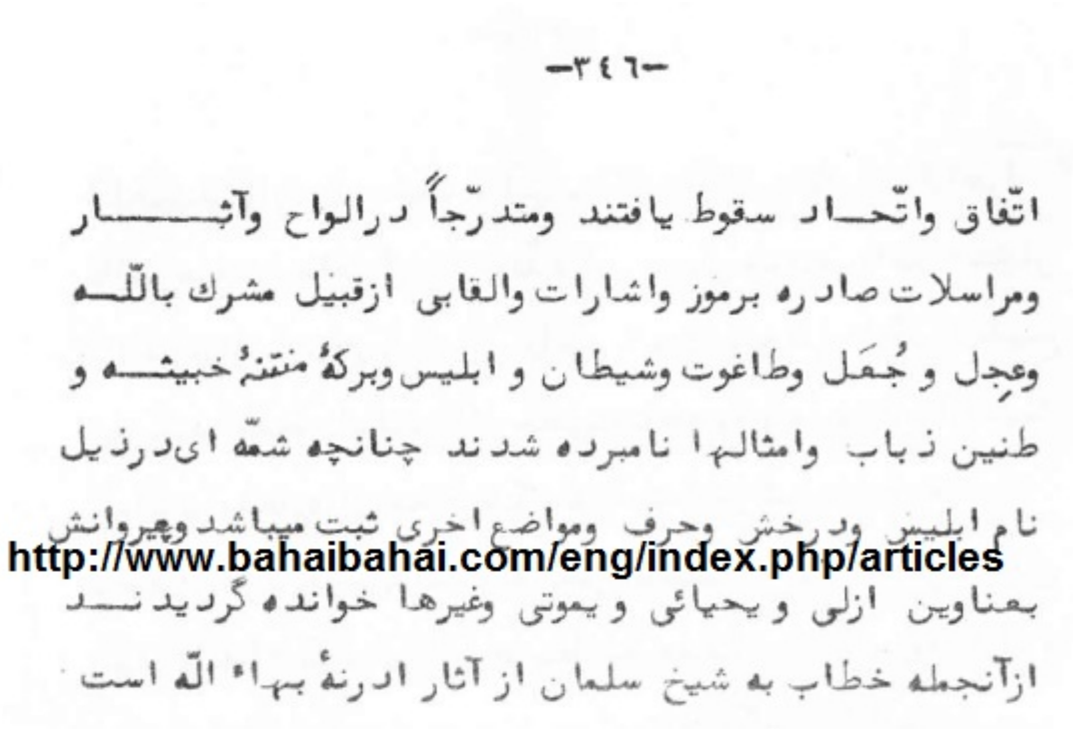
by Shoghi. It is also the fundamental reason why Ibrahim George Kheyrullah broke from Abbas Effendi in the turn of the last century.

Written by NUR

[youtube https://www.youtube.com/watch?v=lI1SrFLQ8X4]

Mirza Yahya Subh-i Azal: The Bab calls him God, Bahais call him Satan !!!1

Mirza Yahya Subh-i Azal was Baha’u’llah’s half-brother and the executor of the Bab’s will. He was regarded as the successor to the Bab until Baha’u’llah succeeded in sending him to the sidelines and taking over the affairs of many of the followers of the Bab. He is greatly hated by Baha’is and regarded as one their greatest enemies. According to the famous Baha’i scholar Fadil Mazandarani in his book Asrar al-Athar (download from here), it is also written as Asraru'l-Athar) this is how Baha’u’llah referred to his brother Subh-i Azal:



-٣٤٦-

اتّفاق واتّحاد سقوط یافتند ومتدرّجاً درالواح وآثار
ومراسلات صادره برموز واشارات والقابی ازقبیل مشرك باللّه
وعِجل و جُعَل وطاغوت وشیطان و ابلیس وبركهٔ منتنهٔ خبیثه و
طنین ذباب وامثالها نامبرده شدند چنانچه شمّه ای درذیل
نام ابلیس ودرخش وحرف ومواضع اخری ثبت میباشد وپیروانش
بعناوین ازلی و یحیائی و یموتی وغیرها خوانده گردیدند
ازآنجمله خطاب به شیخ سلمان از آثار ادرنهٔ بهاء الله است

http://www.bahaibahai.com/eng/index.php/articles

“When Mirza Yahya Azal started opposing the works, deeds, and words of his esteemed brother (Baha’u’llah) in Edirne . . . he dropped down from his [high] stature and the rank of union and agreement [that he had with Baha’u’llah] and was gradually—in the tablets, works, and revelations [from Baha’u’llah]—referred to with codes, references, and names such as **the polytheist, the calf, the scarab (dung beetle), the tyrant, the Satan, the devil, the foul swamp, the buzzing of a fly, and similar names**.” (Fadil Mazandarani, *Asrar al-athar*, vol. 5, pp. 345–346.)

Baha’u’llah’s followers also used these titles to refer to Mirza yahya Subh-i Azal, for instance Professor Edward Browne cites a letter sent to him by a woman who was proselytized in America by Dr. Ibrahim Kheiralla where she states:

“Mírzá Yaḥyá is scarcely spoken of, but when he is mentioned he is called **Satan**.” (E.G. Browne, *Materials for the Study of the Babi Religion*, p. 117) the Bible. [According to this doctor, Behá was God Himself. He teaches that God did not manifest *through* the personality of Behá, as in the case of Jesus, but that He really was God, and that He will not come again during this cycle. We are all called upon to believe this, or else forever lose our chance of salvation.] Believing it makes us the adopted children of God, and we are given the power of creation. Prayer is taught, and little type-written prayers composed by Behá are given to the students, and they are told to pray for spiritual things, which, however, they have no *right* to, else they would have received them, and there would be no need of asking for them. This is one of the principal points in the teachings. The first prayer given is really the most inclusive and truly beautiful one I have ever known. Angels are placed lower than man, for they are controlled by God, and man is not, but has free will and the power of choosing. [Those who die without hearing of Behá are reincarnated and have another chance; those who have already heard do not.] Believers see their friends who are not in the earth-body. God never takes a female form as he selects the stronger one to manifest Himself. There is to be a great time in the future when Napoleon IV, who is now a colonel in the Russian army, will war against the religion of Christ, aided by Russia, and the "Red Dragon" the Pope. France is to be an empire. The Napoleons are the Antichrists. Mírzá Yaḥyá[1] is scarcely spoken of, but when he is mentioned he is called Satan. I think very few of the students know anything about him. These are a few of the many statements made in the course of thirteen lessons; but there is not the slightest reference throughout the entire course to the development of character, and those who claim an inner guidance are particularly censured and ridiculed. Certain

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[1] *i.e.* Ṣubḥ-i-Azal.

Digitized by Microsoft®

What most Baha'is don't know or will not tell you is that according to the Bab, Mirza Yahya Subh-i Azal, was God. This is how the Bab's will to Subh-i Azal starts:

"Name of Azal, testify that there is no God but I, the dearest beloved. Then testify that there is no God but you, the victorious and permanent." (source: https://www.h-net.org/~bahai/notes/vol7/BABWILL.htm)

First the Bab states very explicitly that he is God (not a messenger from God or a manifestation of God, but God himself), then he tells Subh-i Azal that he too is God and should testify to this. These statements being illogical and meaningless aside, according to the Bab Mirza Yahya Subh-i Azal is God and according to Baha'ullah he is the Satan and devil! Baha'u'llah also claims he is the one that the Bab had prophesized about. Go figure…

Baha'i Census is a big LIE with wildly exaggerated number of adherents and localities

Finally, we have official acknowledgement from the Queen of Baha'i Cyberspace regarding the erroneous wildly exaggerated Baha'i census.

---------------- From: sman...@jam.rr.com Date: 4 Aug 2005 Subject: Re: Baha'i officials admit in writing that the number of Baha'is has decreased worldwide

Henry wrote: "In the past, many seekers were told that the Baha'is numbered 6 millions worldwide. Now, the official Baha'i propaganda machinery is stating matter of fact that there are only 5 millions of those Baha'is worldwide".

Susan responded: "Some times the number has been estimated at five million, sometimes at six. Truth is, no one really knows."

The Baha'i census that claim 6 to 7.2 million adherents is -A LIE- A LIE- an actual exaggeration of the real numbers.

It is estimated that there are no more than ***ONE Million*** real Baha'is worldwide.

Now below one finds wildly exaggerated number of localities- on the lower end we see 18,000 localities and then on the upper end we see 124000 localities. Then there are statements of 100,000 and 110,000 localities.

Finally the number of countries and localities varies with each web site. There is **no concensus** regarding the actual number of countries, the actual number of localities, and the actual number of Baha'i followers.

If one takes the estimated 100000 localities and figures that there are at least 5-9 Baha'is. We find that the census is going to show 500,000 to 900,000 Baha'i adherents worldwide.

That should make anyone who is a Baha'i very depressed. Not 6 million, not 5 million, but a little less than 1 million Baha'is worldwide- with 30% still in Iran and 6-7% in the US.

Henry Villar --------------------------

"The Bahá'í community, comprising members of the Bahá'í Faith from all over the globe, now numbers some five million souls. They represent 2,112 ethnic and tribal groups and live in over 116,000 localities in 188 independent countries and 45 dependent territories or overseas departments." www.Bahai.org -----------------

"According to the 1992 Encyclopaedia Britannica Book of the Year, the Bahá'í Faith had established "significant communities" in more countries and territories than any other religion except for Christianity. They were organized in 205 areas worldwide vs. 254 for Christianity. According to The

Baha'i World, this has since increased to 235 countries and territories, including over 2,100 racial, ethnic and tribal groups. Encyclopedia Britannica Online estimates that they had about 7.4 million members worldwide in mid-2002:

1.8 million in Africa 3.6 million in Asia 0.13 million in Europe 0.91 in Latin America 0.81 in Northern America 0.12 in Oceania. 1 "

The number of devoted, committed members of the Baha'i faith is probably much lower than 101,000, perhaps on the order of 60,000. This is surprisingly close to the harmonic mean of the estimates by the U.S. Baha'i NSA and reformer Fredrick Glaysher.

Link: http://www.religioustolerance.org/bahai4.htm

--------------------------- The largest Bahá'í community in the world is in India, with 2.2 million Bahá'ís residing there, although only 5,575 claimed to be Bahá'í in the 1991 Census

Link: http://en.wikipedia.org/wiki/Baha'i_statistics

Slain Sydney woman and estranged psychotic husband were Baha'is!!!!!

Courtesy : http://www.smh.com.au/nsw/slain-woman-had-tried-to-support-abusive-husband-20150118-12sr6q.html?

Friends of Leila Alavi say the 26-year-old hopelessly tried to support her troubled and abusive husband right up until he allegedly murdered her with a pair of scissors.

Her body was found in her car on Saturday morning at the Auburn shopping complex where she worked as a hairdresser.

That evening, police arrested and charged her 33-year-old husband Mokhtar Hosseiniamraei with murder. He was refused bail on Sunday and police told a Sydney court he "has made admission to the offence".

[caption id="attachment_1411" align="aligncenter" width="590"]

Leila Alawi - the slain Baha'i Woman[/caption]

Fredo Monty has known the couple since photographing their wedding in 2011 and his partner was a close friend of Ms Alavi.

He told Fairfax Media their relationship had long been volatile, largely due to Mr Hosseiniamraei's ongoing drug problems. "It's been a lot of years that Leila has been suffering from this issue," he said. "She tried to manage the relationship and help him out because she did love him and really wanted him to get clean. She still cared for him at the end too." On the day of her death, Ms Alavi had ducked down to the car park to meet Mr Hosseiniamraei at his request. Her colleagues have said this was not unusual. Ms Alavi had an apprehended domestic violence order against her husband, which he has been charged with contravening. Police told court on Sunday he had a "propensity for anger", which he was unable to control, and that he had physically assaulted his wife in the past, but the incidents were not referred to police. Mr Hosseiniamraei was also recently charged with malicious damage and offensive behaviour, for which he is yet to appear in court. He had been living with his sister on James Street in Guildford West, where he was arrested on Saturday night. Mr Monty described the couple, both of Persian background, as "madly in love". **He said Mr Hosseiniamraei followed the Baha'i faith and they were married at the Australian House of Worship on Sydney's northern beaches in 2011.** Ms Alavi was "like an angel with a bright smile", Mr Monty said. "This is just a tragedy and we are all in shock. I looked to her as a sister. She was the most adorable person you could come across." Zeynep Zabinolgu, whose cafe is opposite the hair studio Ms Alavi worked at, said she was a friendly person who treated her customers like members of her own family. "She was a really family-oriented person and you could tell she came from a really good family," she said. "She will definitely be missed. She was loved by so many people." Mr Hosseiniamraei was refused bail on Sunday morning and he will face Burwood Local Court on April 1.

Abdul Baha was a Racist !!!

As a true seeker of the independent variety, I am sorry to say one of the three Bahai central figures called Abdu'l-Bahá `Abbás did make remarks which would be considered in today's European Union as racist, but are considered divine and sacred by the institutions of the Baha'i Faith.

Tablets of `Abdu'l-Bahá `Abbás Pages 576-580 "O ye beloved of God and maid-servants of the Merciful!. http://www.ibiblio.org/Bahai/Texts/EN/TAB/TAB-628.html

"The inhabitants of a country like Africa are all as wandering savages and wild animals; they lack intelligence and knowledge; all are uncivilized; not one civilized and wise man is to be found among them. On the contrary, consider the civilized countries, the inhabitants of which are living in the highest state of culture and ethics, solidarity and inter-dependence; possessing, with few exceptions, acute power of comprehensions and sound mind"

A century ago such remarks would have been the accepted norm amongst white Europeans and less than white Iranians. But calling someone with a dark skin "savage, a wild animal or a Nigger" today, can end you up in jail in the new EU of 26 countries as this report in the Irish Emigrant shows:

"Michael McNulty (40), of Cabra in Dublin, was sentenced to a month in prison for shouting a racist remark at a man from Sierra Leone. McNulty was cycling in the city centre in May when he shouted at Nicholas Jacob, who had been living in Ireland for the past three years, "Hey, you nigger, go home to your own country, you black bastard". Two gardaí who were in the vicinity heard the remark and arrested McNulty immediately. http://www.emigrant.ie/article.asp?iCategoryID=177&iArticleID=5466"

There are a number of other cases recently were a Member of Parliament, a sports presenter and a TV show host have all been severely reprimanded for racist remarks to the public, the media, or on TV.

However, in challenging Abdu'l-Bahá's above statement, I have to say Africa is not a country, but a large continent. History also informs us there were civilizations in Egypt, Ethiopia and the Sudan (countries within Africa) long before civilizations appeared in Europe and certain parts of Asia.

In another book titled The Secret of Divine Civilization http://www.ibiblio.org/Bahai/Texts/EN/SDC/SDC-1.htmlauthor Abdul Baha informs the Persian people of the historical collapse of their own past empire and civilisation. So who is Abdul Baha to judge, that Africa never had previous civilisations who have come and gone long before Dr Livingstone discovered "Dark Africa" for Christ and "The British Empire" in the 1860's http://homepage.ntlworld.com/haywardlad/darkafrica1.html

Regards **Trueseeker.**

How can they prove that Baha'ullah is the second coming of Jesus?

I have noticed that many Baha’is regulars have been very upset to read that Baha’u’llah is a false Christ. They wonder how can a man they see as great and sincere claim to be the second coming of Jesus and yet did not fulfill the prophecies.

- They wonder why Baha'ullah didn't return to the Temple Mount.
- Why he didn’t come in a time of Armageddon.
- Why didn’t he live and establish universal peace, etc
- They still insist that Baha'ullah was the second coming of Christ.

These Baha’is are at a loss for words. How can they prove that Baha'ullah is the second coming of Jesus? How can they explain why Baha'ullah did not fulfill the prophecies? Will they say that Baha'ullah fulfilled the prophecies in a "metaphorical way?" Will they say that Baha'ullah "sincerity" is proof that he was real?

Whether Baha’is are willing to admit that Baha'ullah did not fulfill the prophecies of the second of Jesus or not is not really the issue? The issue is why these people will still believe in an impostor despite the evidence. Is it because of a blind, emotional allegiance and devotion to this man and the religion he created? Is it because the nonsense of Baha’i makes more sense to them than reality?

Look at how the Bible and Hadiths explain the false Christ and how they will deceive many (excerpts from:

Mathew 24:23-27:

"At that (end) time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it. For false Christs and false prophets will appear and perform great signs and miracles to DECEIVE . See, I have told you ahead of time. "

So if anyone tells you,

'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. FOR AS LIGHTNING THAT COMES FROM THE EAST IS VISIBLE EVEN IN THE WEST, SO WILL BE THE COMING OF THE SON OF MAN" (Mathew 24:23-27)

"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves." (Jesus-Bible-Mathew 7:15.10)

"Watch that no one deceives you. For many will come in my name saying, I am Christ; and shall deceive many." (Jesus-Bible-Mark 13:6)

"And many false prophets will come and deceive many people" (Jesus-Bible-Mathew 24:11) [Luke 21:8]

And he said, "Take heed that you are not led astray; for many will come in my name, saying, `I am he!' and, `The time is at hand!' Do not go After them.

Hadith from Islamic Books :

Hanzalah al-Aslami reported: I heard AbuHurayrah (Allah be pleased with him) as narrating from Allah's Apostle (peace_be_upon_him) who said: By Him in Whose Hand is my life, Ibn Maryam(Jesus Christ) would certainly pronounce Talbiyah for Hajj or for Umrah or for both (simultaneously as a Qarin) in the valley of Rawha. Sahih Muslim Book 7, Number 2877:

When did Baha'ullah do this pilgrimage?

"The prophets are like brothers; they have different mothers but their religion is one. I am the closest of all the people to Jesus the son of Mary BECAUSE THERE IS NO OTHER PROPHET BETWEEN HIM AND MYSELF. HE WILL COME AGAIN AND WHEN YOU SEE HIM YOU WILL RECOGNIZE HIM. He is of medium height and his coloring is reddish-white. He will be wearing two garments and his hair will look wet.

He will break the cross (destroy Christianity), kill the swine, abolish the Jizya (tax on non-believers) and CALL THE PEOPLE TO ISLAM. DURING HIS TIME, ALLAH WILL END EVERY RELIGION AND SECT OTHER THAN ISLAM and he will destroy the antichrist. Then peace and security will reign on earth (Ahmad)”

If a Baha’i does admit that Bahaullah was a false Christ, then that person is no longer Baha’i. Now I know the mystery to why Baha’is refuse to admit the truth.

They rather accept a refuted belief and make themselves go through self-induced delusions than admit to the facts.

2.2 Million Baha'is in India ???. What a Joke !!!!!

Funny how the claimed numbers of Baha'i keeping growing exponentially when in fact membership is down! 7millions now, lol.

Must be claiming 3 - 1/2 million in India alone! Growth in West has been not only been stagnant for the past 30 years but is in fact shrinking as Hossein Banani openly admitted when being asked why the Baha'is of Canada were trying to sell off some of their unused real estate in the Yukon near Whitehorse.

From The Yukon News article Dec.1 2004: although Banani and Tama stress the impending sale is not a sign the Baha'i community is leaving the territory, membership in the faith is down. "Some people have left the faith", "some have gone into hibernation." said Mr.Banani.

In other words so many people have " left the (Baha'i) faith" or have "gone into hibernation", that the attrition rate is greater than the enrollment rate, forcing the Canadian National Spiritual Assembly to sell off it's real estate to keep solvent.

The number of claimed Baha'is in India is bogus. The greater majority of those who are claimed as Baha'i members in India are infact still Hindu's. When a Hindu says that Buddha was an Avatar it doesn't make them a Buddhist just as when a Hindu says that Baha'ullah was an Avatar it doesn't make them a Baha'i.

William Garlington's personal experience in India bares this fact out: ..From my own experiences in the mass teaching areas of Madhya Pradesh in 1973-74 it was fairly apparent that declaring oneself a Baha'i did not mean that an individual was being put in the position of having to *leave* his own religious tradition (which in this case was primarily Hindu). Indeed, in the villages that I visited it seemed apparent that declared Baha'is for the most part continued to practice traditional behavioral idioms. Moreover there was little indication that they had abandoned the Hindu *world view*. They had declared their belief in Baha'u'llah as an avatar and were *compartmentalizing* their Baha'i activities so as not to directly come into conflict with traditional village or regional norms. As many were from the lower castes (unclean and untouchable) ritual purity was not as big a factor as for higher caste Hindus. My own conclusion was that the Baha'i Faith better fit the category of a *bhakti* movement rather than a new religion in that it 1)allowed for *converts* to express their *deviant* attitudes within a compartmentalized frame of reference (Baha'i institutions such as Feast and Assembly Meetings) 2) was highly devotional in nature and 3) tended to show a preference for symbolic and utopian expressions of change rather than direct social action. (With the onset of specific development programs in the 80s and 90s this aspect of the Faith in India may well have changed to some degree, although I would doubt that there has been much attempt to openly combat caste prejudice in the name of the Faith.) All of this is to say that IMO what allows for the large numbers is the fact that in India one can be a Baha'i and still be a Hindu. If such an approach were taken in the United States I would imagine that the number of Baha'is here would also be dramatically increased.

7 million, lol; more like 2 million at that is probably still a stretch.

What could possibly be the Baha'i Administrative Order's motivation for so grossly exaggerating the number of Baha'i in the world? Could it be because the Baha'i faith's claimed: "global prominence", is in fact: growing obscurity?

Larry Rowe

Who is the Promised One of Islam ???? Bab or Baha'ullah

Baha'is are an interesting bunch.

Normally, a man-made belief like bahaism is riddle with inaccuracies and contradictions in its own dogma. But bahaism go to an extreme in this.

I have heard SEVERAL different and contradictory "explanations" about the whether or not Baha'ullah is a prophet of God. One says he is not, but he is a messenger. Other say he is, but for the so-called "Adamic cycle".

Then, the Bab was the Imam Mahdi but wait a minute, Baha'ullah according to Bahaism is the promised one of Islam, making Baha'ullah the Mahdi! Bahais have over several contradictory explanations of this like my favorite one, "Baha'ullah can be both at the same time (Jesus and the Mahdi while bab is also the Mahdi and in some reports, Jesus as well!!!). Baha'is have told me with a straight face that both Bab and Baha'ullah were the Mahdi and they didn't realize the stupidity of what they just said.

Getting back to the issue of whether or not Baha'ullah was a prophet, it is known that Jesus was a prophet of God. If the Baha'is who insist that Baha'ullah was not a prophet, how could they say that they believe that he is the return of Jesus when Jesus is a prophet? So they do believe that Jesus is a prophet without even realizing it!

The Baha'i dogma/creed lacks any solid foundation. ..

Ruhi does not represent the Baha'i Faith or Bahá'u'lláh

Courtesy : http://www.ruhifreezone.is/

Ruhi is not and does not represent the Baha'i Faith or Bahá'u'lláh, the Manifestation of God.

While Bahá'u'lláh taught unity of Faith, he never spoke of a singular teaching dogma such as Ruhi. Quite the contrary, Bahá'u'lláh advocated freedom of discussion and thought.

The principles of the strict uniform teaching method for the Baha'i Faith called Ruhi are based on the harsh instructional disciplines of Marxist liberation theology that has roots in the jungles of South America. The teaching method was copied, adapted and espoused by Farzam Arbab, who started a personal business in Cali, Columbia – the Ruhi Institute – during the height of the cocaine activity in the area. Arbab named his endeavor "Ruhi" after his father.

[caption id="attachment_1430" align="alignnone" width="278"]

Farzam Arbab[/caption]

Arbab – a man driven by the fundamentals of Marxism has been described as "ruthless," "vicious," and "vindictive" – subsequently managed to gain a seat on the Baha'i Universal House of Justice in Haifa. Once in a seat of power and influence, Arbab set about manipulating leadership and the fundamental foundations of the Baha'i Faith.

The Marxist-rooted influence of Arbab is a dark force, a test, a momentary challenge that the Baha'i Faith must overcome … and it will.

At a time of low growth and poor community development in the Baha'i Faith some years ago, Arbab claimed his Ruhi style of systematic training and group study would attract massive numbers of new followers.

Ruhi has been at the core of Arbab's agenda to remold the Faith of Bahá'u'lláh, the current day Manifestation of God. Arbab claimed the uniform Ruhi teaching program would bring "armies" of new followers to the Baha'i Faith. In reality, Ruhi has been a failure that has created financial hardship on Baha'i administrations around the world and resulted in a loss of members. There is no growth.

Using tactics that have often been called "strong arm" and through threat, backbiting, intimidation and harsh punishments, Arbab forced through his "vision." He claimed the Ruhi program was "proven" (untrue), had been thoroughly vetted by academics and research (untrue), and would result in many more members of the Faith (untrue). It was all a con-job by Arbab. Nevertheless, anyone who stood in his way – from fellow House of Justice members to Baha'i leaders around the world – have been punished, ostracized and dismissed. He gained so much power that no one was allowed to stand in Arbab's maniacal ways.

Under Arbab's regime, National Spiritual Assemblies worldwide have been bullied. Good leaders treated rudely and forced out. Arbab has populated the "institution" with cronies and family members.

[caption id="attachment_1431" align="alignnone" width="360"]

CIATION
'Í STUDIES
AMERICA

Paul Lample[/caption]

More is being written about the depth of inaccurate and misinformation in the series of Ruhi books. Sacred quotes by Bahá'u'lláh and his eldest son `Abdu'l-Bahá' – Center of the Cause – have been erroneous or taken out of context. Shoghi Effendi, Guardian of the Faith, has all but been written out of Ruhi.

> The reality of Ruhi is clear failure. The Baha'i Faith under Arbab and Ruhi has been in a state of precipitous decline in members and participation worldwide. Ruhi has not attracted new members but rather has driven many Baha'is away from the religion. The damage has been severe.

The private organization behind Ruhi – Palabra Publications in West Palm Beach, Florida – casts a shadow of conflict of interest and lack of ethical behavior by Palabra's three owners – Arbab; Paul

Lample, Arbab's partner, minion and fellow Baha'i Universal House of Justice member; and Cap Cornwell, owner of a painting company in Palm Beach, Florida.

Cap Cornwell

While Arbab and Lample have assured Baha'is that Palabra Publishing is a not-for-profit organization, it is privately owned and not registered with the state of Florida. While no public records are available, Palabra Publications apparently has generated a fortune for Arbab, Lample and Cornwell by being the sole-source for all Ruhi teaching materials. Ruhi has made them rich.

Cap Cornwell's Advanced Painting building in West Palm Beach, Florida.

Palabra is located within Cornwell's paint company at 7369 Westport Place, West Palm Beach, Florida.

Arbab, who has spoken of his contempt for the United States and the American people, lives in communist China although he visits West Palm Beach, Florida, to monitor his Ruhi business endeavors. His influence over the Bahá'i World Centre in Haifa, Israel, remains so great that he is afforded a permanent office suite, unprecedented for a *former* member of the House of Justice.

It's okay for members of the Baha'i Faith and who believe that Bahá'u'lláh is the Manifestation of God to speak out, discuss and shed fear of reprisal. We must adhere to unity and embrace the Faith of God, the Baha’i Faith. But, we must not accept or condone bullying. Fear is a weapon of a destructive force.

Jamshid Rohani - born in Baha'i Family but not a Baha'i --A Brief History

[caption id="attachment_1438" align="aligncenter" width="256"]

Jamshid Rohani[/caption]

Courtesy : http://thefriendsofgod.webs.com

IN THE YEAR 1960 a man named **Jamshid Rohani** was born in Iran. **He was born into a Baha'i family, but never declared himself a Baha'i.** He was a very spritual youth, and travelled throughout Iran to study all the various religions. He choose to be a Dervish (ascetic). He claimed to have many mystical experiences and visions in which his spirit would leave his body, and he would travel to the Third Heaven. While in these visions to have conversed with many Prophets and Saints, such as Jesus, Krishna, Buddha, Zoroaster, and others. During these out-of-body experiences Rohani would question these Great Souls and receive answers. Upon reaching adulthood he began to study English from friends who had studied in America and England in the 1970s and 1980s.. In 2004 he walked across the western Iranian Zagros mountaints and sneeked past boarder guards, sneeking into Turkey. From Turkey he travelled to Greece, and eventually found his way to the United States. He stayed in the U.S. for five years, learning English and studying the various Christian denominations while he worked as a cab driver in New York City, Chicago, Dallas, Salt Lake City, Los Angeles, San Francisco, and Seattle, Washington. While in Seatle he made a few American disciples. In 2010 Rohani declared he was returning to Iran, but instructed his American disciples to form *The Friends of God International*; a worldwide fellowship of followers of the Good Religion.

Jamshid Rohani taught that there is only One Religion of God, the Good Religion, and that all the major religions today are just "orders" of the Good Religion. He taught that the Supreme Being is Ahura Mazda, the Only Wise Lord. He taught that the Zoroastrian religion had been corrupted over thousands of years by uninspired high priests, and he sought to restore the Good Religion back to its original purity; a religion without required rites, compulsory rituals, mandatory congregational meetings, heirarchies, or priests. He taught that the Good Religion is a very simple religion: one based upon good thoughts, good words, and good deads. He taught that the Religion of God consists of how we treat other sentient beings, and not how we prayer or what Messenger or Prophet we claim to follow, or what caste we belong to.

Rohani was interviewed, and these interviews were recorded in long-hand, and Rohani instructed his disciples to publish these interviews after he returned to Iran. Jamshid Rohani denied he was a Messenger or Prophet of God, but insisted he was a *Muhaddath* (Arabic: "One Spoken To") meaning a non-prophet who is spoken to by an angel or one who sees a vision. He was taught in the Third Heaven that Muhammad (Peace Be Unto Him) was the Last Prophet of God for humanity on this planet, and that no more prophet or messenger will come except in visions to the Seers (Muhaddatheen). Rohani preached that Islaam is not a religious faith, but a religious *practice* of submitting one's will to the Will of God daily. He taught that Rabbinical Judaism, Christianity, Islaam, the Religion of the Druze, and the Religion of Truth (Ahl-i-Haqq) were just variations of the One Religion of God: the Good Religion. Jamshid Rohani taught:

"If Islaam were the umma (community) of the Apostle of God, peace be unto him, then all those who belong to that umma would be Muslims. But, Islaam is not a religious community, but a religious practice. Islaam is submitting my will to the Will of God. If my heart is sincere, and I submit my will to the will of God, then I am practicing Islaam. Yet, if I call myself a Muslim, and prayer five times a day, and go to Masjid on Friday, but if I oppress the poor, and deceive others in business, and if I are cruel to my wife, and to animals, and if I neglect the orphan and the widow and the sick and the aged and the infirm in body and mind, and do not give to them a portion of my substance, then I am not a Muslim but a hypocrite. Yet, if I am a Christian, or a Jew, or a Buddhist, and I submit my will to the Will of God, to the best of my knowledge and ability, then I am truly a Muslim, even if I have never read the Qu'ran, and even if I do not belong to the umma of Muhammad, Peace be Unto Him." (The Good Book).

Jamshid Rohani taught that Jesus was a Jew by blood, but a Zoroastrian by faith. He said that the sect of the Nazarenes were a sect of Jewish Zoroastrians, and that Jesus was born a Nazarene and died a Nazarene, and that Jesus was not the Founder of the new religion of "Christianity" but was, rather, one of the three virgin-born Saoshyants (Benefactors) that the Prophet Zoroaster had prophesied would come. Rohani claimed that he had long conversations with Jesus in the Third Heaven, asking Him many questions, and receiving many answers. The questions and answers are reproduced in *The Good Book* which will be published by *The Friends of God International* sometime in the year 2016 online, and later in printed form.

Jamshid Rohani told his American disciples that *The Friends of God International* would one-day become one of the largest philanthropic organizations in the world, with millions of members and supporters, and that it would do much to quell the animosity between religionists around the world. Rohani taught that Pure Religion was not about nationality, or caste, or church, or what religious community we belong to, or what doctrines we believe in, but True Religion was visiting the sick, feeding the hungry, clothing the naked, and caring for the widows, orphans, and homeless, and becoming peacemakers. He said:

> "Pure Religion, as taught by Jesus and others, is not sitting in temples or churches or synagogues, it is not prostrating oneself in masjids (mosques), it is not listening to sermons, it is not speaking in tongues, it is not singing hymns. It is not clapping or jumping or shouting or dancing. It is not saying Praise the Lord one hundred times a day. It is not reading the Bible or studying the Bible in its original languages. It is not watching preachers on television and sending them your money so they may buy yachts and jets and large glorious homes. Jesus did not recognize any of those things as worshipping God. Jesus said He wanted His friends to worship God by doing the Will of the Father. What is the Will of the Father? It is taking care of the widows and orphans, and doing good to one's neighbor, and treating others as we wish to be treated. It means feeding the hungry, and clothing the naked, and visiting the sick and afflicted. That is the kind of worship that Jesus commanded His disciples, His friends, to perform. Do the Will of the Father, and Jesus will say to you 'Well done, thou good and faithful servant'." (The Good Book)

Jamshid Rohani taught that the Prophets and Saints told him many things in the Third Heaven, and he would relay these teachings to the nations of the world via a book ("The Good Book") that would be published and promulgated by *The Friends of God International.* He was told, for instance, in the Third Heaven that Jesus was born of the Holy Spirit and a literal virgin, performed literaly supernatural miracles, was crucified to save men and women from soul-death in the Spirit-World, and arose from the dead on the third day, and that one of His spiritual bodies ascended into heaven just as it is described in the Book of Acts chapter one. He was told that the physical body of Jesus (the one with the scars) would not return, but that the Spirit of Jesus had returned many times, born of new mothers, with many different names. He names some of these men in THE GOOD BOOK.

Jamshid Rohani said that in ancient times people needed priests and mobeds and imaams to guide them, because most people could not read, but that today, since most people can read, the time for a "learned class" of priests was now over, that people could read the Word of God for themselves, and be guided by it without the help of human interpreters. He taught that the visions of Seers is a much better guide than human scholarship or religious traditions.

In 2010 Jamshid Rohani returned to Iran, to live a life of ascetism, prayer, and seclusion, so that he would be found worthy to be born above into the Kingdom of Heaven at death. Rohani was born homosexual. In the Third Heaven he asked many questions, including about homosexuality, and he received answers to why some people are born homosexual, and how homosexuals may enter into the Kingdom of Heaven at death. Rohani insisted that the Friends of God have no priests, no "learned ones", no international or national leaders, but only local elected ministers who act as servants instead of as leaders and masters. He instucted that our Holy Book be "The Bible of the World". He also instructed that we not refer to ourselves with sectarian names (he did not wish to become the founder of yet another religious sect), but to simply refer to ourselves as "Followers of the Good Religion". He insisted that we should worship Ahura Mazda alone (Only He is Good), and not worship Messengers, Prophets, Saints, Satgurus, or *Muhaddatheen* (Seers) such as himself.

The purpose of The Friends of God International is to establish homes for widows and orphans in places where the government does not do these things, or does little in that area, and to establish homeless centers in North America and Europe, and to publish and promulgate *The Good Book* which contains the teachings of the Prophets and Saints as They instructed him in the Third Heaven. The Friends of God International has now been established.

Memories of Mohammed Ali Effendi - Son of Baha'u'llah

[caption id="attachment_1442" align="alignnone" width="200"] **Mohammed Ali - Son of Baha'u'llah**[/caption]

To His Excellency Abbas Effendi Abdul Baha.

Dear sir:

Inasmuch as your views and doctrines in our religion are radically different from those of my father, your younger brother, Mohammed Ali Effendi who was chosen in the 'Book of My Covenant' the last Will of Baha'u'llah, to occupy after you the same position you occupy now:

And inasmuch as this difference between both of you spreads among the followers of Baha'u'llah and divided them into two parties; one following you and believing in your personal teachings, and the other party which joined your brother believing in the teachings of Baha'u'llah only and considering them final as he declared:

And, inasmuch as we were all commanded in the 'Most Sacred Book' Kitáb-i-Aqdas, to bring our differences to the utterance of Baha'u'llah, which sufficed the world, whereby they should be settled:

And, inasmuch as our duty is to establish peace at home, among ourselves first, before we preach others to do so:

I hereby beg your Excellency to appoint a conference of peace and spirituality to hold its meetings at the city of Chicago, or some other place, at a certain time, in otder to discuss with the language of love and kindness the differences between the said two parties and settle them in accord with the utterances of Baha'u'llah and His Commandments.

If it please you, said conference would be composed of your Excellency with some learned ones of your followers, myself and Dr. I.G. Khayru'llah, who introduced Baha'ism into America and Christendom with a few of our party.

My father Ghusni Akbar, authorized me to state, that he will accept and sanction whatever your Excellency would establish with me and with his representative Dr. I.G. Khayru'llah.

The official language of said conference shall be the U.S.Language, a neutral interpreter should be hired to translate from the Arabic language all that you would like to say and in the meantime to translate to you all the discussions of the conference. Also to ask the Associated Press to send a reporter to write the minutes of the conference; and to invite three American savants to attend the meetings and acts witnesses and judges.

I suggest the questions and discussions to be the following;

First: Why your Excellency concealed a part of the 'Book of My Covenant,' the will of Baha'u'llah? That will was entrusted to you that you might give all of it to the followers of Baha'u'llah.

Second: Ghusni Akbar was chosen to occupy after you the same position you occupy, and your Excellency claimed that he was cut off and fell. How is it possible that he fell from the said position before having had a chance to occupy it?

Third: What grounds have you to claim that you are the Center of the Covenant? God only is the center of the Covenant.

Forth: Why do you claim to be the Interpreter of the Utterances of Baha'u'llah? He declared in the Book of Wisdom that there is no Interpreter to them save Himself.

Fifth: How could it be that you are the manifestation of servitude and Baha'u'llah declared it to Himself only? Also He taught there are no manifestations after Him until one thousand years passed from His appearance.

Sixth: Why do you claim the great Infallibility calling your letters sacred tablets and revelations? Baha'u'llah said; 'Whosoever claimeth a mission before the completion of one thousand years from His Manifestation is a lying impostor.

Seventh: Why do you teach that this greatest Manifestation has three chiefs, the Bab, Baha'u'llah and yourself? Baha'u'llah said: "There is no one else beside him in the Kingdom." Likewise the Bible taught that at the latter days we shall have one shepherd, only one chief and not three. Also Baha'u'llah said: " He hath no agent, no successor, and no son."

Eighth: Why do you claim and in the same breath deny that which you claim?

Ninth: Why do you teach and spread the teachings of Baha'u'llah as you were commanded to do, instead of spreading your own?

I close this open letter, appealing to your Excellency by justice, love and unity to grant my request.

Your Humble servant,

The Grandson of Baha'u'llah,

Shua Ullah

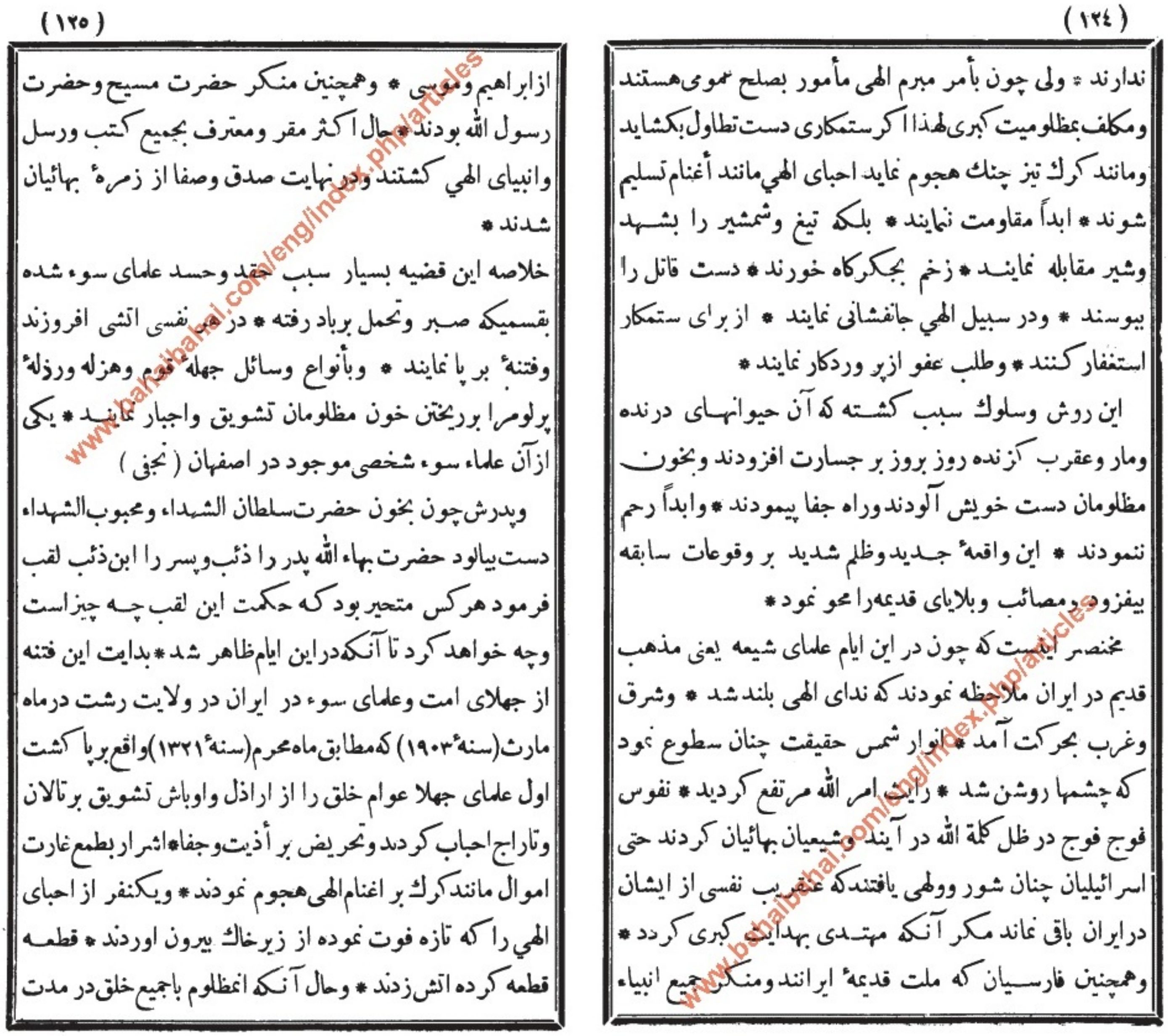
To read more please visit :

https://bahaiunitarian.wordpress.com/

The Failed Baha’i Prophecy About All Iranian Jews Converting to Baha’ism

Courtesy : http://www.bahaibahai.com/eng/index.php/articles?id=95

In one of his letters on the occasion of the death of a number of Baha’is in Yazd and Isfahan, Abdu’l-Baha tries to blame the Scholars of Iran for their death and claims these deaths were the result of the Jealousy of Shia scholars due to the massive conversion of Persians to Baha’ism. This is what he states in a section of this letter that is part of the suppressed Baha’i texts that Baha’is simply refuse to translate to English:



(۱۲۴)

ندارند * ولی چون بأمر مبرم الهی مأمور بصلح عمومی هستند ومکلف بمظلومیت کبری لهذا اگر ستمکاری دست تطاول بگشاید ومانند گرگ تیز چنگ هجوم نماید احبای الهی مانند أغنام تسلیم شوند * ابداً مقاومت ننمایند * بلکه تیغ وشمشیر را بشهد وشیر مقابله نمایند * زخم بجگرگاه خورند * دست قاتل را ببوسند * ودر سبیل الهی جانفشانی نمایند * از برای ستمکار استغفار کنند * وطلب عفو از پروردگار نمایند *

این روش وسلوك سبب گشته که آن حیوانهای درنده ومار وعقرب گزنده روز بروز بر جسارت افزودند وبخون مظلومان دست خویش آلودند وراه جفا پیمودند * وابداً رحم ننمودند * این واقعهٔ جدید وظلم شدید بر وقوعات سابقه بیفزود ومصائب وبلایای قدیمه‌را محو نمود *

مختصر اینست که چون در این ایام علمای شیعه یعنی مذهب قدیم در ایران ملاحظه نمودند که ندای الهی بلند شد * وشرق وغرب بحرکت آمد * انوار شمس حقیقت چنان سطوع نمود که چشمها روشن شد * رایت امر الله مرتفع گردید * نفوس فوج فوج در ظل کلمة الله در آیند وشیعیان بهائیان گردند حتی اسرائیلیان چنان شور وولهی یافتند که عنقریب نفسی از ایشان در ایران باقی نماند مگر آنکه مهتدی بهدایت کبری گردد * وهمچنین فارسیان که ملت قدیمهٔ ایرانند ومنکر جمیع انبیاء

(۱۲۵)

از ابراهیم وموسی * وهمچنین منکر حضرت مسیح وحضرت رسول الله بودند * حال اکثر مقر ومعترف بجمیع کتب ورسل وانبیای الهی گشتند ودر نهایت صدق وصفا از زمرهٔ بهائیان شدند *

خلاصه این قضیه بسیار سبب حقد وحسد علمای سوء شده بقسمیکه صبر وتحمل برباد رفته * در هر نفسی آتشی افروزند وفتنهٔ بر پا نمایند * وبأنواع وسائل جهلهٔ قوم وهزله ورزلهٔ پرلومرا برریختن خون مظلومان تشویق واجبار نمایند * یکی از آن علماء سوء شخصی موجود در اصفهان (نجفی)

وپدرش چون بخون حضرت سلطان الشهداء ومحبوب الشهداء دست بیالود حضرت بهاء الله پدر را ذئب وپسر را ابن ذئب لقب فرمود هرکس متحیر بود که حکمت این لقب چه چیزاست وچه خواهد کرد تا آنکه در این ایام ظاهر شد * بدایت این فتنه از جهلای امت وعلمای سوء در ایران در ولایت رشت درماه مارث (سنهٔ ۱۹۰۳) که مطابق ماه محرم (سنهٔ ۱۳۲۱) واقع برپا گشت اول علمای جهلا عوام خلق را از اراذل واوباش تشویق بر تالان وتاراج احباب کردند وتحریض بر أذیت وجفا * اشرار بطمع غارت اموال مانند گرگ بر اغنام الهی هجوم نمودند * ویکنفر از احبای الهی را که تازه فوت نموده از زیرخاك بیرون اوردند * قطعه قطعه کرده آتش زدند * وحال آنکه انمظلوم باجمیع خلق در مدت

www.bahaibahai.com/eng/index.php/articles

“In summary, in these days the scholars of the Shia [belief], meaning the former religion of Iran, noticed that the call of God has been raised, and the East and West have stirred, the lights of the sun of truth have spread to such an extent that the eyes have become illuminated, the flag of the cause of God has been hoisted, the people enter by troops under the word of God (i.e. they are converting to Baha’ism), and the

Shia have become Baha'is. Even the Israelites (Jews) are so excited and astonished that soon not a single one of them will remain in Iran but that he will be guided to the highest guidance (i.e. he would become a Baha'i). Also the majority of the Parsis (Zoroastrians), who are the ancient people of Iran and deny all the Prophets like Abraham, Moses, Jesus, and the Messenger of Allah (Muhammad), testify and admit that all Books, Messengers, and Divine Prophets [are legitimate] and with the utmost truthfulness and serenity have become Baha'is. This has become a source of animosity and jealousy for the evil scholars…" (Abdu'l-Baha, *Makatib [Letters]*, vol. 3, pp. 124-125)

The aforementioned paragraph is replete with false statements:

1- Shia Islam is called the **"former religion of Iran"** thus making it seem that Baha'ism is now officially the religion of Iranians and most of the population have converted to Baha'ism. The intention to induce such a meaning is evident from what Abdu'l-baha states in the remainder of the paragraph.

2- It is stated that **"the people enter by troops under the word of God (i.e. they are converting to Baha'ism), and the Shia have become Baha'is."** This is also false because the percentage of Baha'i converts in Iran among the population was minute and still is.

3- He claims **"Even the Israelites (Jews) are so excited and astonished that ere long not a single one of them will remain in Iran but that he will be guided to the highest guidance (i.e. they will all become Baha'is)."** This is obviously false and a failed prophecy because more than a century has passed since this claim was made but Iran still retains the second-highest Jewish population in the middle-east.

4- He also claims that the majority of Zoroastrians are now Baha'is. The falsity of this sentence is self-evident and needs no further explanation.

If one were to read these statements in light of Baha'i claims about the station of Abdu'l-Baha, including the infallibility of his Pen,[1] his superhuman knowledge,[2] the reception of direct inspirations from Baha'u'llah,[3] his own claims about knowing everything when he wants,[4] and that whatever he says is fact,[5] it would quickly become clear that these statements are all part of a great deception.

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[1] "Little wonder that from the same unerring pen there should have flowed, after Abdu'l-Baha's memorable visit to the West" (Shoghi Effendi, *The World Order of Baha'u'llah*, p. 75)

[2] "while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of 'Abdu'l-Bahā the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized," (Shoghi Effendi, *The World Order of Baha'u'llah*, p. 134.)

[3] "That Abdu'l-Baha is not a Manifestation of God, that He gets His light, His inspiration and sustenance direct from the Fountain-head of the Baha'i Revelation; that He reflects even as a clear and perfect Mirror the rays of Baha'u'llah's glory … His words are not equal in rank, though they

possess an equal validity with the utterances of Baha'u'llah" (Shoghi Effendi, *The World Order of Baha'u'llah*, p. 139)

[4] "No, I do not know everything. But when I need to know something, it is pictured before me," (Stanwood Cobb, *Memories of Abdu'l-Baha in In his Presence: Visits to Abdu'l-Baha* (Kalimat Press, 1989), p. 60)

[5] "Many times He said, `I do not make a claim of infallibility (ma`sumiyyat). I am the first of sinners (avval-i gunahkar). But the Blessed Beauty favored me with a gift (mawhibati). Whatever I say, it is that (har chih beguyam, haman ast)." (http://www-personal.umich.edu/~jrcole/abinfall.htm)

Baha'u'llah Teaches that No one Should Be Cursed, but Curses People Himself

Courtesy : http://www.bahaibahai.com

Baha'u'llah states:

"Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men." (Baha'u'llah, *Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas*, pp. 219-220)

We have already documented some instances where Baha'u'llah practices the exact opposite and directly calls his deniers animals, pigs, donkeys and bastards (here). In this article, we will documen a similar contradiction in Baha'u'llah's teachings where he curses different classes of people, contrary to his direct orders not to. In the 13th section of the *Tablet of Bisharat* (Glad-Tidings) Baha'u'llah prohibits his followers from cursing any soul:

"O people of Bahá! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul." (Baha'u'llah, *Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas*, 1988 pocket-size edition, p. 27)

Apparently this order was so important that Baha'ullah revealed it again (verbatim) in the 8th section of the Tablet of *Ishráqát* (Splendours, on page 129 of the same book). As we will show, Baha'u'llah blatantly ignored his own teachings and cursed his enemies, covenant breakers, and even his own followers. We will first show instances from works that have been translated to English. It must be noted that the untranslated Tablets are replete with statements where Baha'u'llah curses his deniers and enemies (these might be added at a later date).

Here is one example where he curses his enemies who killed the Bab:

"The more He exhorted them, the fiercer grew their enmity, till, at the last, they put Him to death with shameful cruelty. The curse of God be upon the oppressors!" (Baha'u'llah, *Gleanings From the Writings of Bahá'u'lláh*, p. 146)

He curses his own followers who disobey him:

"How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me." (Baha'u'llah, *The Kitáb-i-Aqdas*, p. 182)

"Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness." (Baha'u'llah, *The Kitáb-i-Aqdas*, p. 182)

And last but not least the Covenant Breakers that are always given the worst treatment:

"The Supreme Concourse will pray for the one who is adorned with the garment of faithfulness between heaven and earth; but he who breaks the Covenant is cursed by heaven and earth." (*Bahá'í World Faith—Selected Writings of Bahá'u'lláh and 'Abdu'l-Bahá*, pp. 435-6)

Even though he curses other people, he expresses outrage when others curse him:

"Now let us beseech God—praised be His glory—to graciously guide aright the followers of the Shí'ih sect and to purge them of unseemly conduct. From the lips of the members of this sect foul imprecations fall unceasingly, while they invoke the word 'Mal'ún' (accursed)—uttered with a guttural sound of the letter 'ayn—as their daily relish." (Baha'u'llah, *Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas*, 1988 pocket-size edition, p. 92)

(The attitude attributed to the Shi'ih sect is merely Baha'u'llah's claim. Some from this group might have cursed him but how Baha'u'llah narrates it is a gross exaggeration). This kind of hypocritical behavior displayed by Baha'u'llah is one that has always been detested in the Divine scriptures:

"Do you order the people to do good but forget about yourselves whilst you read the Book! Do you not use your reason!" (Quran 2:44)

"You, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? You who say that people should not commit adultery, do you commit adultery?" (Romans 2:21-22)

Actually, Baha'u'llah claims that he detests this behavior too although he applies it in action himself:

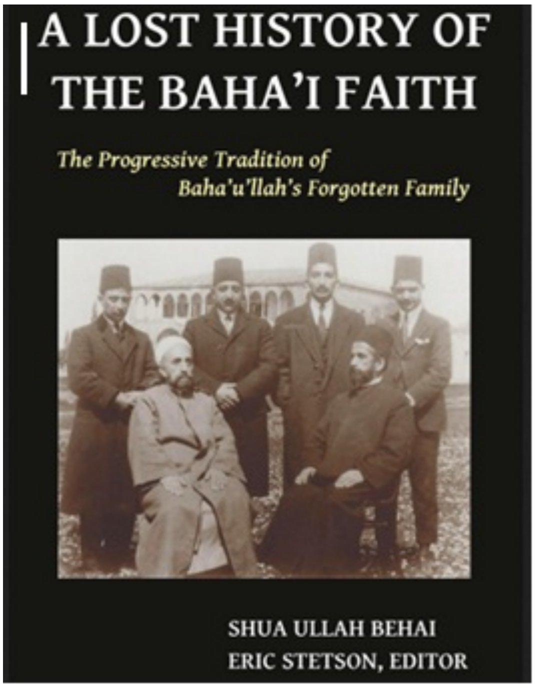
"O SON OF BEING! Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it." (Baha'u'llah, *The Hidden Words of Baha'u'llah*, p. 10)

Are there Members of Baha'u'llah's Family Alive today ????

It is Strange to see that a Baha'i doesn't have knowledge about the family members of Baha'u'llah !!!!!!

Universal House of Justice, the Supreme body of Baha'i Administration have been fooling the unaware Baha'is that no members of Baha'u'llah family is alive today. Baha'is who are taught 'independant investigation of truth' as one of the most important Baha'i Principle are denied investigation in such an Important matter. Whenever any Baha'is try to investigate the matter , he is immediately declared as 'Covenant Breaker'.

Eric Stetson and the grandson of Baha'u'llah - Shua Ullah Behai has exposed the lies of Universal House of Justice in their celebrated book - THE LOST HISTORY OF BAHA'I FAITH.



Fortunately this book is now online and available for everyone to read. Baha'is are advised to read this book with open mind and find out the truth behind the ex-communication of immediate family members of Baha'u'llah by Abdul Baha and Shoghi Effendi.

For more detail :

http://www.voxhumri.com/books/a-lost-history-of-the-bahai-faith/foreword/

To read the book online.... Please visit.

https://historyofbahaifaith.wordpress.com

To download in .PDF Format.... please click below

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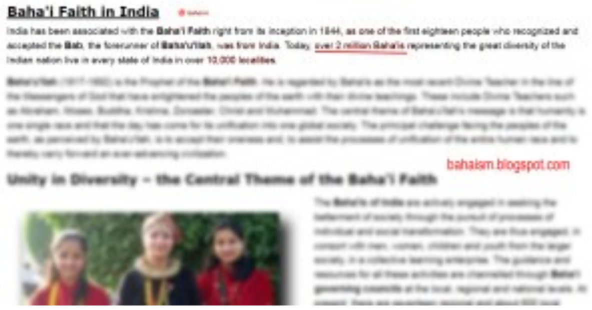
Baha'is Exaggeration of their figures Exposed In India Census 2011



Baha'i Faith in India

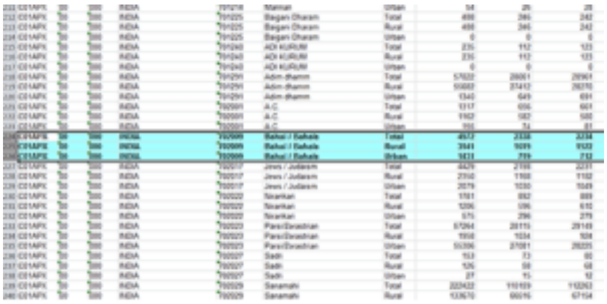
India has been associated with the **Baha'i Faith** right from its inception in 1844, as one of the first eighteen people who recognized and accepted the **Bab**, the forerunner of **Baha'u'llah**, was from India. Today, over 2 million Baha'is representing the great diversity of the Indian nation live in every state of India in over **10,000 localities**.

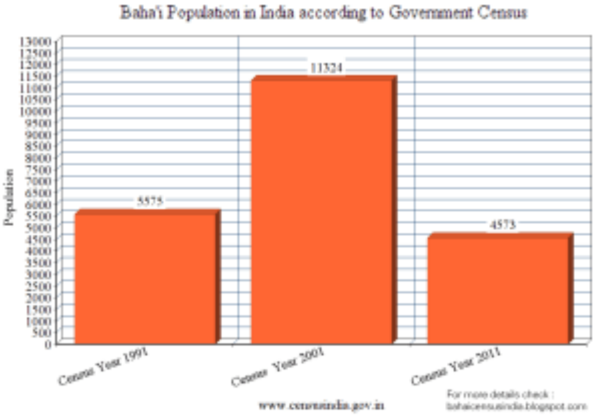
bahaism.blogspot.com

Unity in Diversity – the Central Theme of the Baha'i Faith

Latest Indian Census Exposed the Myth of 2.2 Million Baha'is

While recently released (2016) "Data on Religion" by the Census Department of Government of India states the Baha'i population as **4,573.**





Courtesy : http://bahaicensusindia.blogspot.com

'Persecuted' Baha'is (Yaaran) of Iran !!

The So called 'Persecuted' Baha'is (Yaaran) of Iran are enjoying Life in Prison !!! Some of the Exclusively Pics of the Yaaran from the Prison in Iran

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The Two Mirzas - Mirza Golam Ahmed & Mirza Hosain Ali

Mirza Golam Ahmed
Mirza Hosain Ali

Ghulam Ahmad has often been compared with Baha'u'llah. There is a close affinity between the ideas and preaching of these two men. Baha'u'llah was born twenty-two years before Ghulam Ahmad, and died when the latter was past fifty and had yet eighteen years to live. Baha'u'llah and Ghulam Ahmad never met each other, but that circumstance cannot preclude influence of one upon the other. The Iranian is reflected in the Qadiani, and no protestations to the contrary can dislodge him from the hold he seems to have over Ghulam Ahmad's mind. There is a marked family resemblance between the Baha'i and the Qadiani movements. The present chapter is an attempt to compare and contrast Qadianism and Baha'ism.

Baha'u'llah was a disciple of Ali Muhammad Bab, who belonged to the dervish order of Shekhis in Iran, distinguished by its expectancy of a divine messenger. Ali Muhammad declared himself to be the Bab or medium of divine grace. He claimed at first to be a harbinger, a John the Baptist, in relation to the impending advent of the Mehdi; later on he stepped into Mehdihood; and, finally, he meant to be regarded as the most privileged among the chosen, the expected of all expectants, and “the primal, pivotal and focal point ” of the universe. His claims naturally jarred upon his countrymen, who called in persecution to stamp out the heresy. But the blood of martyrs served only to cement the Babi church. The Bab was publicly shot in 1850. The central and inalienable part of his claim, notwithstanding its metamorphoses, was that he was essentially a man of the seed-time, and that he was preparing the way for a 'Manifestation of God.' He had no clear ideas upon the subject that engrossed him so entirely. He could say nothing as to the time of the new dispensation. But he could say with something like certainty that the advent he gloried in would not be delayed by more than two thousand years.

Hardly had the Bab's voice ceased to vibrate when Baha'u'llah, who was two years his senior, declared himself to be the redeemer of the Bab's prophecies. He called himself the 'Manifestation of God.' He claimed to be a law-giver with a message for the whole world. He represented his revelations as the latest arrivals from heaven, which rendered allegiance to the older faiths unnecessary. Baha'ism, in the eyes of its founder, is to Islam what Islam is to Christianity, or what Christianity is to Judaism. Baha'u'llah has set up a new religion which has its own canon law, its own scriptures, and its own holy land. He has seceded from Islam and would not have it even for his label.

Mirza Ghulam Ahmad tried to do all that a secessionist would. But he is anxious to be called a Muslim and a founder of a sect. He is conscious of his prophethood being extraneous to Islam. At times he tries to explain it away by calling it metaphorical and a figure of speech. But he does, whenever he can, surreptitiously introduce references to his prophethood being superior to every other and second to none. He discourages the Haj pilgrimage by example rather than precept. The way he consecrates Qadian can leave us in no doubt as to his real intent. The spiritual compass of a Qadiani points to Qadian and not Mecca. It was Ghulam Ahmad's boast that he had stilled the cry of Jehad for all time. He could not say that without implying that he had amended Quran in a very material respect, and yet he professes implicit faith in the Quran, nay, in every jot and tittle of it.

Baha'u'llah seems to have been Ghulam Ahmad's ideal. The difference between these two men is only this: The Iranian is plain and direct; he has abandoned the religion of his fore-fathers, and makes no secret of it. Ghulam Ahmad is devious and roundabout; he cannot make up his mind to risk an open breach with Islam; he must, therefore, disrupt it from within. He professes a votary's love for the Prophet and yet declares his own advent to be attended by more numerous and cogent signs than was the Prophet's. Mirza Ghulam Ahmad does not draw the conclusion to which he is logically committed. Is it due to fear of consequences or to a sickly vacillation of mind?

Baha'u'llah does not question the Muslim doctrine of Finality of Prophethood. He calls himself 'a Manifestation of God.' His idea seems to be that prophethood has fulfilled its mission ; it is no longer necessary ; the future lies not with prophets, but with 'Manifestations of God.' The term 'Manifestation of God' has not been given an exact definition by Baha'u'llah, but certain it is that he does not apply it to Prophets like Abraham, Moses, Jesus, and Muhammad. He seems to place a 'Manifestation of God' higher than a prophet, and to present himself as the first incumbent of that more exalted office. A 'Manifestation of God' is nothing short of God incarnate.

Ghulam Ahmad is conscious of an obstacle in the doctrine of Finality of Prophethood. And he tries to overcome it by declaring himself to be the selfsame Muhammad that preached Islam in Arabia thirteen hundred years ago. Ghulam Ahmad is not Ghulam Ahmad, but Muhammad reborn and revisiting the world. Those who take him to be himself are in error. He is plainly invoking metempsychosis to cut the Gordian knot. He tries to break the law without challenging its letter and seeks to pervert rather than discard the doctrine of Finality of Prophethood. At the top of his voice he cries hosanna to a provident Finality that had held him in reserve all these thirteen hundred years.

Whatever their claims, the net result of the teachings of Baha'u'llah and Ghulam Ahmad is much the same. The former declares Islam to have had its day, while the latter predicts for Islam an endless vista of glory under his sole auspices. “Jehad stands abrogated,” says Baha'u'llah. “Islam needs Jehad no longer,” re-echoes Ghulam Ahmad, “and I am here to deliver the funeral oration over it.” “Acre and not Mecca shall henceforth attract pilgrims,” says Baha'u'llah. “But,” interposes Ghulam Ahmad, “Qadian is decidedly better than Acre and certainly as good as Mecca, for I have been shown in a vision Qadian mentioned in the Quran besides Mecca and Medina.”

Baha'u'llah and Ghulam Ahmad represent themselves as world teachers and not as belonging to this, that, or the other community or country. Baha'u'llah seems to acquit himself of this role with greater credit and better grace than Ghulam Ahmad. The Baha'is are expected to consort with people of every religion, and they would pray with Muslims in a mosque, with Christians in a church, and with Jews in a synagogue. But Ghulam Ahmad forbids his followers all contact with Muslims, not to mention Hindus, Jews or Christians.

There is a fundamental difference between the anti-Jehadism of Baha'u'llah and of Ghulam Ahmad. The former exhorts the world to turn the sword into the plough-share, and the pacifist in him advocates something like universal disarmament. Ghulam Ahmad is unacquainted with these issues. He would be content only if the Muslims forgot that their forbears ever wielded the sword. He does not tender the same advice to the Christian world.

As a political thinker Baha'u'llah shows some talent which is denied to Ghulam Ahmad. He wants a League of Nations to settle international disputes, though he cannot be said to have sponsored the league-idea as the Baha'is believe. Baha'u'llah is anxious to unify the human race and he stresses the need of a universal language to promote better understanding and harmony. The invention of Esperanto was hailed by the Baha'is as the dawn of a new era, and they have made the cause of this language their own.

Baha'u'llah, like Ghulam Ahmad, is an emissary of Western imperialism. He denies to backward peoples the right to govern themselves. The pre-war ‘spheres of influence’ and the post-war ‘mandates’ are in complete harmony with his political ethics. Nobody welcomed and blessed more enthusiastically the unrighteous mandate in Palestine, the adopted home of Baha'u'llah and his successors, than Abdul Baha Abbas, the eldest son of Baha'u'llah, who received a Knighthood of the British Empire in recognition of his benediction.

Baha'u'llah condemns industrial slavery, but lifts the ban imposed by Islam on interest. It is interest that makes possible the accumulation and centralization of capital in a few hands, and makes the rich richer and the poor poorer. Interest is the parent of which industrial slavery is the child. It is doubtful whether Baha'u'llah’s teaching has been exercised to any appreciable extent on behalf of the labourer. But he has certainly earned the gratitude of the capitalist.

Baha'u'llah is anxious to curry favour with the West. His ethics is most accommodating to its foibles. Purdah, Jehad, and Polygamy are tabooed. Interest is permitted, and European land-grabbing provided for. His predecessor, the Bab, had prohibited tobacco. But Baha'u'llah knows the prohibition will militate against the spread of Baha'ism in Europe and America; he, therefore, withdraws it. He is an opportunist beyond doubt.

Both Ghulam Ahmad and Baha'u'llah want their followers to be total abstainers from politics. It is a faulty conception of religion that divorces it from politics. The politics of a country mould the lives and destinies of its people and have a way of victimizing those who have no voice or share in determining them. Divine messengers are known to have actively shaped the politics of their times. Moses knew well enough that it was the tyranny of the Pharoahs that had reduced the Israelites to serfdom and blighted their genius. He did not say to them : “Let politics take care of themselves and let the Pharoah have his way : we can carry on reform without touching one or the other.” The emancipator in Moses precedes the reformer and the lawgiver. Alien rule is the worst that can happen to a community; it uproots initiative and deforms character. A prophet cannot shut his eyes to iniquity governing human relations. Far be it from him to acquiesce in, or countenance, dehumanization of man. Ghulam Ahmad and Baha'u'llah amply deserve the censure contained in Sa’adi’s words: “Tell that unfeeling and disobliging wasp that since it will not yield honey, it should spare us its sting.”

The methods of Baha'i propaganda have greatly influenced Ghulam Ahmad and his successors. Baha'u'llah styles himself a ‘Manifestation of God a term that has occasioned a good deal of equivocation and sophistry. Christian converts to Baha'ism have transferred to Baha'u'llah the divinity with which as Christians they had invested Jesus. They look upon Baha'u'llah’s advent as the coming of the Father Himself. The pill of Baha'u'llah’s Godhead is difficult for a Muslim to swallow and he can be fed on the more palatable diet of prophet- hood. To the mystically-minded Baha'u'llah’s divinity is respresented as the mystic’s license. The Baha'i preachers have tried to adapt Baha'u'llah to the beliefs, prejudices, and idiosyncracies of his prospective votaries. They do not mind what Baha'u'llah is made of so long as he is accepted.

Mirza Ghulam Ahmad resembles Baha'u'llah in this respect much as a child favours its father. Ilis prophet- hood is chameleonic and opportunist. When challenged it resolves itself into Mehdihood. The Mehdi, again, has a way of rendering himself less obtrusive in the guise of an inspired reformer whose mission is limited to a century. The mystic’s pose is not unknown to Ghulam Ahmad. It can serve to hide his inconsistencies and make room for his extreme self-exaltation. Ghulam Ahmad is anxious to be accepted rather than understood. He would not like to be committed irrevocably to one proposition or other, as the Qadianis and the Lahoris are trying to identify him with their respective points of view. Ghulam Ahmad is at once a Lahori and a Qadiani, and, at times, he transcends and eludes both. The Lahoris do not, and the Qadianis will not, understand him when he asserts that his advent outshines the Holy Prophet’s.

Baha'ism is a secret cult. The Baha'is cannot be pardoned for having done away with the ‘Bayan’ of the Bab, a book on which Baha'u'llah originally based his claim and which, nevertheless, is believed to contain matter not very complementary to it. The very fact that the Baha'is have suppressed this work does show that the Bab’s teaching must have discountenanced Baha'u'llah, whose claim could not prosper so long as the Bab stood in the way. Whatever little we know of the Bab, we know through the Baha'is, who are an interested party, and utilize the Bab as a forerunner and a mouthpiece of Baha'u'llah. The Baha'is emulate the Ismailis in being secretive about their creed. They do not present Baha'u'llah's Book of Aqdas as unreservedly as Muslims present the Quran. That shows that Baha'ism, as preached in the common Baha'i literature, omits something vital to that religion. The neophyte is initiated into the mysteries of the faith by degrees. He must believe before he is permitted to understand. Might we not think that a religion, the propagation of which is accompanied by a systematic concealment of its original, official, and authoritative records surely suffers from some grave disability which, if made public, would react unfavourably on the cause ?

Qadianism is not as mysterious as Baha'ism. Mirza Ghulam Ahmad prefers to insert his meaning between the lines rather than entrust it to the unsafe custody of secret circulation. He is covert rather than uncommunicative. His dynastic ambition is clothed in metaphor, and while it is persistent, it is seldom allowed to grow so articulate as to arouse suspicion. He has his asides, and it is to these rather than to his lengthy speeches that we must refer to be the better acquainted with his mind. In one of his asides he predicts the downfall of the British Empire and yet he has all his life been fawning upon the British Government. In another aside he arrogates to himself the station of a prophet and a law-giver. For once he has acquiesced in what has always sounded in his ears as a slanderous imputation. He disclaims his asides when they are overheard. They are his private thoughts not meant for the rag-tag and bobtail. Thus we can say of Qadianism, as we said of Baha'ism, that its common literature does not tell the whole truth.

Both Ghulam Ahmad and Baha- ullah are authors. Their writings are voluminous and vague. The Qadiani calls himself the "Sovereign Writer " and the Iranian entitles himself the "Supreme Pen". Both are notorious for their bad grammar. Baha'u'llah's mother tongue is Iranian, of which he is an undisputed master. But his Arabic takes leave of grammar as well as idiom. And his divine mission seems labouring under an inferiority complex when it chooses Arabic, a foreign tongue, as the language of by far the most important of his works, Kitab-ul-Aqdas (the Holy Book), which is to the Baha'is what the Quran is to the Muslims. He seems to think the Iranian language to be lacking in, and incapable of acquiring, notwithstanding his advent, the ascendency that belongs to Arabic. Mirza Ghulam Ahmad spoke the language of the Central Punjab, which is not a language of literary expression. He generally wrote in Urdu and occasionally in Arabic and Persian, but of none of these can he be said to be even a tolerable master. He has pretensions to being the most gifted author in the world. His is a cheap scholarship that fails to see its own limitations. He has the habit of offering cash prizes, far beyond his means, to those who might successfully rebut his arguments and he exults like a victor over his repeated challenge remaining unanswered. His writings are wanting in moral tone, a disadvantage that Baha- ullah does not share with him. The latter has nowhere in his works bastardized his opponents, or characterized them as filth-eaters, which the former has done in prose as well as in rhyme. The "Sovereign Writer " has much to learn from the "Supreme Pen."

The Baha'is and the Qadianis have many an oddity in common. The sophistries characteristic of the Qadianis belong to the Baha'is as well. The Baha'is have ransacked the Scriptures of Christianity and Islam in their attempts to find Baha'u'llah mentioned in the prophecies. The Qadianis have undertaken as much on behalf of Ghulam Ahmad. These researches have not been very fruitful, but the followers of these newfangled faiths believe that their masters are deducible from the Bible and the Quran. They would do any violence to the text in order to make it yield the meaning they have decided to extract from it.

The Baha'is as well as the Qadianis are regular traders on the prophecies emanating from their respective teachers. It is for them to decide whether it was Ghulam Ahmad’s ill-will or Bahullah’s curse that overthrew Ottomon Turkey, that had ignored the former and interned the latter. It should be equally debatable whether the German defeat in the Great European War was the Messiah’s doing or Baha'u'llah’s; the former had visualized torrents of blood, and the latter had actually pronounced his malediction on the German victor of Napoleon III. Let the Baha'i and the-Qadiani also decide whether the British ‘sphere of influence’ in Iran was the Messiah’s parting gift to the British nation or Baha'u'llah’s visitation upon the people that had persecuted the Babis and the Baha'is. Be that as it may, the Ahmadi will insist, and the Baha'i should gladly allow, that pestilence and earthquakes are the Messiah’s monopoly. It is not for us to say whether it is the Baha'i or the Qadiani that has the upper hand. Each finds his match in the other. They are as twins, and have certainly gone to school together.

Ghulam Ahmad and Baha'u'llah have a passive attitude towards life. They can expatiate for hours and hours on the sublimity they claim for their preaching; they can dilate upon the wrongs, fancied or real, that they have suffered, and seem masochistically to delight in doing so; they are the loudest in condemning the world, but far too afraid of its might to risk hostilities. They represent their weakness as strength, their necessity as virtue, and their inferiority as superiority. They borrow its values from the world and create none of their own ; they are pupil-teachers at their best. Propagandists, parodists and mountebanks, thej sought to impose upon the world. Bui the world is not to be taken in by sheei legerdemain. It knows its Titans frorr its pigmies; it bows before the former and jostles away the latter.

From the book : HIS HOLINESS by PHOENIX, Lahore, India (1935)

Courtesy : http://bahaism.blogspot.com

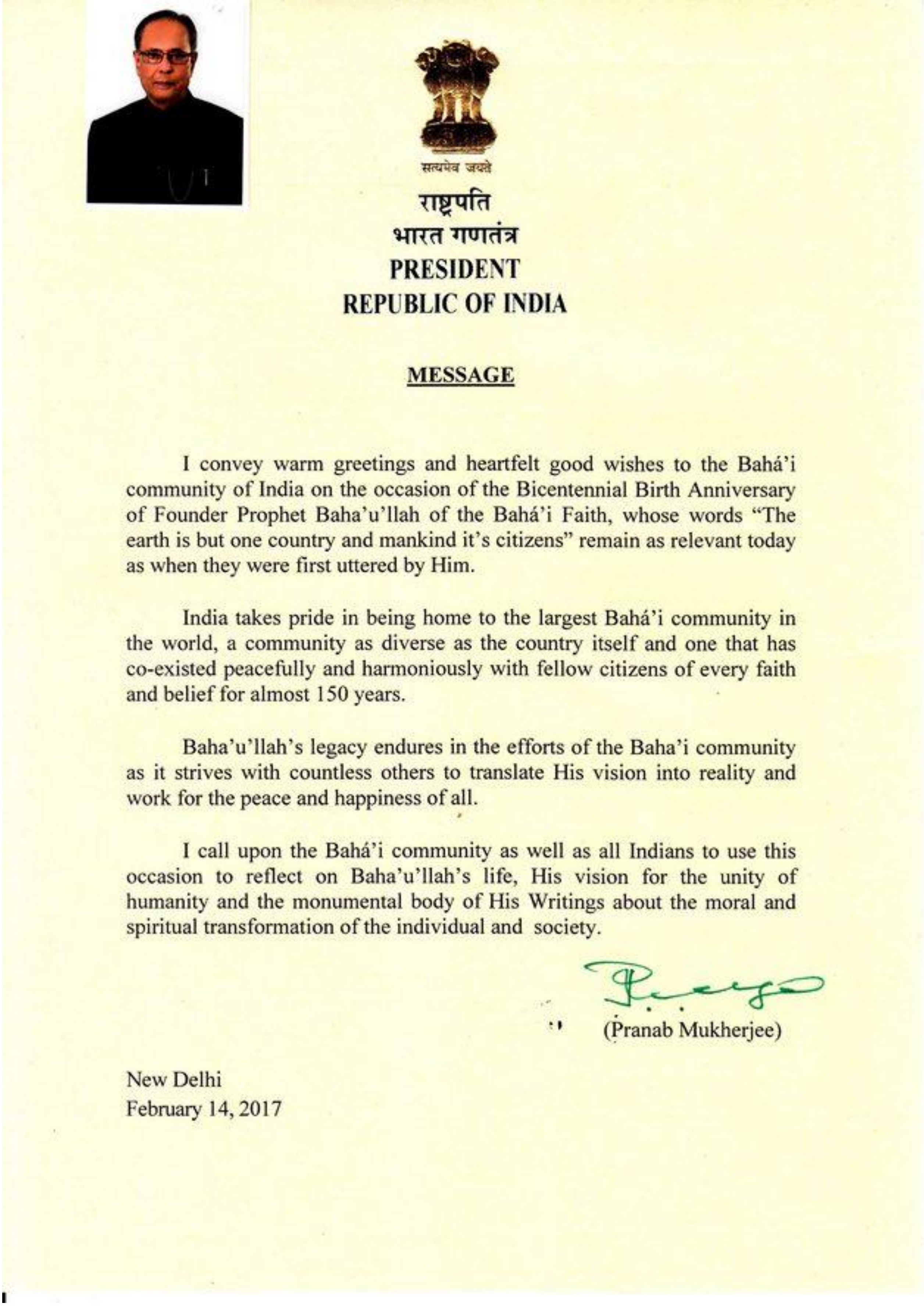
Recent Messages from the President and the Vice President of India for the Baha'is

The below messages of the President and the Vice President of India is being circulated by the Baha'is of India in Social Media, Bahai Forums and Websites wherein they have taken pride that the topmost Government officials have wished them on the Bicentennial Celebration of Bab and Baha'u'llah.

The interesting part in these message is that they have smartly fooled them by providing them the fake information that they are 2 million in India while the Government of India census figure clearly states that Baha'is are only 4573 in numbers.(REF : "Data on Religion" by the Census Department of Government of India states the Baha'i population as **4,573.**)

Bahais have deceived these personalities and exploited their contacts to extract such letters from them. There could be some rich and influential Baha'is who are in friendly contacts with Government officials through whom they had been successful in carrying out such works.

People of India must be careful about these recent development and must take a note that Baha'is in India are fooling the people through RUHI books, Youth Empowerment Programmes , Children Classes and other so called Moral Activities. Their hidden agenda is to convert more and more People to Bahai faith so that they could acquire Minority Status in India. I think that is also one of the reason that on their official websites they have highly exaggerated their numbers and now with the help of these messages they wanted to prove to the World that they are indeed 2 millions in India.



राष्ट्रपति
भारत गणतंत्र
PRESIDENT
REPUBLIC OF INDIA

MESSAGE

I convey warm greetings and heartfelt good wishes to the Bahá'i community of India on the occasion of the Bicentennial Birth Anniversary of Founder Prophet Baha'u'llah of the Bahá'i Faith, whose words "The earth is but one country and mankind it's citizens" remain as relevant today as when they were first uttered by Him.

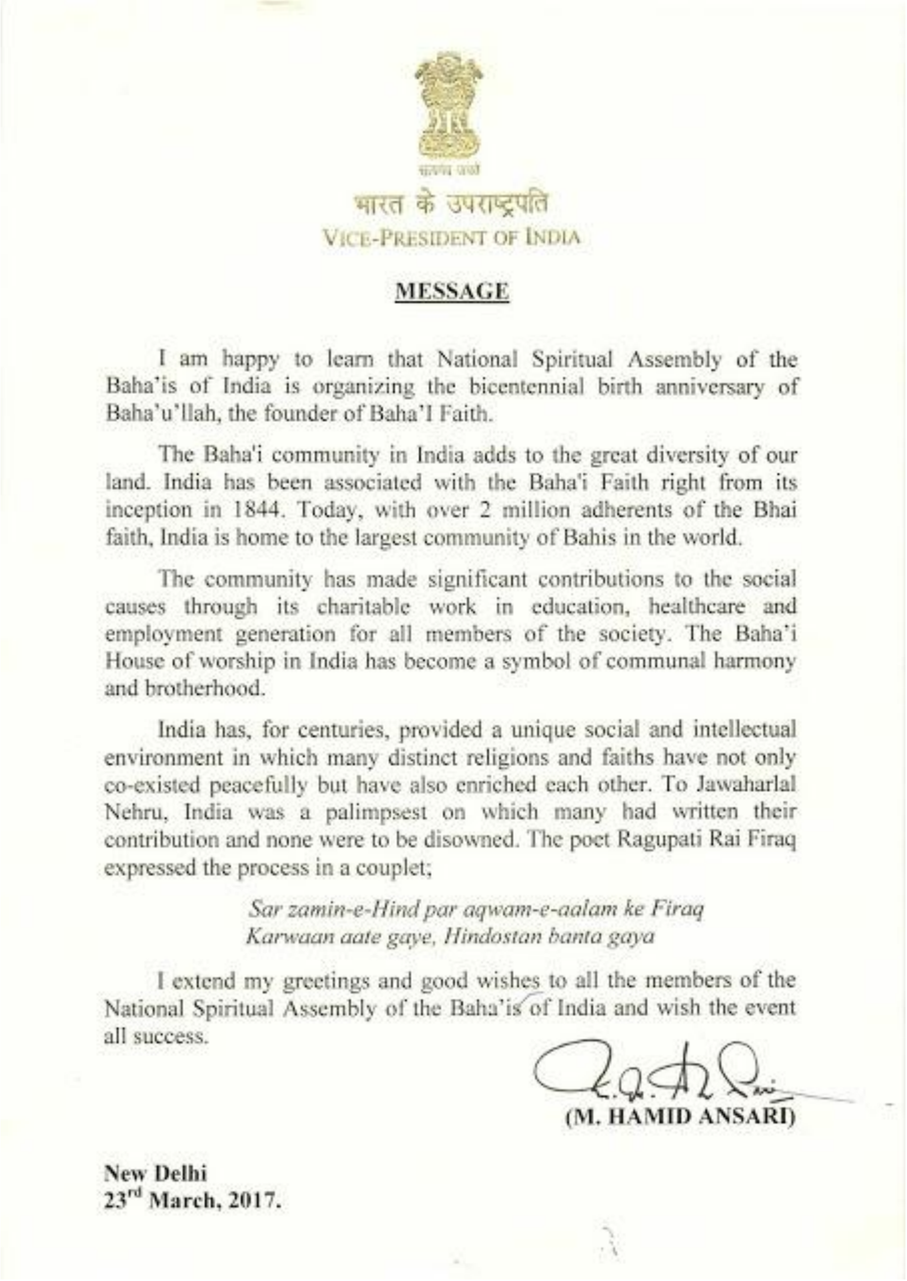
India takes pride in being home to the largest Bahá'i community in the world, a community as diverse as the country itself and one that has co-existed peacefully and harmoniously with fellow citizens of every faith and belief for almost 150 years.

Baha'u'llah's legacy endures in the efforts of the Baha'i community as it strives with countless others to translate His vision into reality and work for the peace and happiness of all.

I call upon the Bahá'i community as well as all Indians to use this occasion to reflect on Baha'u'llah's life, His vision for the unity of humanity and the monumental body of His Writings about the moral and spiritual transformation of the individual and society.

(Pranab Mukherjee)

New Delhi
February 14, 2017



भारत के उपराष्ट्रपति
VICE-PRESIDENT OF INDIA

MESSAGE

I am happy to learn that National Spiritual Assembly of the Baha'is of India is organizing the bicentennial birth anniversary of Baha'u'llah, the founder of Baha'I Faith.

The Baha'i community in India adds to the great diversity of our land. India has been associated with the Baha'i Faith right from its inception in 1844. Today, with over 2 million adherents of the Bhai faith, India is home to the largest community of Bahis in the world.

The community has made significant contributions to the social causes through its charitable work in education, healthcare and employment generation for all members of the society. The Baha'i House of worship in India has become a symbol of communal harmony and brotherhood.

India has, for centuries, provided a unique social and intellectual environment in which many distinct religions and faiths have not only co-existed peacefully but have also enriched each other. To Jawaharlal Nehru, India was a palimpsest on which many had written their contribution and none were to be disowned. The poet Ragupati Rai Firaq expressed the process in a couplet;

Sar zamin-e-Hind par aqwam-e-aalam ke Firaq
Karwaan aate gaye, Hindostan banta gaya

I extend my greetings and good wishes to all the members of the National Spiritual Assembly of the Baha'is of India and wish the event all success.

(M. HAMID ANSARI)

New Delhi
23rd March, 2017.

Did the Baha'is in the Ottoman Empire and the following British Mandate cooperate with the Zionist movement?

[caption id="" align="aligncenter" width="640"]

bahaism.blogspot.com

Israeli Prime Minister Yitzhak Rabin with Baha'i architect Fariborz Sahba[/caption]

To give a brief timeline, the Bahá'ís, including Bahá'u'lláh and his family, arrived in Acre on August 31, 1868. Bahá'u'lláh lived in Acre until 1877, when he moved to a mansion in Mazra'a where he lived for two years. From 1879 until his death in 1892, he lived at the Mansion of Bahjí.

The First Zionist Congress was held in Basel, Switzerland, from August 29 to August 31, 1897. The British conquered Palestine from the Ottomans during World War I in a series of campaigns lasting from March through November of 1917. It was only after the British occupation of Palestine that mass immigration of Jewish settlers occurred. Looking at census data for Palestine, for example, in 1922 there were 83,290 Jews and by 1946 that number had risen to 608,225.

On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá hosted Baron Edmond James de Rothschild, a member of the Rothschild banking family who was a leading advocate and financier of the Zionist movement, during one of his early trips to Palestine. This event was reported in "Star of the West" magazine.

On September 8, 1919, subsequent to the British occupation of Palestine, at a time when tens of thousands of Jewish settlers were arriving under the auspices of the Palestine Jewish Colonization Association, an article in the "Star of the West" quoted 'Abdu'l-Bahá praising the Zionist movement, proclaiming that "There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less" and that "A Jewish government might come later."

On January 24, 1922, Shoghi Effendi received a letter from Herbert Samuel, the British High Commissioner for Palestine. The receipt of the letter is mentioned in Amatu'l-Bahá Rúhíyyih Khánum's The Priceless Pearl. As High Commissioner, Herbert Samuel was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the Muslim-Christian Associations as the "first step in formation of Zionist national home in the midst of Arab people." Herbert Samuel welcomed the arrival of Jewish settlers under the auspices of the Palestine Jewish Colonization Association and recognised Hebrew as one of the three official languages of the Mandate territory.

> While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Bahá'ís in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated 24 January 1922: Dear Mr. Rabbani, I have to acknowledge receipt of your letter of Jan. 16., and to thank you for the kind expression it contains. It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Bahá were to interfere with the completion of your Oxford career, and I hope that may not be the case. I am much interested to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement. Should you be at any time in Jerusalem in would be a pleasure to me to see you here. Yours sincerely, Herbert Samuel

On December 16, 1950, a little over a year after the international recognition of the State of Israel, the mansion at Mazra'a was leased from the Israeli government by the Bahá'í Administrative Order. Bahá'u'lláh lived there from 1877 until 1879, before moving to the Mansion at Bahjí.

The transaction is described in Baha'i News, no. 244, June 1951, p. 4

> **Masra'ih is a Moslem religious endowment, and it is consequently impossible, under existing laws in this country, for it to be sold. However, as the friends are aware, the Ministry of Religions, due to the direct intervention of the Minister himself, Rabbi Maimon, consented, in the face of considerable opposition, to deliver Masra'ih to the Baha'is as a Holy Place to be visited by Baha'i pilgrims. This means that we rent it from the Department of Moslem and Druze affairs in the Ministry of Religions. The head of this Department is also a Rabbi, Dr. Hirschberg. Recently he, his wife and party, visited all the Baha'i properties in Haifa and 'Akka, following upon a very pleasant tea party in the Western Pilgrim House with the members of the International Baha'i Council.**

The mansion at Mazra'a would later be purchased by the Bahá'í Administrative Order from the Israeli government as reported in Messages from the Universal House of Justice 1968-1973, published 1976; Ridván Message 1973, p. 119

> The Mansion of Mazra'ih, often referred to by the beloved Guardian as one of the "twin mansions" in which the Blessed Beauty resided after nine years within the walled prison-city of 'Akká, and dear to the hearts of the believers by reason of its associations with their Lord, has at last been purchased together with 24,000 square meters of land extending into the plain on its eastward side.

On November 12, 1952, a cablegram sent by Shoghi Effendi announced the "acquisition of vitally-needed property" of the Mansion of Bahjiand the area around it from "the Development Authority of the State of Israel...The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners."

> **Acquisition of Vitally-Needed Property** Announce to Bahá'í communities, East and West, on the joyous occasion of the hundred and thirty-fifth Anniversary of Bahá'u'lláh's Birthday, the successful termination of the protracted negotiations, initiated two years ago and culminating in the signature to the contract providing the eventual, formal transfer by the Development Authority of the State of Israel to the Palestine Branch of the American National Spiritual Assembly of the extensive, long-desired, vitally-needed property surrounding and safeguarding for posterity the Most Holy Tomb of the Founder of the Faith, as well as the adjoining Mansion. The acquired area, raising Bahá'í holdings on the holy plain of &Akka from four thousand to one hundred and fifty-five thousand square meters, was exchanged against property donated by children of Zikrullah, grandchildren of Mírzá Muhammad Quli, Bahá'u'lláh's faithful half-brother and companion in exile. This spontaneous offer contrasts with the shameful action of the family in the sale to non-Baha'is of the property in the neighborhood of the Jordan valley purchased through the instrumentality of `Abdu'l-Bahá during Bahá'u'lláh's lifetime, pursuant to His instructions and alluded to in His writings. The forty acre property acquired in this single transaction almost equals the entire Bahá'í international endowments purchased in the course of sixty years in the vicinity of the Báb's Sepulcher on the slope of Mount Carmel. The exchange of said property, including land and houses, was made possible by the precipitate flight of the former Arab owners, traditional supporters of the old Covenant-breakers and descendants of the notorious enemy of `Abdu'l-Bahá who placed his residence at the disposal of the Committee of Investigation. The signature to the agreement signalized the commencement of large-scale landscaping, aiming at the beautification of the immediate precincts of the holiest spot in the entire Bahá'í world, itself the prelude to the eventual erection, as happened in the case of the Báb's Sepulcher, of a befitting Mausoleum enshrining the precious Dust of the Most Great Name. Desire to acknowledge the indefatigable efforts exerted by both Larry Hautz and Leroy Ioas enabling the consummation of the initial stage of the enterprise destined to eclipse in its final phase the splendor and magnificence of the Báb's resting-place on Mount Carmel.
> --Shoghi [Cablegram, November 12, 1952]

On January 21, 1949, Shoghi Effendi met with David Ben Gurion. In the chapter titled The Heart and Nerve Centre in her book The Guardian of the Bahá'í Faith, Amatu'l-Bahá Rúhíyyih Khánum describes this meeting...

> In January 1949 Mr. Ben Gurion, the Prime Minister of the Provisional Government, came to Haifa on his first official visit and the Mayor naturally invited Shoghi Effendi to attend the reception being given in his honour by the Municipality. The dilemma was acute, for if the Guardian did not go, it would, with every reason, be taken as an affront to the new Government, and if he did go he would inevitably be submerged in a sea of people where any pretence at protocol would be swept away (this was indeed the case, as my father, Shoghi Effendi's representative, reported after he returned from this reception). The Guardian therefore decided that as he would not be attending, but was more than willing to show courtesy to the Prime Minister of the new State, he would call upon him in person. With great difficulty this was arranged through the good offices of the Mayor of Haifa, Shabatay Levy, as Mr. Ben Gurion's time in Haifa was very short and it was only two days before the first general election in the new State.
>
> The interview took place on Friday evening, January 21st, in the private home the Prime Minister was staying in on Mt. Carmel and lasted about fifteen minutes. Ben Gurion enquired about the Faith and Shoghi Effendi's relation to it and asked if there was a book he could read; Shoghi Effendi answered his questions and assured him he would send him a copy of his own book God Passes By — which he later did, and which was acknowledged with thanks. Typical of the whole history of the Cause and the constant problems that beset it was a long article which appeared in the leading English-language newspaper on December 20, 1948, in which, in the most favourable terms, its teachings were set forth and the station of Shoghi Effendi as its World Head mentioned. On January 28, 1949, there appeared in the letter column of this paper a short and extraordinary statement, signed "Bahai U.N. Observer", which flatly refuted the article and asserted, "Mr. Rabbani is not the Guardian of the Bahai faith, nor its World Leader" and gave the New History Society in New York as a source of further information
>
> As there was no such thing as a "Bahai U.N. Observer" this move was plainly inspired by the once-more hopeful band of old Covenant-breakers, who sought, at the outset of a new regime, to blacken Shoghi Effendi's reputation and divert attention from his station by referring to Ahmad Sohrab's rootless group in America. At a later date, when in 1952 the Covenant-breakers in Bahji brought their case in the local courts against Shoghi Effendi for the demolition of an old building near the Mansion of Bahá'u'lláh, Sohrab sought, unsuccessfully, to bring pressure on the Minister of Religious Affairs to discredit the Bahá'í claims. It was with attacks such as this, both open and covert, that the Guardian, on the threshold of a new phase in the development of the affairs of the Faith at its World Centre, once more had to content.
>
> It had long been the desire of Shoghi Effendi to obtain control of the Mansion at Mazra'ih, where Bahá'u'lláh had first lived when He quitted once-for-all the walls of the prison-city of 'Akka. This property was a Muslim religious endowment and had now

fallen vacant. It was planned by the government to turn it into a rest home for officials. All efforts, through the departments concerned, to procure this property were unavailing until Shoghi Effendi appealed directly to Ben Gurion, explaining its significance to the Bahá'ís and his desire to have it visited by pilgrims as a place so closely associated with Bahá'u'lláh. The Prime Minister himself then intervened in the matter and it was leased to the Bahá'ís as an historic site. Shoghi Effendi proudly informed the Bahá'í world, on December 16, 1950, that its keys had been delivered to us, by the Israeli authorities, after the lapse of more than fifty years.

The affairs of the Bahá'í Community, in matters concerning its day-to-day dealings with the government in connection with the work at the World Centre, had been placed under the jurisdiction of the Ministry of Religious Affairs and was at first handled by the head of the Department that dealt with Muslim affairs. This Shoghi Effendi violently objected to as it implied the Faith was in some way identified with Islam. After much negotiation a letter was received from the Minister of Religious Affairs, dated December 13, 1953, addressed to "His Eminence, Shoghi Effendi Rabbani, World Head of the Bahá'í Faith" in which he said:

"...I am pleased to inform you of my decision to establish in our Ministry a separate Department for the Bahá'í Faith. I hope that this department will be of assistance to you in matters concerning the Bahá'í Centre in our State. In the name of the Ministry of Religious Affairs of the State of Israel, I wish to assure Your Eminence that full protection will be given to the Holy Places as well as to the World Centre of the Bahá'í Faith."

The victory was all the more welcome, following as it did the previously mentioned court case against Shoghi Effendi brought on a technicality by the Covenant-breakers in connection with the demolition of a house adjoining the Shrine and Mansion of Bahá'u'lláh in Bahji. Never tired of seeking to publicly humiliate and discredit the Head of the Faith, be it 'Abdu'l-Bahá or the Guardian, they had had the temerity to summon Shoghi Effendi to appear in court as a witness. Once more, greatly concerned for the honour of the Cause at its World Centre, Shoghi Effendi appealed direct to the Prime Minister, sending as his representatives the President, Secretary-General and Member-at-Large of the International Bahá'í Council (whom he had summoned from Italy for this purpose) to Jerusalem on more than one visit to press the strategy he himself had devised. These representations were successful and on the grounds of its being a purely religious issue it was removed by Government from the jurisdiction of the civil courts. As soon as the plaintiffs found their plan to humiliate Shoghi Effendi had been forestalled, they were willing to settle the case by negotiation. That the authorities and the Bahá'í Community were equally pleased by this conclusion of the matter is shown in these letters written to the Guardian by members of the Prime Minister's staff — two men to whom the Faith owed much for their sympathetic efforts on its behalf at that time:

PRIME MINISTER'S OFFICE Jerusalem, 19th May, 1952. His Eminence Shoghi Rabbani, World Head of the Bahá'í Faith, Haifa. Your Eminence, I am instructed to acknowledge receipt of your letter of the 16th May addressed to the Prime Minister. As you are no doubt aware, the dispute between yourself as the World head of the Bahá'í Faith and members of the family of the founder of the Faith has found its solution and there is no need, therefore, to take any administrative action in order to solve the problem. May I express to you our gratitude for your wise and benevolent attitude taken in the dispute which enabled us to impose a just and, as we hope, a lasting solution on the dissident group? The Prime Minister assures you of his personal esteem and sends you his best wishes. Yours sincerely, S. Eynath Legal Adviser

It is significant to note that they address Shoghi Effendi as "His Eminence", a title which, though still far below what his position merited, was the one that had been introduced in the earliest days of his ministry, but never really used by any officials until the formation of the Jewish State.

The cordial nature of the relations established between the Guardian and the officials of the State of Israel encouraged Shoghi Effendi to ascertain if the President would care to visit the Bahá'í Shrine in Haifa; when word was received that he would accept such an invitation, Shoghi Effendi formally invited him to do so and arrangements were made for the morning of April 26, 1954, at which time, the Director of the President's Office wrote to Shoghi Effendi, the President would "be pleased to pay you an official visit". Accordingly the President and his wife arrived at the home of the Master, attended by two officials, partook of light refreshment and were presented by the Guardian with a Persian album, painted with miniatures and bound in silver, containing some photographs of the Shrines, as a memento of their visit. The Presidential party, with Shoghi Effendi and those who accompanied him, then proceeded to the gardens on Mt. Carmel. It was the first time in the history of the Cause that the Head of an independent nation had ever made an official visit of this kind and it constituted another milestone in the development of the World Centre of the Faith. The President and his companions showed the greatest respect to the Shrine of the Bab, removing their shoes as we did, before entering it, the men keeping their hats on out of reverence as Jews for a holy place; it was a very moving moment to see President Ben Zvi standing beside Shoghi Effendi, the former with his European hat, the latter with his simple black fez, before the threshold. After a few words of explanation from Shoghi Effendi we all withdrew and walked about he gardens for a few minutes before saying good-bye in front of the Oriental Pilgrim House where the President's car was awaiting him.

On April 29th the President wrote personally to the Guardian: "I should like to express my thanks for your kind hospitality and for the interesting time I spent with you visiting the beautiful Gardens and remarkable Shrine... I do appreciate the friendship which the Bahá'í Community has for Israel and it is my sincere hope that we may all live to see the strengthening of amity between all peoples on earth." On May 5th the Guardian replied to this letter in equally warm terms: "...It was a great pleasure to meet Your Excellency and Mrs. Ben Zvi, and be able to show you one of our places of Bahá'í pilgrimage in Israel... If it suits your convenience, Mrs. Rabbani and I, accompanied by Mr. Ioas, would like to call upon Your Excellency and Mrs. Ben Zvi in Jerusalem..." The time for this return call was set for the afternoon of May 26th and we had tea and a pleasant conversation with the President and his wife, in her own way as much a personality as her husband and equally nice. In the interim between these two visits Shoghi Effendi had sent to the President some Bahá'í books which he had promised him and these had been acknowledged with the thanks of the President and the assurance that he would read them with great interest. Ever meticulous in all matters, Shoghi Effendi wrote on June 3rd to the President: "I wish to thank you and Mrs. Ben Zvi for your kind hospitality. Mrs. Rabbani and I enjoyed our visit with you very much, and I feel sure that this opportunity we have had of visiting with you our Bahá'í Holy Places and calling upon you in the capital of Israel has served to reinforce the bonds of affection and esteem which unite the Bahá'ís to the people and Government of Israel. With kind regards to you and Mrs. Ben Zvi..." Thus ended another memorable chapter in the process of winning recognition for the Faith at its World Centre.

Baha'ism and Christianity

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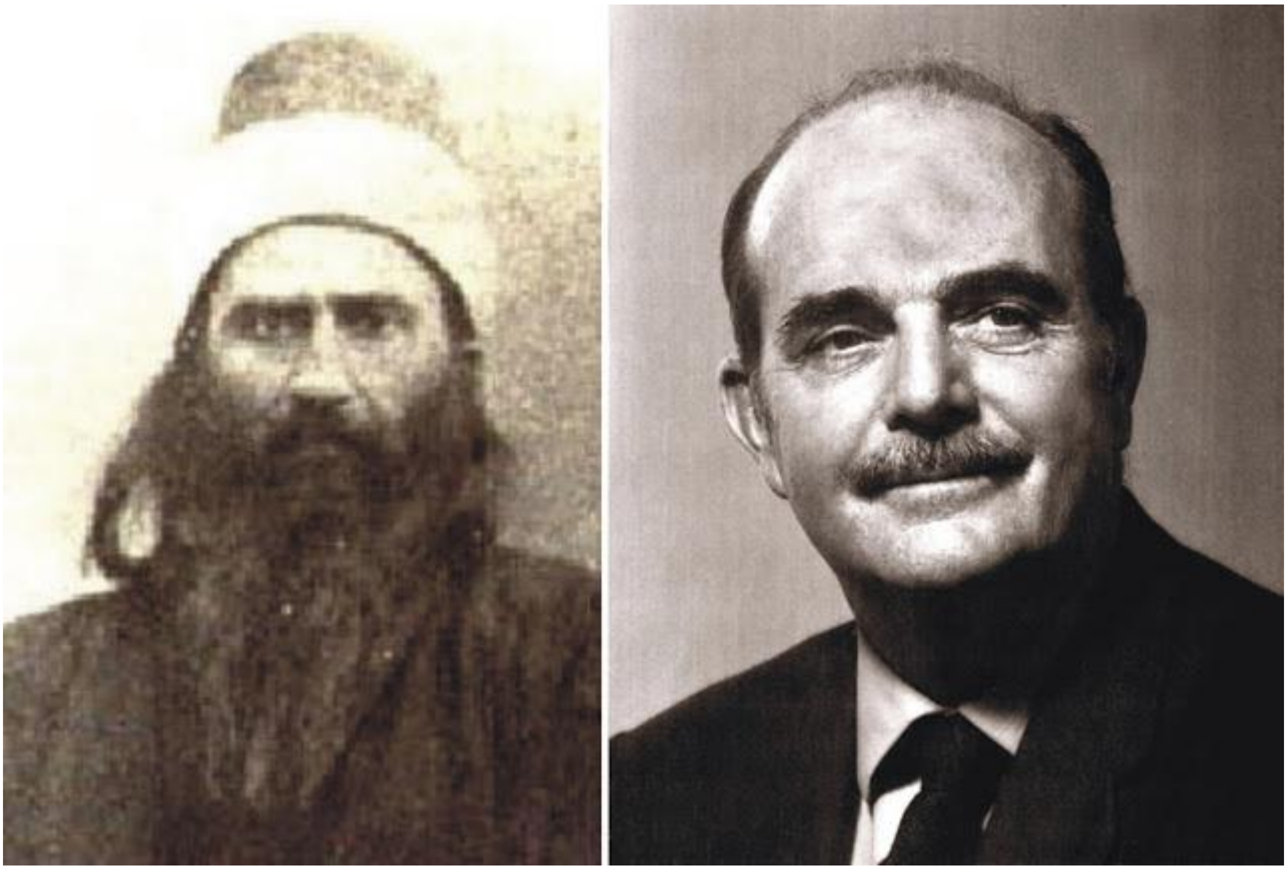


Left - Mirza Hossein Ali Nuri who gave himself the title of "Glory of God" Right - William Sears, the follower of so called "Baha'u'llah"[/caption]

Baha'i figures have said different things at different times regarding Jesus. For example, on June 24, 1947, Shoghi Effendi stated (also here) "The churches are waiting for the coming of Jesus Christ; we believe He has come again in the Glory of the Father. The churches teach doctrines--various ones in various creeds--which we as Bahá'ís do not accept; such as the bodily Resurrection, confession, or, in some creeds, the denial of the Immaculate Conception."

> Bahá'ís Must Have No Affiliation with Churches
>
> "...we, as Bahá'ís, must not have any affiliations with churches or political parties. But he feels certain that when you meditate on this matter you yourselves will see the wisdom of it. We, as Bahá'ís, can never be known as hypocrites or as people insincere in their protestations and because of this we cannot subscribe to both the Faith of Bahá'u'lláh and ordinary church dogma. **The churches are waiting for the coming of Jesus Christ; we believe He has come again in the Glory of the Father. The churches teach doctrines--various ones in various creeds--which we as Bahá'ís do not accept; such as the bodily Resurrection, confession, or, in some creeds, the denial of the Immaculate Conception.** In other words, there is no Christian church today whose dogmas we, as Bahá'ís, can truthfully say we accept in their entirety--therefore to remain a member of the Church is not proper for us, for we do so under false pretences. We should, therefore, withdraw from our churches but

> continue to associate, if we wish to, with the church members and ministers. "**Our belief in Christ, as Bahá'ís, is so firm, so unshakeable and so exalted in nature that very few Christians are to be found now-a-days who love Him and reverence Him and have the faith in Him that we have. It is only from the dogmas and creeds of the churches that we dissociate ourselves; not from the spirit of Christianity.**" (From a letter written on behalf of Shoghi Effendi to the Bahá'ís of Vienna, June 24, 1947)

On May 28, 1984, the Universal House of Justice addressed a letter stating "From a Bahá'í point of view the belief that the Resurrection was the return to life of a body of flesh and blood, which later rose from the earth into the sky is not reasonable, nor is it necessary to the essential truth of the disciples' experience, which is that Jesus did not cease to exist when He was crucified (as would have the belief of many Jews of that period), but that His Spirit, released from the body, ascended to the presence of God and continued to inspire and guide His followers and preside over the destinies of His Dispensation."

> Concerning the Resurrection of Christ you quote the twenty-fourth chapter of the Gospel of St. Luke, where the account stresses the reality of the appearance of Jesus to His disciples who, the Gospel states, at first took Him to be a ghost. From a Bahá'í point of view the belief that the Resurrection was the return to life of a body of flesh and blood, which later rose from the earth into the sky is not reasonable, nor is it necessary to the essential truth of the disciples' experience, which is that Jesus did not cease to exist when He was crucified (as would have the belief of many Jews of that period), but that His Spirit, released from the body, ascended to the presence of God and continued to inspire and guide His followers and preside over the destinies of His Dispensation (from a letter written on behalf of the Universal House of Justice to an individual believer, 28 May 1984).

Bahai's in the West have historically argued that their religion is the fulfillment of Christian prophecy, particularly based on Seventh-dayAdventist literature and the teachings of Baptist preacher William Miller. William Sears, named a Hand of the Cause of God by Shoghi Effendi in 1957, was a popular radio and television personality, who wrote a best-selling book, *Thief in the Night*. William Miller, a Baptist preacher, predicted that on October 22, 1844, Christ would return to the Earth. Although the prophecy was not fulfilled, leading to what was called the Great Disappointment, the Millerites would go on to form the various Adventist churches. *Thief in the Night*, argues that Miller's interpretation of biblical prophecies for the signs and dates of the coming of Jesus were correct and fulfilled by the Báb who declared that he was the "Promised One" on May 23, 1844, and began openly teaching in Iran in October 1844. In 2016, a Baha'i movie came out loosely based on these events called The Miller Prediction. Source : https://www.reddit.com/user/A35821361/

What they teach in Baha'i Children Class?

[youtube https://www.youtube.com/watch?v=YY2a5gLf3O8&w=560&h=315]

Baha'i moral activities in New Era High School (Panchgani - India)

These are Baha'i Teachers. The case of Dilavara Mihrshahi is very popular in Panchgani. Each and every Baha'i knows about this. If Baha'is want to spread their religion with these moral values then they are requested to return back to their countries from where they are exported to India. [youtube https://www.youtube.com/watch?v=wtFU6Gzz0r0]

Bab's second wife Fátimih Khánum was a Covenant Breaker!

Fáṭimih Khánum (1822-1916) was an Isfahání girl who was the second wife of the Báb. Fáṭimih was the sister of a prominent Bábí, Mullá Rajab-'Alí. She was married around 1847 aged twenty-five, to serve the Báb during His sojourn to Isfahán. In Persia, it was regarded as dishonourable for a woman to serve a man unless she was not related to him. The couple had no children, and after the Báb left Isfahán she did not accompany Him. After His martyrdom, despite the fact that the Báb asked His wives not remarry, Fáṭimih Khánum married Azal for one month, until he divorced her and gave her to Siyyid Muhammad Isfahání. Fáṭimih agreed to these marriages, and is therfore a Covenant Breaker.

Reference : https://bahaikipedia.org/F%C3%A1timih_Kh%C3%A1num_(wife_of_the_B%C3%A1b)

The next individual to be elected to the Universal House of Justice will be Juan Francisco Mora.

Courtesy : Reddit.com

–]A35821361[S] 2 points 11 days ago*

The next individual to be elected to the Universal House of Justice will be Juan Francisco Mora. In the Bahá'í electoral system, with no overt campaigning and politicking permitted, the exposure of potential candidates to electors is a premium. The nine members of the International Teaching Centre routinely travel throughout the world, giving them vital face-time with members of the National Spiritual Assemblies who serve as electors for the Universal House of Justice. In fact, every single one of the current members of the Universal House of Justice previously served as a Counsellor member of the International Teaching Centre. With the turnover of the Universal House of Justice's nine members and with the International Teaching Centre's being composed of nine members, some of whom are women and therefore ineligible for election to the Universal House of Justice, a man's appointment to the International Teaching Centre serves as a presumption to eventual election to the Universal House of Justice. To illustrate further, in a letter dated October 20, 2008, the Universal House of Justice called for a series of 41 Regional Conferences intended to mark the mid-point of the Five Year Plan and motivate participants to re-dedicate themselves to the goals of the Plan upon returning home. The Regional Conferences were held from November 1, 2008 through March 1, 2009. Each of the 41 Rregional Conferences was attended by two Counsellor members of the International Teaching Centre with the exception of the Conference held at Uvira, the Democratic Republic of Congo, which had only one representative. The Counsellor members of the International Teaching Centre at the time of the Regional Conferences were Juan Francisco Mora, Ayman Rouhani, Stephen Hall, Stephen Birkland, Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker. Of this cohort of Counsellors, the five lady members (Zenaida Ramirez, Joan Lincoln, Rachel Ndegwa, Uransaikhan Baatar, and Penelope Walker) were ineligible for election to the Universal House of Justice. Of the four male members at the time of the 41 Regional Conferences (Juan Francisco Mora, Ayman Rouhani, Stephen Hall, and Stephen Birkland), all but Juan Francisco Mora have already been elected to the Universal House of Justice. Given that he has had more exposure to the electors of the Universal House of Justice than any other current male Counsellor member of the International Teaching Centre, it stands to reasonably assume with a high degree of confidence that Juan Francisco Mora will become the next individual elected to the Universal House of Justice once a vacancy opens. In practice, the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. In the people's democracies of the Eastern Bloc, these career bureaucrats were known as the nomenklatura.

[–]Uqbari 1 point 11 days ago

Out of curiosity, how do people get appointed to the International Teaching Centre? What's the most typical background, and how are they recruited?

[–]MirzaJan 2 points 11 days ago*

Normally, only Continental Counselors gets appointed to the ITC. These Counselors were ABMs before being promoted to the CBC. Before being an ABM they were assistants to ABMs. And only a 'Tested Believer' is chosen to work for the ABM.

[–]Uqbari 1 point 11 days ago

And how does that work? I see they recruit a lot of lawyers, but can't tell what kind of law they generally practice.

[–]A35821361[S] 1 point 11 days ago

To illustrate your point... Current Members of the International Teaching Centre

Name	**Date Appointed**	**Previous Assignment as Continental Counsellor**
Rachel Ndegwa	2003	Africa, 2000 - 2003
Uransaikhan Baatar	2008	Asia, 2000 - 2008
Juan Francisco Mora	2008	Americas, 2005 - 2008
Praveen Kumar Mallik	2010	Asia, 2006 - 2010
Ramchand Coonjul	2013	Africa, 2010 - 2013
Antonella Demonte	2013	Europe, 2010 - 2013
Andrej Donoval	2013	Europe, 2010 - 2013
Alison Milston	2013	Americas, 2008 - 2013
Mehranguiz Farid Tehrani	2013	Asia, 2005 - 2013

[–]Dale_Husband_HS 2 points 11 days ago

The Baha'i election process is worthless!

https://dalehusband.com/2011/08/16/the-universal-house-of-the-international-teaching-center-of-justice/

Al-Kitāb Al-Aqdas: Elder & Miller Translation

Posted from Reddit.com

There was a post made here a while back asking about if this translation of the Bahá'í *The Most Holy Book* — perhaps the most honest and relibable translation — was available online or if someone could upload it. I looked, and I was unable to find this entire translation online with the introduction and all the notes. I was only able to find assorted quotations and analyses, and I also found this which is a multilinear translation of the *Aqdas* with the authorized Haifan Bahá'í translation, Haddad's translation, and the Elder & Miller translation. The E & M translation however wasn't available as a full document, so I took the liberty tonight of pasting each passage and organizing them all into a PDF for convenience's sake.

You can view it here:

AL-KITAB AL-AQDAS: ELDER & MILLER TRANS.

I hope this is useful for you all.

The differences between it and the authorized translation I read when I was a Bahá'í were quite shocking.

When/If I get my hands on the physical copy of this translation, I'll post one with the introduction and the notes.

Please point out any mistakes I made in my transcription, and I will fix them as soon as I can.

[–]A35821361 5 points 8 months ago

What I particularly like about the Elder & Miller translation is that it uses contemporary English. The 1992 translation commissioned by Universal House of Justice unnecessarily uses words like "hath," "heareth," "thy," and "ye" in an attempt to mimic the tone of the King James Version of the Bible.

[–]qurrat361[S] 1 point 8 months ago

How do the Bahá'ís reckon that two differing translations of the same text can be authoritative lol? Thank you for sharing this.

[–]A35821361 3 points 8 months ago

Selections from the Writings of the Báb was compiled and published in 1976 by the Universal House of Justice, sixteen years before the Universal House of Justice published the full *Kitáb-i-Aqdas* in 1992. The use of alternate wording is likely the result of a new committee with new authority. What is further odd is that for a definitive, religious text, the translation to other languages was conducted through the English version and not the original Arabic. This is a practice justified with some dubious reasoning.

[–]qurrat361[S] 1 point 8 months ago*

Speaking of *SWB* I noticed this very interesting passage when I was copying this translation:

> These are the stipulations of God. Do not transgress them because of your own passions. **Follow what you are commanded to do by the Rising-place of Explanation (al- Bayan)**

(p. 9). From this is it is clear that Bahá did not abrogate Bayán and that with whatever he did not specifically override of Bayán it is incumbent for Bahá'ís to follow the Bayán where Bahá is unspecific. This is further demonstrated by the fact that Bahá's laws are essentially a rehash of the Bayán, and he also states in a 1862 letter:

> I swear by God that **if any one of the People of the Bayan were to mention that the Book [i.e. Bayan] is abrogated, may God smash the mouth of the speaker and the calumniator**, and by him who holds my soul and myself in his hands one letter from the Bayan is the most loved with me than all that are in the heavens and on the earth

(http://www.bayanic.com/notes/Abbas/AbbasWill-06.html). In a letter to Sayyid Ibrahim he says:

> Consider bygone ages and reflect upon what god had inflicted on their peoples for having contended amongst themselves, for having turned aside from His Countenance, for having strayed away from His path, for having done wrong to His Cause, and for having associated any creature with the Sovereign of His Unity, for which they were of the perished. Have you ever heard religion of god to exist before it is confirmed, or commandment of god to be abrogated before it becomes manifest? ..... **Nay, by my lord, the lord of heavens, no one can abrogate one letter from that which has been revealed in the Bayan** .....

(http://www.bayanic.com/notes/pretenders/pretenders-5-3.html) Bahá'í translations neglect often to shed light on the original Arabic/Persian that is in the texts. In the authorized translation it reads, concealing the meaning:

> These, verily, are the Laws of God; transgress them not at the prompting of your base and selfish desires. **Observe ye the injunctions laid upon you by Him Who is the Dawning-place of Utterance**

(p. 29). How then can Bahá'ís follow what their leader told them to follow, the Bayán, if it is not available for them in other languages such as English, except in "selections" which don't even encompass all the laws revealed in it?! Did Bahá In His Mind Abrogate Bayán?

[–]PureLotus 2 points 8 months ago

Thank you for the great job.

Why I Joined and Left the Baha'i Faith

I was introduced to the Baha'i faith during my first year in college, by my next-door neighbor in my dorm. I decided to attend a Baha'i meeting because it sounded interesting. I had always been very interested in various religions and philosophies ever since I was old enough to begin exploring these things for myself. The Baha'is I met at the meeting seemed like nice people, and they held an idealistic view of human potential, emphasizing ideas such as world peace, racial reconciliation, and respect for all major religions. I would say that two things attracted me most to the Baha'is and their religion: the people themselves and their optimistic spirit about the future of humanity.

Eric (3rd from left) singing in U.Va. Baha'i choir - March 1998I decided to believe in Baha'ism and join the organized Baha'i Faith after a few months of studying the religion and socializing with Baha'is. Looking back, I would say that there were many details of Baha'i beliefs and practices that I wasn't aware of when I joined, which if I had known about might have prevented me from joining their religious organization. It was the overall spirit of the Baha'is and their faith – the big picture view – that drew me in, and at that time I probably would not have even wanted to know anything about the Baha'i Faith that would have turned me off from it!

Throughout my college years, I was an active and serious Baha'i. I participated in local Baha'i community meetings and Baha'i college club meetings. I followed the religion's rituals of daily prayer and the annual period of fasting. I enthusiastically tried to share my Baha'i faith with other people, because Baha'is place a great emphasis on "teaching" the faith (trying to educate people about the existence of the Baha'i faith and encourage them to study it and join). I even went on two Baha'i "teaching trips" to a rural, impoverished area where we attempted to befriend and evangelize Native Americans and other people living in poverty. I also wrote a draft of an introductory book presenting the Baha'i faith for a Christian audience (but I left the faith before seeking a publisher).

As I became more and more involved in the Baha'i Faith community, I began to notice some things that bothered me. There were two things in particular that troubled me the most: first, that Baha'i Faith members overemphasize obedience to their religious institutions and believe the highest leadership organ of their religion is directly guided by God and infallible in all its decisions; and second, that they tend to have an unhealthy liking for bureaucracy and downplay the importance and benefits of individual free thought and activity. I strongly disagreed with the long-standing policy that all Baha'i scholars and writers must submit everything they write about the faith to a Baha'i "pre-publication review committee" for official approval. I was also frustrated by the fact that the Baha'i Faith organization prohibits its members from participating in politics, since political activism had previously been an interest of mine.

After a few years, I decided to leave the Baha'i Faith for these reasons as well as others. At the time, I regarded the Baha'i Faith organization and the faith itself to be basically synonymous – as most Baha'is do – so I didn't think much about the possibility of remaining a Baha'i without in some way supporting the dominant Baha'i tradition (which is sometimes called "Haifan" Baha'ism, because the organization representing this tradition is based in Haifa, Israel). I did briefly feel compelled to try to promote some ideas for reforming the religion and its institutions, but I did this in an arrogant and ineffective way and soon gave up on it.

Eric (right) getting baptized - February 2003I began to feel attracted to Jesus more than any other great historical religious leader, so I decided to become a Christian, got baptized, and joined the Assemblies of God church. However, my broad-minded attitude prevented me from fully buying into Evangelical Christianity, and over the years I have grown increasingly liberal and universalist in my understanding of the Gospel. I can say that the Baha'i faith had a positive influence on me in helping me to see the value in all religious paths, but that I found organized Haifan Baha'ism to be too fundamentalist and restrictive for my free-thinking mind and mystical heart.

Issues in the Baha'i Faith: "Manifestations of God"

There are some theological reasons why I left the Baha'i faith – it was not only because of disagreements with the Baha'i Faith organization. When I first became a Christian, I did so in large part because I had come to the conclusion that Jesus Christ was far greater than any other prophet, such as Moses, Muhammad or Baha'u'llah. Contrary to Baha'i doctrine, I believed that Jesus occupied a special place as the unique "Son of God" – the *only* human being who ever was the perfect Manifestation of Divinity. I did not believe that other founders of religions were on the same level as Jesus.

Over time, my views have evolved. Today, I still believe that Jesus was the greatest example of the fusion of the human and the divine that is known to history, but I have come to believe that all human beings are "manifestations of God" in some sense or to some degree. I no longer believe in the Trinitarian notion that Jesus was divine and everyone else isn't; instead I believe in the Unitarian view that he was a great spiritual master but human like the rest of us, and that there have been others similar to him who are great examples of divine qualities in human beings.

Most Baha'is interpret their faith as teaching that only the founders of the great religions are Manifestations of God and all others are mere servants, just as most Christians believe only Jesus is the Son of God and all others must bow down to him as Lord. I disagree with this idea. I think all humans fall on a continuum of spiritual development, rather than being divided neatly into categories of "Manifestations" of the divine attributes or "Non-Manifestations."

All human beings are manifestations of divinity, because we were all created in the image of God and we are all God's children. This teaching is found in the Old Testament, the New Testament, and in the writings of many modern spiritual leaders. Conservative Baha'is (which is most Baha'is) draw an ontological distinction between Manifestations of God and regular human beings, but there is no such distinction. There may be a small number of people whose special role in history was to found religions, but they were imperfect and fallible like all other humans. All humans are on a journey which begins when one's eternal spirit is birthed from the Womb of God, comes to earth in a physical body, and continues after death in other lifetimes and/or other dimensions of existence as we grow from spiritual infancy through stages of childhood, adolescence, and eventually adulthood. Given enough ages for development, *everyone* will ultimately reach the level of great spiritual masters such as Jesus, Buddha, etc. Even Jesus himself promised this! (see Luke 6:40).

It may be possible for Baha'ism to be reinterpreted in this way, since one of the core Baha'i beliefs is the idea of the continual progress of all souls in the afterlife. The Baha'i faith teaches that no soul is forever lost, and all will keep progressing toward God through ages of time. Perhaps the Great

Prophets or "Manifestations" of God are at a much higher level than other souls, because they have existed for far longer back in time than most people alive on earth. Perhaps, as Buddhists believe about the *Boddhisattvas*, they consent to return to earth when religion needs to be renewed – even though they have already ascended to higher levels of spiritual existence.

Issues in the Baha'i Faith: "Progressive Revelation"

The Baha'i faith sees all major world religions as being part of a dispensational progression of spiritual knowledge revealed by God. While this idea has some merit, it is an oversimplification of human spiritual history. The Baha'i faith, as it is interpreted by most of its followers, ignores some important religious traditions such as Taoism and Sikhism; excessively downplays the very real differences that exist between religions; and puts all religions on one track of progressive development, when in fact they emerged on more than one parallel tracks and on different timelines in different parts of the world.

The Baha'i concept of "progressive revelation" is true as a big picture idea – that humans have gradually come to apprehend the Divine in more mature and sophisticated ways over time – but the specific details taught by Baha'u'llah and his successors are too limited to an Abrahamic paradigm. Baha'u'llah's background was Islam, which envisioned religion as progressing by means of a discrete series of prophets chosen by God. He seems to have known little about Eastern religions such as Hinduism, Buddhism, Jainism, Sikhism, Taoism, and Confucianism. He wrote almost nothing about these, even though billions of human beings have followed and been inspired by these traditions – probably because he had little contact with people from those parts of the world and most of his followers were Muslims.

Abdu'l-Baha and his grandson and successor Shoghi Effendi expanded the Baha'i view of religious unity to include acceptance of the divine inspiration of some of the Eastern religions, because they sincerely believed in the goal of uniting all humanity with one interfaith vision of truth. This was Baha'u'llah's goal too, but the time and culture in which he lived defined the way he presented the message. He simply didn't have much of any exposure to ideas from outside of Islam, Christianity and Judaism.

If we are to be intellectually honest, we must admit that the linear Baha'i concept of God sending a "new Manifestation" to "reveal" a "new Dispensation" with a "new Book" for the world roughly every 1000 years does not take into account all the great diversity and complexity of historical religious development. This idea comes directly from Islam and has a heavy Abrahamic bias. Baha'ism has attempted to embrace some non-Abrahamic religions by fitting them into the Islamic paradigm of religious history. This is a nice theoretical attempt with good motivations behind it, but I think it needs to be reevaluated.

The Baha'i concept of progressive revelation makes sense if it is interpreted in a broader way, focusing on the archetypal journey of human beings continually seeking The Source and periodically creating new religions reflecting their evolving perspective on life and existence. In fact, to embrace this basic idea as the core of how we understand the phenomenon of religion – that it is not static but evolutionary, representing a never-ending dance between the Human and the

Divine – is a beautiful way of thinking. The Baha'i faith has the potential to conceive of religious history through this liberal lens, if fundamentalist interpretations of Baha'i theology are cast aside.

Issues in the Baha'i Faith: The "Most Holy Book"

One of the reasons I decided to leave the Baha'i faith was because of the *Kitab-i-Aqdas*, which in Arabic means the Most Holy Book. Baha'u'llah wrote this book to establish a set of laws, commandments, regulations, and rituals for the Baha'i religion which would differentiate it from Islam. Baha'u'llah said that the whole world should follow the teachings of his Most Holy Book for the next 1000 years.

While some ideas in the *Aqdas* are good and represent significant progress beyond the laws of the Qur'an and Islam, some of them are simply unsuitable for modern 21st century civilization and show that Baha'u'llah's mentality was to some degree limited by the standards of the time and culture in which he lived. For example, Baha'u'llah commands in his Most Holy Book that a thief should have a visible mark put on his forehead after the third offense – presumably some kind of brand or tattoo. This is much better than the Qur'anic punishment for stealing (amputation of a hand), but it's hardly compatible with the values of modern times.

I also disagree with Baha'u'llah's claim that all people must recognize his absolute spiritual authority and must accept and follow all the laws and teachings in his book. I do not believe in an infallible Bible nor an infallible Qur'an or any other scripture that conservative religious people believe is perfect. Although I think Baha'u'llah taught many beneficial and inspiring things in his writings, there are some things he taught that I simply disagree with – just as I disagree with some things taught by Moses, Jesus, Saint Paul, Muhammad, Buddha, or any other spiritual teacher who has left behind writings or sayings. I wish that Christians, Jews, Muslims, and people of *all* faiths would would move beyond the idea of rigid support for every law and teaching contained within their own preferred religious scripture.

Some ideas in the Old Testament, the New Testament, the Qur'an, and other scriptures are outdated and should no longer be followed. Similarly, some of Baha'u'llah's ideas in his Aqdas have already passed into the realm of the historical rather than the currently applicable – before they were ever even applied. Baha'is should take a fresh look at the Kitab-i-Aqdas and be honest with themselves about which parts of it should still be followed; which parts should be followed but need to be reinterpreted in a more modern or liberal way; and which parts of it ought to be put aside as relics of a past era. There are many positive and relevant aspects of the Baha'i spiritual tradition – including in the Most Holy Book of the Baha'i faith – but in order for these to shine forth more fully, Bahais need to be willing to engage in modern liberal hermeneutics, textual criticism, and historical contextualization of their scriptures. This is what progressive adherents of all other religions are doing, and it is necessary to keep any religion relevant in changing times and cultural settings.

Issues in the Baha'i Faith: The "Covenant" and "Covenant-breakers"

By far, the worst problem with the Baha'i faith as most Baha'is understand it today is the Baha'i concept called "the Covenant" and the treatment of Baha'is who are considered heretics, called

"Covenant-breakers." Ever since Baha'u'llah passed away and his eldest son Abdu'l-Baha became the leader of the faith, Baha'is have had the notion of a special "Covenant" between God and the Baha'is, that the Baha'i religion will always remain united under one organization and will always have a perfect and infallible source of divine guidance in this world in the form of the highest Baha'i leader or institution. Baha'is who do not believe this, or who support alternative Baha'i organizations, may be declared to be Covenant-breakers and shunned by all members of the Haifan Baha'i Faith organization.

This fundamentalist, even cultlike idea and practice originated in the teachings of Abdu'l-Baha, who claimed that his appointment to lead the Baha'is after Baha'u'llah meant that all Baha'is must regard him as morally perfect and infallible; that all his writings were to carry the same authority as scripture; and that he had the authority to tell all Baha'is what to believe and do. His younger brother, Ghusn-i-Akbar (usually called by his given name, Muhammad Ali), objected to these claims of Abdu'l-Baha and believed that no religious leader other than the Manifestations of God should have that much authority. Ghusn-i-Akbar had been appointed by Baha'u'llah in his Will and Testament to become his second successor, after Abdu'l-Baha. Instead, Abdu'l-Baha declared him a heretic, excommunicated him, and demanded that all Baha'is shun him. Most of Baha'u'llah's children and other descendants and relatives sympathized with Ghusn-i-Akbar and disagreed with Abdu'l-Baha's claims, and they were also excommunicated and shunned by the majority of Baha'is, who were loyal to Abdu'l-Baha.

This is how the concept of "Covenant-breaking" was born in the Baha'i faith. Abdu'l-Baha appointed his own grandson, Shoghi Effendi, to be his successor instead of Ghusn-i-Akbar, and called him the "Guardian" of the faith. He instructed him to appoint a successor before his death from among his own children or relatives to become the next Guardian. However, Shoghi Effendi found himself unable to have children of his own, and during his lifetime he declared all of his relatives to be Covenant-breakers because, in his view, they were not sufficiently obedient to his supposedly absolute authority over the Baha'is.

Therefore, the chain of succession of individual Baha'i leaders came to an end. Shoghi Effendi died suddenly without leaving a will, and did not provide specific instructions during his lifetime about who should lead the Baha'i Faith after his death. As one might imagine, this situation led to a power struggle. Ultimately, the vast majority of Baha'is consolidated under the authority of an elected institution called the Universal House of Justice. However, according to Abdu'l-Baha and Shoghi Effendi, this institution was required to have a Guardian as its chairman, who would have the right to insist on reconsideration of its decisions and to expel its members if necessary.

Therefore, a Baha'i who adheres to all the writings and teachings of the recognized successors of Baha'u'llah could legitimately question whether the current leadership organ of the Baha'i Faith known as the UHJ could possibly be perfect and infallible without a Guardian heading it. However, Baha'i Faith members are not allowed to question this or to regard the UHJ as merely a council of religious leaders making human decisions for the Baha'i Faith organization. Instead, they must profess belief that the Baha'i Covenant is still intact, that an infallible chain of succession of spiritual authority has never been broken. Baha'is are not supposed to disagree with any decision of the UHJ, since this institution is regarded as speaking for God.

I disagree with this on two levels: For one thing, it seems clear to me from the facts of Baha'i history that the Covenant did not pan out the way it was supposed to, first because the person who was originally supposed to become Abdu'l-Baha's successor was excommunicated unfairly; and furthermore because of the untimely death of his replacement, Shoghi Effendi, who did not appoint a successor.

Secondly, I simply do not believe there could ever be such a thing as a perfect chain of infallible spiritual authority. The Holy Spirit doesn't want to be limited to working through such a single channel, and what happened in the Baha'i faith ironically proves this. It's almost as if God Himself intervened to make sure that it would be impossible to believe, in a logical and intellectually honest way, in the fundamentalist Baha'i idea of "the Covenant." Also, since the time of Baha'u'llah there have been various other spiritual leaders and movements that were not part of the Baha'i faith, and some of these clearly were infused with divine inspiration. Examples include the Unitarians and Universalists, Transcendentalists, the New Thought and New Age movements, and the Charismatic movement.

Today, most Baha'is consider Baha'is who reject the claims of infallible authority by the Haifan Baha'i Faith's highest leadership institution to be "Covenant-breakers," terrible heretics who are reviled and shunned by "true" Baha'is. Two alternative Baha'i organizations were sued by the mainstream Baha'i Faith organization, simply because they use the word *Baha'i* to describe their beliefs. The Baha'i Faith's leaders actually had the audacity to claim that the word Baha'i is trademarked by their own organization and that such a trademark – on the name of a religion – is legitimate. It would be as if the Roman Catholic Church claimed that Protestants cannot describe themselves as Christian and sued their churches. Such attitudes among Baha'is are intolerant, fanatical, and characteristic of cults rather than the major world religion for modern times that the Baha'i faith aspires to be. In 2010, the court sided with the small Baha'i denominations and ruled that the name of the Baha'i religion is in the public domain.

Baha'is should put aside the notion of a special Covenant decreed by God that demands that all Baha'is must only support one Baha'i organization and always agree with its leadership. This idea has been disproved by Baha'i history, and it is incompatible with the modern, progressive ideals of religious tolerance and diversity that the Baha'i faith is supposed to stand for.

Issues in the Baha'i Faith: The "Universal House of Justice"

Seat of the UHJ, Haifa, IsraelMembers of the Baha'i Faith organization not only believe that their Universal House of Justice is infallibly inspired by God and that all Baha'is must unquestioningly obey its decisions, but they also believe that eventually all the peoples and nations of the world should come under the authority of this Baha'i religious institution. Specifically, conservative Baha'i doctrine asserts that all matters of state should be referred to the House of Justice; or as they understand it, that the UHJ should one day hold a higher position of power than the governments of the world. This appears to be based on a misinterpretation of one sentence that Baha'u'llah wrote in a text appended to his Most Holy Book.

Haifan Baha'ism includes theocracy as one of it's teachings, but it is far from clear that this is how the faith should be interpreted. Some Baha'i scholars disagree with this interpretation, but they have either been expelled from membership in the organized Baha'i Faith or must keep quiet about their beliefs. Most of Baha'u'llah's writings clearly promote secular democracy rather than theocracy – in fact, there is a great deal of evidence to indicate that Baha'u'llah envisioned a world in which people of all religions would have equal rights and freedoms and would form democratic national parliaments to serve as a check on the power of kings, clergy, and other autocratic rulers. Despite this, a pro-theocracy view is almost totally dominant in the Baha'i Faith today, and looks to remain so, because this doctrine is promoted by the "infallible" UHJ itself.

As for the "Universal House of Justice" such as has been created as the head institution of the mainstream Baha'i Faith organization, this is only one possible interpretation of what Baha'u'llah wrote on the subject of democratic spiritual leadership. Baha'u'llah taught that a local institution called simply the *Bayt al-Adl* ("House of Justice") should be formed in each city, and he described it as something very similar to a New England town meeting. Such bodies were supposed to replace the institution of the clergy in previous religions – and presumably Houses of Justice could be created at national or international levels as well – but Baha'u'llah does not define it or limit it, except to say that at least nine people must participate in the meetings of each House. Women were not excluded in theory as they have been in practice (the restriction of the UHJ to men only was a later interpretation by Abdu'l-Baha), nor did Baha'u'llah say that a House of Justice necessarily has to be restricted only to Baha'is or members of a particular organized religious community.

It is very unlikely that the Haifa-based Baha'i Faith organization will ever grow large enough to begin pushing for the kind of sweeping political power that it desires, so non-Baha'is need not worry. But regardless of practical realities, the fundamentalist Baha'i theory of future theocratic governance is a bad idea. In my opinion – and the opinion of the vast majority of progressive-thinking people in the world today – the leadership organs of any one religion should not aspire to assert authority over government. Instead, there should be separation of religion and state. Humanity is moving away from the idea of having popes, bishops, shaykhs, imams, ayatollahs, or any other kind of religious leaders holding a great deal of worldly power – and this is a very good development for the progress of civilization!

Baha'is need to put aside outdated theories and ideas that are not even clearly taught in Baha'u'llah's own writings. It was Shoghi Effendi, the successor of Abdu'l-Baha, who wrote in favor of theocracy and interpreted the Baha'i scriptures in a way that fit with his own preference for a one-world government ruled by the Universal House of Justice of the Baha'i Faith. Baha'is should move beyond such fantasies that belong to a bygone era, and reinterpret the Baha'i faith's teachings about politics and government to be fully compatible with 21st century democratic values.

Moving Beyond a Fundamentalist View of the Baha'i Faith

The Baha'i religion, if believed in a conservative and dogmatic way as many Baha'is do, is just like so many other philosophies and religions that claim absolute truth and authority while falling short of that impossible level of perfection. Baha'ism has played a valuable role in human spiritual history and continues to benefit many people today, but spiritually mature individuals (whether they choose to consider themselves "Baha'i" or not) should be able to perceive and admit its flaws and refrain from adhering to this faith with a literalistic and fundamentalist attitude – just as we should avoid all fundamentalisms so that we may continue the never-ending search for greater knowledge, understanding, truth, and meaning.

If you agree with a lot of Baha'i principles – such as the unity of humanity, world peace, equality of women and men, racial equality, and interfaith reconciliation – but disagree with the conservative way the Baha'i faith has been interpreted in the mainstream organized Baha'i community, you may be interested to check out these groups and websites:

- Unitarian Baha'i Discussion Forum – A Yahoo Group for liberal Baha'is and Unitarian Universalists to discuss the Baha'i faith from an open-minded, Unitarian perspective.
- Unitarian Universalist Association – Non-creedal religious congregations where you may explore various world religions from a liberal perspective, in a free-thinking and tolerant atmosphere.
- The Center for Human Conscience – A newly forming international non-governmental organization advancing a vision of global awareness and peace, universal human rights, democracy, education, culture and conscience.

Blessings to you in your spiritual journey, and may God be with you always!

Love, Light, and Peace, ***Eric Stetson***

Reference : http://www.bahai-faith.com/

Baha'i Deceptive Children's Classes

[youtube https://www.youtube.com/watch?v=ny8UhxjzY5M]

Baha'i Temples: Living proof that Baha'i activities are based on promoting Baha'ism and not humanitarian issues.

Courtesy : https://www.reddit.com/r/exbahai/comments/7adirv/bahai_temples_living_proof_that_bahai_activities/

The Baha'i temples, in theory, were supposed to be centers with these humanitarian facilities:

> ‘Abdu’l-Bahá also referred to the dependencies to be established as part of the Mashriqu’l-Adhkár complex, including a **hospital**, a **drug dispensary for the poor**, a **travelers’ hospice**, a **school for orphans**, a **home for the infirm and disabled**, a **university for advanced studies**, and "other **philanthropic** buildings" open to people of all races, ethnic backgrounds, and religions. These dependencies were later described by Shoghi Effendi, in general terms, as **"institutions of social service" that relieve suffering, sustain the poor, and provide shelter, solace, and education** (http://www.bahai-encyclopedia-project.org/index.php?option=com_content&view=article&id=70:mashriqul-adhkar&catid=36:administrationinstitutions)

None of these facilities exist in any Baha'i temple, instead millions of dollars are wasted on some superstructure designed to gain interest in Baha'ism and subsequent proselytization.

The fact that Baha'i temples are built to generate interest in the religion among the public at large is made abundantly clear in numerous writings. For example, on June 13, 1956, a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Australia and New Zealand stated "Repercussions of the Chicago Temple are felt everywhere, and the same is becoming increasingly true of the Shrine. One single edifice, raised to the glory of Bahá'u'lláh, shines like a beacon and attracts the hearts of the people; no doubt many seeds are sown just through the act of people visiting these edifices - seeds which in the future will germinate. It is because of this that he is very eager to have the Australian one commenced as soon as circumstances permit." The Bahá’í Administrative Order uses news stories of Mashriqu'l-Adhkár very astutely to generate media attention. A Google News search for the term "Bahá’í" shows a predominance of news stories regarding Bahá’í temples and discrimination. Otherwise, the Bahá’í Faith generates little to no interest

[–]A35821361 2 points 3 months ago

> 13 June 1956 [National Spiritual Assembly] Dear Bahá'í Brother: Your letters of November 17, and December 12 and 31, 1955, and January 6, February 22, April 24, and May 27, (two), with enclosures have been received by the beloved Guardian, and he has instructed me to answer you on his behalf. He was happy to receive the pamphlets which you have had translated and forwarded to him, and which is certainly a welcome addition to the teaching work in the Pacific area. He was also pleased to see that you have found a friendly architect [John Brogan] , who will cooperate in submitting plans

for the future Temple in Sydney. He is eagerly looking forward to receiving them. Since writing this, they have been received. He was also glad to hear that another site had been procured. **Repercussions of the Chicago Temple are felt everywhere, and the same is becoming increasingly true of the Shrine. One single edifice, raised to the glory of Bahá'u'lláh, shines like a beacon and attracts the hearts of the people; no doubt many seeds are sown just through the act of people visiting these edifices - seeds which in the future will germinate. It is because of this that he is very eager to have the Australian one commenced as soon as circumstances permit.** As regards the question the Auckland Assembly has asked about vivisection, there is nothing on this subject in the Bahá'í teachings. At a future date such matters will no doubt be taken up by the International House of Justice. He is very anxious to have as many Local Assemblies incorporated as possible; and was hence very pleased to hear that your Assembly is energetically prosecuting this part of the Ten Year Plan in both Australia and New Zealand. The visits of the Australian friends to different centers in Australia and New Zealand, as well as Mr. Featherstone's trip to some of the Pacific Islands, have been much appreciated, and he feels sure that marked results will be forthcoming. Although you who labour in that distant continent may often feel that your work is progressing but slowly, the Guardian, from the prospective that he has here at the World Center, is well pleased with the perseverance, the devotion and the achievements of the Australian and New Zealand friends; and he is proud of their spirit, and feels sure that they will accomplish their goals. He was very happy to hear that Mr. Marques has obtained permission to remain in Timor. His background makes him a very important pioneer for that area; and he is happy that your Assembly was able to make it possible for him to remain. The matter of the areas under the jurisdiction of a Local Spiritual Assembly is one which the National Assembly must study, and apply the principles laid down by the Guardian; namely, that within a municipal area, where the people resident in the area pay taxes and vote, the Assembly can be elected, and holds jurisdiction. Anyone living outside of that area is not a member of that Community, and cannot enjoy the administrative privileges of that Community. Although this will effect your Assembly roll, it will place the work of the Faith on a much sounder basis, and increase the number of Centers where Bahá'ís reside throughout Australia, which is an important phase of the work in any case. It will challenge the friends to work harder to create new Assemblies and make up for those dissolved; and he feels sure that in the near future the Bahá'ís will be very proud of the results they have achieved through this change. He is delighted to hear that the New Zealand friends are so eagerly carrying on their work in preparation for their National Assembly next year. Their coming of age, so to speak, will be a source of pride to all their fellow National Assemblies, and they will form a welcome addition to the pillars which must ultimately sustain the International House of Justice. **Regarding the question of capital punishment, provision is made for it in the Aqdas, but this is not the time to go into details. When the Aqdas is promulgated and the House of Justice comes into being will be the time to go into these matters in greater detail. For the present they should be given no publicity.** Assuring you all of his loving prayers for the success of the work you are doing. With warmest greetings, R. Rabbani.

[–]A35821361 2 points 3 months ago

Dear and valued co-workers: My heart overflows with gratitude, and my admiration is heightened, as I contemplate the range and quality of the achievements of the devoted and valiant adherents of the Faith in the Antipodes, who have in recent years so greatly embellished the record of their services and contributed so remarkably to the progress of the institutions of a divinely appointed Administrative order in that far-away continent. The entire Bahá'í World beholds with pride and admiration the great victories won by the Australian and New Zealand communities, both in their homelands and in so many islands of the Pacific Ocean, and shares my confidence that their historic accomplishments, particularly since the inception of the Ten-Year Plan, are but a prelude to still nobler exploits and still mightier victories. Their exemplary loyalty to the Faith they have so eagerly embraced, their keen enthusiasm, their persistent endeavours, their willingness to sacrifice, their inflexible resolve to surmount every obstacle, their unity and solidarity, their optimism and courage, are assets which I greatly value, and for which I cannot but feel deeply grateful. Much indeed has been achieved by these stalwart defenders and promoters of the Faith of Bahá'u'lláh! To an extent which they themselves cannot estimate their individual and collective achievements, in both the teaching and administrative spheres of Bahá'í activity, have compensated for the enforced inactivity and the disabilities suffered by their sorely tried brethren in Persia. The first and second phases of the Ten-Year Plan owe, to a very notable degree, their success to the impetus which the splendid initiative and remarkable resourcefulness displayed by the members of these communities has lent to the onward march of the Faith in that continent.. In more than one way these communities, through their consecrated efforts and the tangible results they have achieved, have set an inspiring example to their sister communities in both the East and the West. The Author of the Divine Plan, Himself, who during the closing years of His ministry, witnessed the awakening of that vast continent, rejoices over and applauds the rapidity with which the light of His Father's Faith has spread over and enveloped that continent and its neighbouring islands. Much, however still remains to be achieved before the laurels of total and complete victory are claimed. The precarious situation in some of the newly opened territories allotted to your Assembly must be given first consideration and should be speedily remedied. Any, and every nucleus formed in those islands must be vigilantly safeguarded, and, if possible, constantly enlarged and consolidated. Special attention, during the opening year of the third phase of the Plan, must be prayerfully accorded to the extension and consolidation of the homefront, with particular emphasis on the rapid increase in the number of the adherents of the Faith, and the multiplication of isolated centres, groups and Assemblies. The process of incorporation, so long held in abeyance, must be accelerated by every means possible. A supreme effort must be made, in the course of the current year, in conjunction with the Indian National Spiritual Assembly, to bring to an early and successful conclusion the translation of Bahá'í literature into the languages listed in the Plan, thereby assuring the attainment of one of its vital objectives. Particular attention should be devoted to the urgent needs of the New Zealand Bahá'í community, through the formulation of a plan which will enable it to

> *swell the number of its administrative institutions, enlarging and reinforcing thereby the foundations on which its forthcoming National Assembly must ultimately rest. The goals which both communities are called upon, at this crucial hour in the evolution of the Plan, to achieve have been clearly defined and repeatedly emphasised. The task, however, is vast and arduous. The effort that must needs be exerted by the rank and file of the believers is immense. The challenge that must needs be met is severe. The promise of eventual victory, if the army of Bahá'u'lláh's Crusaders persevere in their mission, is clear and unmistakable. The need of the present hour, as these communities enter upon the third, and, what promises to be, the most brilliant phase of a World Spiritual Crusade, is a still greater consecration to the Cause of Bahá'u'lláh in all its aspects, and a renewed dedication in all the divers fields of Bahá'í activity. That the members of the Australian and New Zealand communities will unanimously rise to the present occasion, that they will not allow any consideration whatever to deflect them from their high purpose in the days to come, that they will expend every ounce of energy for the attainment of these shining goals, is the deepest longing of my heart and the object of my ardent prayers. Shoghi.*

[–]A35821361 2 points 3 months ago

As an aside, the same letter, written by Shoghi Effendi's wife Amatu'l-Bahá Rúhíyyih Khánum, also states "**Regarding the question of capital punishment, provision is made for it in the Aqdas, but this is not the time to go into details. When the Aqdas is promulgated and the House of Justice comes into being will be the time to go into these matters in greater detail. For the present they should be given no publicity.**

In 1973 a "Synopsis and Codification" of the *Kitáb-i-Aqdas*, the central book of the Bahá'í Faith written by Bahá'u'lláh, was published in English by the Universal House of Justice, with 21 passages of the *Aqdas* that had already been translated into English by Shoghi Effendi with additional terse lists of laws and ordinances contained in the book outside of any contextual prose.

The *Aqdas* was only officially translated into English in 1992, by which time other translations, such as one by the Royal Asiatic Society published in 1961, were becoming increasingly available through dissemination via the internet. My personal opinion is that the material in the *Kitáb-i-Aqdas* is so objectionable that the Bahá'í authorities wished to shield Western believers from its contents, as they do from Bahá'u'lláh's other works by not providing translations.

“Baha'u'llah's Family Chart

<u>Note : Below is the Detail of the Family Members of Baha'u'llah. Interesting to note that many members of Bahaullah's family were Ex-Communicated by Abdul Baha and Shoghi Effendi</u>

Mirza Husayn Ali Commonly called “Baha” or “Baha'u'llah” was the founder and pro phet of the Bahá'í Faith. He was born in 1817 to Khadíjih Khánum and MírzáBuzurg of Nur (in the province of Mazandaran), a Persian man, and went on to be a follower of Islam than follower in the Bábí movement/Faith, and then established the Bahá'í Faith in 1863.

He married: ***<u>A. Asiya</u>*** ***<u>B. BiBi Fatima</u>*** ***<u>C. Gawhar</u>***

<u>A. Asiya surnamed Nawwaba (Highness)</u>

Asiya is stated to have been surnamed the mother of the Universe. This is denied by the followers of Mirza Muhammad Ali and dismissed as devoid of historical foundation. To his first wife (Asiya) he gave the title Nawwaba, because she was the daughter of Nawwab of Tehran (Al-Kawakib-al-Durriyya by Awara, vol. II., p. 4; Materials,p. 62).

Ásíyih was “Bahá'u'llá h”'s first and best-known wife. She was a daughter of a nobleman, Mirza Isma'il-i-Vazir. Her date of birth is not known. They married some time between 24 September and 22 October, 1835 in Tehran and she had seven of “Bahá'u'lláh”'s children, of whom only three made to adulthood. She was given the title Navváb by which she is best known within Bahá'í circles. She died in 1886 in `Akká.

She bore him: ***<u>1. Abbas</u>*** ***<u>2. Bahiyya or Sultan</u>*** ***<u>3. Mírzá Mihdí</u>*** Navváb bore at l east three other children, but due to their early deaths little is known about them • Sádiq who died aged 3-4 • Alí Muhammad who died in Mázandarán at the age of 7 • Alí Muhammad who was born and died in Baghdad at the age of 2

<u>1. Abbas</u> Born in 1844 and died 1921 He was the oldest child of Ásíyih and “Bahá'u'll á h”.He was variously referred to by “Bahá'u'lláh” as "Mystery of God", "The Master","Perfect Exemplar" and "the Most Great Branch". “Abdu'l-Bahá” went on to be the Centre of the Covenant of the Bahá'í Faith after the death of His father.

During this time, he bore attacks from his half-brother Muhammad `Alí, who was not given a leadership role or authority by “Bahá'u'lláh”. Muhammad `Alí claimed that “Abdu'l-Bahá” was taking on too much authority; Bahá'ís refute this claim by citing “Bahá'u'lláh”'s Lawh-i-Ghusn (Tablet of the Branch) (National SpiritualAssembly of the Bahá'ís of the United States (ed.) [1943] (1976). Bahá'í World Faith: Selected Wri tings of Báha'u'lláh and Abdu'l-Bahá, pp. 204-207), Kitáb-i-Ahd (The Book of the Covenant) (Bahá'u'lláh [1873-92] (1994). Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, pp. 219-223), and the Kitáb-i-Aqdas (The Most Holy Book) (Bahá'u'lláh [1873] (1992). The Kitáb-i-Aqdas: The Most Holy Book, para. 121) as clear appointments of “Abdu'l-Bahá” as his sole successor and interpreter of his writings. The struggle led to increasingly deteriorating prison conditions until “Abdu'l-Bahá” was released after the Turkish Revolution.

During Bahá'u'lláh's lifetime, he referred to his eldest son, Abbás, by terms such as "Sirru'lláh" (Mystery of God), or "Sarkár-i-Áqá" (the Master). After the passing of "Bahá'u'lláh", he chose the title "Abdu'l-Bahá" (Servant of Bahá).

2. Bahiyya or Sultan surnamed the Supreme Leaf (Waraqa-i-Ulya). She died a spinster.

Born in 1846 she was called Bahíyyih Khánum and entitled the Greatest holy Leaf. She was particularly dear to her father and is seen within the Bahá'í Faith as one of the greatest women to have lived: "Verily, We have elevated thee to the rank of one of the most distinguished among thy sex, and granted thee, in My court, a station such as none other woman hath surpassed." (Baha'u'llah, quoted in The Bahá'í World, vol. V, p.171)

She stood by and remained faithful to the Centers of the Covenant over years of infighting within the "Bahá'u'lláh"'s family that led to the expelling of many of them. Shoghi Effendi in particular felt her support during difficult times such as the passing of "Abdu'l-Bahá", and in the years afterwards when she was entrusted with the Faith when he was absent from the Bahá'í World Center in Haifa. She died on 15 July 1932 was buried in the Bahá'í gardens below the Bahá'í Arc on Mount Carmel not far from her two brothers and mother. The shock to the administration meant that religious festivals were suspended for nine months.

3. Mírzá Mihdí Mírzá Mihdí in 1868 Born in 1848 and entitled the Purest Branch, Mírzá Mihdí died on 23 June 1870.He was chanting Qasidiy-i-Varqa'iyyih (a poem written by "Bahá'u'lláh" in Kurdistan) (Bahá'u'lláh [1873] (1992). The Kitáb-i-Aqdas: The Most Holy Book, para. 121) when he fell through a skylight in the prison city of `Akká while pacing back and forth in prayer and meditation. He was 22 at the time. The death is significant as Bahá'ís believe that "Bahá'u'lláh" offered him the chance of being cured, however he chose to use his life as a sacrifice so that the prison gates would open and the pilgrims would be able to visit "Bahá'u'lláh" in prison. It reflected one of the toughest times for them, but restrictions on them did lift in the years to come with them eventually being allowed to live a short distance outside the prison city. Mírzá Mihdí was eventually buried alongside his mother in the gardens below the Bahá'í Arc on Mount Carmel in Haifa near his brother and sister.

B. BiBi Fatima surnamed the Supreme Cradle (Mahd-i-Ulya),

Fatima surnamed the Supreme Cradle (Mahd-i-Ulya) born in 1828 and generally known as Mahd-i-'Ulya, Fatimih was one of "Bahá'u'lláh"'s first cousins, and later become his second wife. They married in 1849 in Tehran and she had six of Bahá'u'lláh's children, of whom only four survived to adulthood. She was said to have harbored great enmity towards "Abdu'l-Bahá". **She died in 1904, BiBi Fatima and her four children were excommunicated by "Abbas Effendi".** To his second wife (BiBi Fatima) he gave the title 'The Supreme Cradle' [a title reserved for the Queen-Mother in Iran, T.A p. 361] (al-Kawakib, ibid, p.8; Materials,p.63) She bore him: 4. Muhammad Ali 5. Samadiyya 6. Ziyaullah 7. Badiullah BiBi Fatima (Mahd-i-'Ulya) bore at least two other children: • `Alí Muhammad who died at the age of 2 in Baghdad • Sádhajiyya Khánim who was born in Baghdad and died at the age of 2 in Constantinople

4. Muhammad Ali Born in Baghdad in approximately 1852, his father called him the "Greater Branch". When "Bahá'u'lláh" declared "Abdu'l-Bahá" his successor, he set that Muhammad `Alí was next in rank after him. (Bahá'u'lláh [1873-92] (1994). Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 221). When “Abdu'l-Bahá” died, his Will went into great detail about how Muhammad `Alí had been unfaithful to the Covenant, labelling him a Covenant-breaker (`Abdu'l-Bahá [1901-08] (1992). The Will And Testament of ‘Abdu’l-Bahá, p. 5), and appointing Shoghi Effendi his successor instead. **Muhammad `Alí is often described as the "Arch-Breaker of Bahá'u'lláh's Covenant"** (Shoghi Effendi (1944). God Passes By, p. 263 & p.317). He died in 1937.

5. Samadiyya, (married 37) **She was born at Baghdad. Married Majdu'd-Din (son of “Bahá'u'lláh”'s faithful brother Aqay-i-Kalim also known as Mirzá Musa), who was one of “Abdu'l-Bahá”'s greatest critics. Both were eventually declared Covenant-breakers. She died at age 49 in 1904/5 and her husband died at over one-hundred years of age in 1955.**

6. Ziyaullah Relatively little is known about Díyá'u'lláh (Ziyaullah), so it is difficult to piece together an accurate account of his life, but we do know:• Born 15 August 1864 in Edirne (modern day Adrianople) • Married Thurayya • He swayed between the two sides in his brothers' argument, and died before taking part in an act against “Abdu'l-Bahá”, but has still been labelled a Covenant-breaker • He died in 30 October 1898 (without issue) and was buried in the room next to where “Bahá'u'lláh” was buried • His body was moved by relatives to a building covering the grave of his brother Muhammad `Alí **• In 1965 the Universal House of Justice removed his body from the vicinity of the Shrine of Bahá'u'lláh as an act of purification. (Bahá'u'lláh [1873-92] (1994). Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 221) .)**

7. Badiullah

C. Gawhar,

Gawhar was “Bahá'u'lláh”'s third wife. They are said to have married in Baghdad some time before he declared his mission. When “Bahá'u'lláh” left Baghdad in 1863 she and her daughter stayed and lived with her brother Mirza Mihdiy-i- Kashani. Later, on her way to join “Bahá'u'lláh” and the family she is reported to have been taken captive along with other believers, and for some years she was among the Bahá'í refugees in Mosul. She later went to Akká at “Bahá'u'lláh”'s instruction. (Letter from Universal House of Justice: 1998, Apr 06, Memorandum re Wives of Bahá'u'lláh) Gawhar may have been a maid of the first wife of “Bahá'u'lláh” when he married her. (Juan Cole. A Brief Biography of Baha'u'llah) Both mother and daughter were declared Covenant-breakers by Mirza Abbas Effendi after the death of “Bahá'u'lláh”. Gawhar died during the ministry of “Abdu'l-Bahá”, thus between 1892 and 1921. She bore him:

8. Furughiyya Relatively little is known about Furughiyyih so it is difficult to write a documented account. What is known is: • Until her mother moved to Akká, she was raised by her in the area around Mosul • She married Siyyid Ali (the son of the Báb's brother-in-law) on 17 May 1886 and bore him two sons • She, her husband and her children (in particular her eldest Nayyir), all rebelled against “Abdu'l-Bahá”'s authority as Centre of the Covenant, and became Covenant-breakers • According to Shoghi Effendi she died of cancer (date unknown) 1. Abbas Married Munira, who bore him:

9. Ziyaiyya

10. Tuba 11. Ruha 12. Munawwar.

9. Hadi Afnan married Ziyaiyya (9) who bore him:

13. Shoghi 14. Ruh-Angiz (married 25) 15. Mihr-Angiz (married 28) 16. Husayn 17. Riyadh 13 to 15 were surnamed Rabbani. Mirza Hadi Afnan and their children (14-17) were excommunicated by Shoghi Effendi (13), on whom the title of Effendi was conferred by Mirza Abbas Effendi.

10. Muhsin Afnan married Tuba (10), who bore him:

18. Ruhi (married 23) 19. Suhayl 20. Thuraiyya (married 27) Muhsin Afnan, Tuba and their children were excommunicated by Shoghi Effendi.

11. Jalal Shahid married Ruha (11) who bore him:

21. Munir 22. Hasan 23. Zahra (married 18) Jalal Shahid, Ruha and their children were excommunicated by Shoghi Effendi.

12. Ahmad Yazdi married Munawwar (12).

No further detail found. **Ahmad Yazdi and Munawwar were excommunicated by Shoghi Effendi.**

8. Sayyid Ali Afnan married Furughiyya (8) who bore him:

24. Husayn 25. Nayyir (married 14) 26. Hasan (married 15) 27. Fawzi (married 20) Sayyid Ali Afnan, and Furughiyya were excommunicated by Abbas Effendi. Their children were excommunicated by Shoghi Effendi and Husayn posthumously.

4. Muhammad Ali (4) married:

i) Masuma, who bore him: 28. Shuaullah 29. Aminullah ii) Hizariyya who bore him: 30. Musa (married 35) **Mirza Muhammad Ali, his wives and children were excommunicated by Abbas Effendi.**

5. Majd-al-Din Musa (38) married Samadiyya (5) who bore him:

31. Maryam 32. Zar-Azngiz **Majd-al-Din Musa, Samadiyya and their children were excommunicated by Abbas Effendi.**

6. Ziyaullah (6) married Thuraiyya Samandar.

No further detail found. **Ziyaullah and his wife were excommunicated by Abbas Effendi**

7. Badiullah married Aliya, who bore him:

33. Sazitch 34. Salah 35. Ghamar married 36. Iffat 37. Ismat (married Jalal Azal) Badiullah, Aliya and their children were excommunicated by Abbas Effendi. Baha’s full brother Musa surnamed Kalim (Interlocutor) because he talked with god, “Baha”.

His children: 38. Majd-al Din (married 5) 39. Jamil 40. Jalal / Jaleh 41. Hizaiyya (married 4) Note: One of “Bahá'u'lláh”'s titles is Sadratu'l-Muntahá, which translates from Arabic as the tree beyond which there is no passing. In this connection, “Bahá'u'lláh” entitled his descendants as follows:

His male descendants were given the title of Aghsán (Arabic for "Branches") which in singular form is "Ghusn". In particular, three of his sons were given specific "branch" titles • `Abdu'l-Bahá (given name, Abbás): Ghuṣn-i-A`ẓam (Arabic) "The Most Great Branch") • Mírzá Muhammad `Alí: Ghuṣ n-i-Akbar, (Arabic) "The Greater Branch") (Note1) • Mírzá Mihdí: Ghuṣ n-i-Áthár, (Arabic) "The Purest Branch"). His daughters were given the title of Afnán (translated from Arabic as "Leaves"). This title should not be confused with the Afnán title given by “Bahá'u'lláh” to the maternal relatives of the “Báb”, which is translated as "twigs", and was adopted by their descendants as a surname. Thus “Bahá'u'lláh”'s eldest daughter, Bahíyyih (given name, Fatimih), was given the title of the Greatest Holy Leaf. Note 1: Ghusn-i-Aʻẓam and Ghusn-i-Akbar can both be translated as "the gr eat branch, "the greater branch" or "the most great branch". Aʻẓam carries a higher status in Arabic, so Bahá'í authors and others translate `Abdu'l-Bahá's title as "Most Great" and Muhammad `Alí's title as "Greater" (Taherzadeh, 2000, p. 256.). Some authors have reversed the English translations (Maulana, 1933, p.56). However the designations of Ghusn-i-Aʻẓam and Ghusn-i-Akbar are clear. (Browne, 1918, p. 61, & p. 85)

Some notes on the early relationship of the Baha'is with the Zionists.

On May 14, 1948, the Arab village of al-Nuqayb, where ‘Abdu’l-Bahá had owned land and grown grain, was depopulated in the fighting which broke out after the U.N. General Assembly's adoption on November 29, 1947 of the Partition Plan for Palestine.

Al-Nuqayb (transliterated as Nughayb in the Bahá'í orthography) is mentioned in Lady Blomfield's The Chosen Highway, in the sectioned titled Bahá'í Villages.

> The Master bought from time to time some land in various villages. Asfiya and Daliya, near Haifa--these two properties He bestowed upon Diya'u'llah and Badi'u'llah, the two younger half-brothers, at the request of Bahá'u'lláh.

Land was also acquired in the villages of Samrih, Nughayb, and 'Adasiyyih, situated near the Jordan.

In his book All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948, the historian Walid Khalidi details the history of many of these Palestinian villages and how they were depopulated. For example, he notes that in the 1880s most of the village land of al-Nuqayb was purchased by Bahá'u'lláh, with the villagers continuing to farm as tenant farmers. In the 1920s, this land was sold by Shoghi Effendi to the Jewish National Fund.

Bahá'í Villages in The Chosen Highway chronicles in some detail how 'Abdu'l-Bahá used the grain he had grown in these villages to supply the British Army during World War I.

> We learned that when the British marched into Haifa there was some difficulty about the commissariat. The officer in command went to consult the Master. "I have corn," was the reply. "But for the army?" said the astonished soldier. "I have corn for the British Army," said 'Abdu'l-Bahá. He truly walked the Mystic way with practical feet. [footnote: Lady Blomfield often recounted how the corn pits proved a safe hiding-place for the corn, during the occupation of the Turkish army. -Ed.]

According to Harry Charles Luke, an official in the British Colonial Office who served as assistant Governor of Jerusalem,

> Sir 'Abbas Effendi 'Abdu'l Baha had travelled extensively in Europe and America to expound his doctrines, and on the 4th December, 1919, was created by King George V a K.B.E. for valuable services rendered to the British Government in the early days of the Occupation.

On April 27, 1920, 'Abdu’l-Bahá was ceremonially knighted, an event which was prominently reported in the Bahá'í periodical Star of the West.

> THE following beautiful description of this event was written by Dr. Zia M. Bagdadi who was at that time in Haifa: "Among the kings and governments of the world who have

> become convinced that Abdul Bahá was the well-wisher and the lover of mankind are King George and his government. The King sent a medal to Abdul Bahá with the title, "Sir", thus making him a member of his household. On the 27th of April, 1920, the Governor and high officials of Haifa, Palestine presented in a beautiful garden a most wonderful celebration for the knighting of Abdul Baha. Bahai pilgrims from Persia, America and all parts of the world were present. Mohammedan, Christian, Jewish leaders, clergymen, notables and local officials from Haifa, Acca and other towns attended. A tent was pitched in the center of the garden. English troops stood on both sides, from the gate of the garden to the center where Abdul Bahá was seated. The military music added wonderful melody to the rustling leaves of the beautiful trees. The breezes of the spring on that sunny afternoon imparted a remarkable vigor to the physical body just as the presence of Abdul Baha strengthened the souls. The Governor stood behind Abdul Bahá and, after a short speech, interpreted by Mr. Wadie Bistani, presented the medal. Then Abdul Baha, rising from his seat, gave a brief talk and a prayer for the British government.

On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá had hosted Baron Edmond James de Rothschild, a member of the Rothschild banking family who was a leading advocate and financier of the Zionist movement, during one of his early trips to Palestine.

On September 8, 1919, subsequent to the British occupation of Palestine, at a time when tens of thousands of Jewish settlers were arriving under the auspices of the Palestine Jewish Colonization Association, an article in the "Star of the West" quoted 'Abdu'l-Bahá praising the Zionist movement, proclaiming that "There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less" and that "A Jewish government might come later."

At the time of 'Abdu'l-Bahá 's death, Shoghi Effendi was matriculated at Balliol College. In a letter to Marzieh Gail, Shoghi Effendi outlined his educational ambitions at Balliol College, specifically to study with eminent professors and Orientalists, noting alumni who were all Imperialists.

After 'Abdu'l-Bahá 's death, Shoghi Effendi would continue to have close relations with the leading political administrators and prominent Zionist leaders. For example, on January 24, 1922, Shoghi Effendi received a letter from Herbert Samuel, the British High Commissioner for Palestine. The receipt of the letter is mentioned in Amatu'l-Bahá Rúhíyyih Khánum's The Priceless Pearl. As High Commissioner, Herbert Samuel was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the Muslim-Christian Associations as the "first step in formation of Zionist national home in the midst of Arab people." Herbert Samuel welcomed the arrival of Jewish settlers under the auspices of the Palestine Jewish Colonization Association and recognised Hebrew as one of the three official languages of the Mandate territory.

> While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Bahá'ís in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated 24 January 1922:

Dear Mr. Rabbani,

I have to acknowledge receipt of your letter of Jan. 16., and to thank you for the kind expression it contains. It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Bahá were to interfere with the completion of your Oxford career, and I hope that may not be the case. I am much interested to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement. Should you be at any time in Jerusalem in would be a pleasure to me to see you here.

Yours sincerely,

Herbert Samuel

Source : https://www.reddit.com/r/exbahai/comments/8jg9wc/palestine/

UHJ lied about the meaning of "proselytizing"

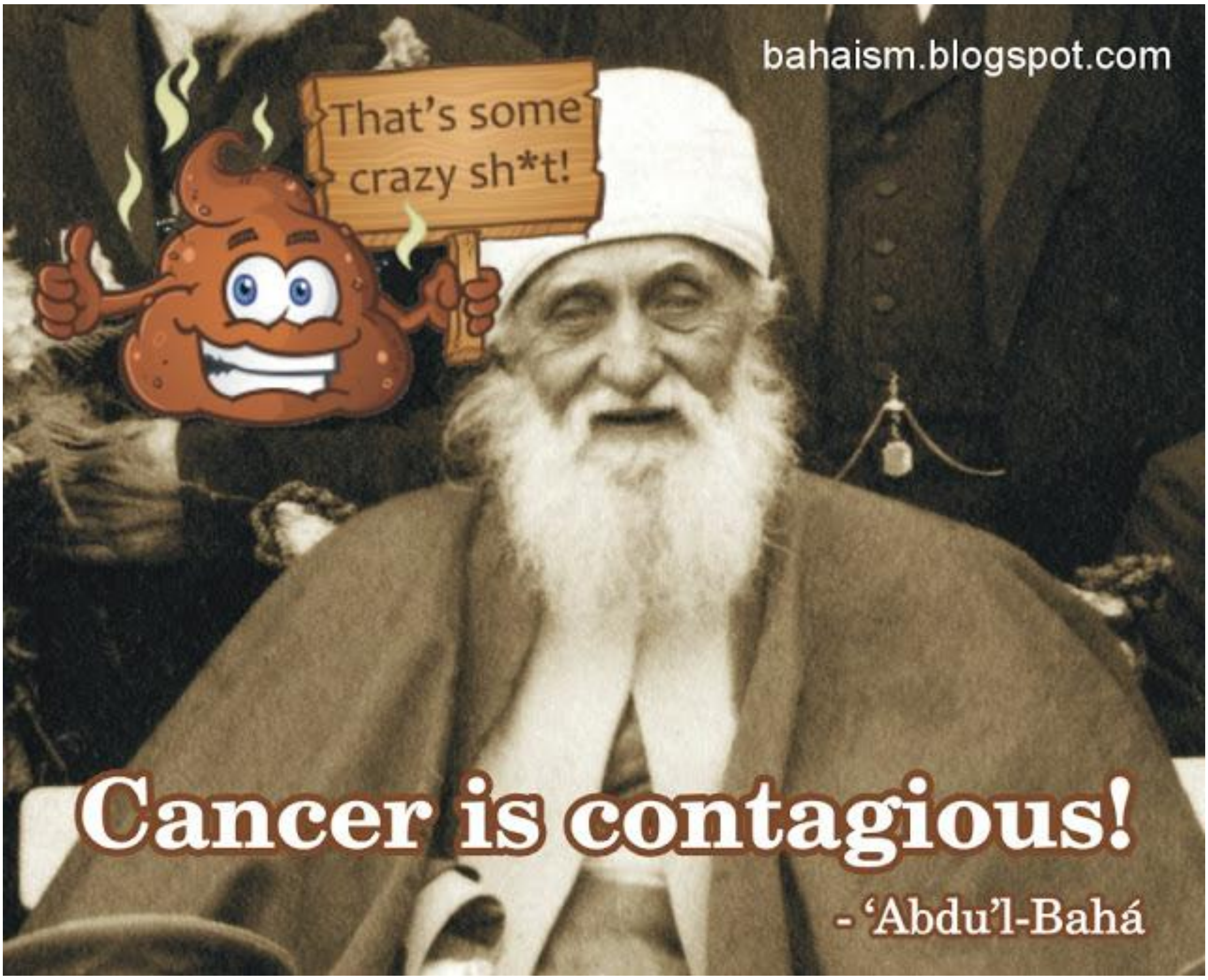
> It is true that Bahá'u'lláh lays on every Bahá'í the duty to teach His Faith. At the same time, however, we are forbidden to proselytize, so it is important for all believers to understand the difference between teaching and proselytizing. It is a significant difference and, in some countries where teaching a religion is permitted, but proselytizing is forbidden, the distinction is made in the law of the land. Proselytizing implies bringing undue pressure to bear upon someone to change his Faith. It is also usually understood to imply the making of threats or the offering of material benefits as an inducement to conversion. In some countries mission schools or hospitals, for all the good they do, are regarded with suspicion and even aversion by the local authorities because they are considered to be material inducements to conversion and hence instruments of proselytization.

(The Universal House of Justice, Messages 1963 to 1986, p. 513)

This quote, no more than 150 words, is sufficient to refute the supposed infallibility of the UHJ and therefore, dismiss the Faith altogether. I'm not making "molehills into mountains". You claim that the UHJ is infallible and in fact, would excommunicate and shun any Baha'i who claims otherwise. So tell me, how on earth did the UHJ not lie about the meaning of "proselytizing"? How on earth did the UHJ not deceive millions of Baha'is that they're not proselytizing because they don't coerce?

Also see this video: https://www.youtube.com/watch?v=XYtqcL406Dk

The harmony of science and religion is one of the fundamental principles of the Bahá'í Faith!!!!! What?



bahaism.blogspot.com
That's some crazy sh*t!
Cancer is contagious!
- 'Abdu'l-Bahá

Cancer is Contagious - Abdul-Baha

> "... Thou hadst asked some questions; that why the blessed and spiritual souls, who are firm and steadfast, shun the company of degenerate persons. This is because, that just as the bodily diseases like consumption and **cancer are contagious,** likewise the spiritual diseases are also infectious. If a consumptive should associate with a thousand safe and healthy persons, the safety and health of these thousand persons would not affect the consumptive and would not cure him of his consumption. But when this consumptive associates with those thousand souls, in a short time the disease of consumption will infect a number of those healthy persons. This is a clear and self-evident question."

('Abdu'l-Bahá: Tablet to an individual believer, October 1921: Star of the West, Vol. XII, No. 14, p. 233) Source : https://www.reddit.com/r/exbahai/comments/a7g3yo/according_to_abdulbaha_cancer_is_contagious/

Bahaism and the Establishment

A podcast with Matthew Barker and Wahid Azal discussing the intimate ties of the Haifan Baha'i organization with the Establishment. NOTE: The official documents relating to Abbas Effendi 'Abdu'l-Baha's Knighting in 1919 by the British Empire "for services rendered unto the British government" during WWI: https://archive.org/details/AbbasEffe... [youtube https://www.youtube.com/watch?v=YRrmidyBKmc&w=560&h=315] See also, Bahai CULT FAQ http://bahaicultfaq.blogspot.com/

Former Baha'i Mahshid Ziyaei reveals truth about the Baha'i Faith - Persian

[youtube https://www.youtube.com/watch?v=kYm0qrapVi8&w=560&h=315]

The Guardian Problem in Baha'i Faith

1. The station of Guardian was decreed by the Last Will and Testament of Abdul Baha, a document which some have alleged to be a forgery.

2. If the LW&T is not a forgery, then the Guardian's failure to obey his self-described duties are contrary to what a divinely appointed authority would be expected to do.

3. These self-described duties include the critical task of appointing a successor guardian, who would take over after the death or incapacitation of the preceding guardian. The successor was to have been appointed in a manner that would leave no room for doubt as to the validity of the successor's appointment.

4. There is no credible evidence that any successor guardian was ever appointed in such an unambiguous manner, although there were claimants.

5. No provision had ever been made concerning the contingency of a guardian dying without having appointed a successor. Indeed, such a possibility had never even been mentioned by Shoghi. That is why his death intestate led to the crisis it did.

6. The combination of these facts decisively refutes the notion that the Guardianship was ever a divine institution. It also demonstrates that Shoghi himself never believed that it was. He never made any attempt, neither to ensure a clear line of succession, nor to anticipate the lack of a succession.

7. Upon Shoghi's unexpected death, the Hands of the Cause took it upon themselves to resolve the matter by declaring that henceforth, the Baha'i Faith would have no living guardian. But they had no authority to make that declaration. Only the Guardian himself could do that.

8. Shoghi's death created an unresolvable discrepancy, a contradiction, that pits the alleged divine authorship of the station against the physical facts. One cannot have it both ways. For the station to be of divine authorship, there must be a succession of guardians, or absent that, some provision to account for a lack of succession.

9. While the Hands made the best they could of a bad situation, their best was not enough. Nor could it be. It should become apparent that such an irregularity could not be explained in terms of a divinely appointed station. Shoghi had been inexcusably, and inexplicably, derelict in his duties, duties which he himself had repeatedly affirmed in the most emphatic manner.

10. Claimants to the succession of guardianship make such a weak andflimsy case for their divine authority that their claims make no improvement regarding the failure of Shoghi to be clear and unambiguous in the appointment of a successor.

11. Attempts by the UHJ to uphold the actions of the Hands are equally flimsy and unjustifiable. Even their most contorted explanations do not suffice to resolve the contradictions.

12. In all likelihood, the LW&T was a forgery by those who sought power in what they thought would become a powerful world religion. Even if it was not a forgery, it certainly had no divine authorship, as demonstrated by its abject failure to bear the fruit which it had promised.

-----Bob Courtesy : https://groups.google.com/forum/#!topic/talk.religion.bahai/KIJIe3jj4PI

Rehmatullah Muhajir - Pioneer of Fraud Practices in Baha'i Faith

This short treatise is an analysis of Dr Rehmatullah Muhajir’s rise in the Baha’i Faith and the means adopted by him to give prominence to the Baha’i Faith. In the end, I have also attempted to present the many present day unfortunate situations having source in the means adopted by him. I presume that the readers are fairly aware of the Baha’i Faith and its founder and contributors. One such personality, given a heroic status, is Dr Rehmatullah Muhajir. Much is stated about his pioneering efforts at Mentawai Island from 1953-1957, from where onwards he got the greater than life status in the Baha’i Faith. Let us closely analyze his efforts in this period:

a. Dr Rehmatullah Muhajir went to the Islands as a physician appointed by the Government of Indonesia. He was on the pay-rolls of the Government. However, Dr Rehmatullah Muhajir tried to use this opportunity to influence few inhabitants and introduce the Baha’i Faith. b. Dr Rehmatullah Muhajir cleverly projected his efforts as service to humanity externally and within the Faith as service for the Cause. The fact was, he wanted to get prominence in the Baha’i Faith and saw himself as a contestant for future engagement in managing the affairs. The Government of Indonesia was paying for all this! c. If service to humanity was his goal, why did he return to the Holy Land immediately on passing away of the Guardian? The answer is very clear – to occupy a position in the Faith. d. If Dr Rehmatullah Muhajir had converted several thousand natives of Mentawai Island, where are they presently after almost three generations? Today Christianity, Islam and native belief – in that order – are the prominent beliefs. There is no trace of Baha’i Faith in the island. e. The Mentawai Island has seen several devastating earthquakes and Tsunamis in past 60 years. While many world nations and communities have been seen supporting rescue and rehabilitation efforts, the humanity loving Baha’i Faith, was never to be seen. What happened to service of humanity, a salient principle of the Faith? Or was Mentawai a failed case for the Faith? From the above it is clear that Dr Rehmatullah Muhajir spent a paid holiday in the beautiful Mentawai Island for four years along with gaining prominence in Faith. Another of Dr Rehmatullah Mohair’s so called success in spreading the Baha’i Faith is his contribution to the Indian Baha’i Community. Dr Rehmatullah Muhajir was in India, in early 60’s had attained sufficient position to avoid staying in third world India. He used to frequent often and is credited to have been instrumental in growing the community numbers from 850 in 1961 to 1000000 in 1979, the year of his death. He is also credited to have established the Rabbani School and Faizi Institute. Now let us analyze Dr Rehmatullah Muhajir’s Indian sojourns: a. Both the Institutes were established by seeking government grants projecting the humanitarian vision of the Baha’i Faith. Both the institutes became notorious later as Baha’i propagation centres and were/are under continuous surveillance by the Indian intelligence agencies. b. Both the institutes became a ground for collecting funds from wealthy Baha’i communities across India and the world. The only beneficiaries were Dr Rehmatullah Muhajir’s family members. c. Needless to say such Institutes don’t survive in the long run. Both are under verge of closure and would be most likely taken over by the government or other non-Baha’i trusts. d. Dr Rehmatullah Muhajir, after his Mentawai success, became a master at inflating numbers. He taught this art to the Indian Baha’i Community. That is why we find mind boggling numbers of assemblies in this period (stated around 10000 LSA’s in India) and huge surge in community members. Official Government census from 70’s to present day say differently. Present community strength in India is less than 5000 (Exact 4572, census 2011). Where is the huge community that Dr Rehmatullah Muhajir is credited with? e. Present day Baha'i Administration is facing embarrassment in public and facing anxious moments under scrutiny by intelligence agencies to justify the inflated numbers. Loyalty and integrity of the Baha'i Faith members is under question. All this is the legacy of Dr Rehmatullah Muhajir. f. Muhajir family members, who have inherited unscrupulous habits from their uncle are keeping the same tradition alive in India through Payman Muhajir. The Muhajir's have been a big liability in India for past 50 years. g. It is well known that during 60's he had strained relations with his ever-supporting wife. He preferred company of younger ladies. There are several old-timers to vouch for this, although official history conveniently overlooks this while creating a saintly image of Dr Rehmatullah Muhajir.

To conclude, Dr Rehmatullah Muhajir was a publicity seeking, shrewd manipulator. True to his Persian blood. His so-called service to the Baha'i Faith is only to promote himself. He has cleverly mis-appropriated Baha'i funds to build assets and settle his family. He has seen the Baha'i Faith as a family business to be passed on from generation to generation. He has successfully, in that regard created the Muhajir brand for reaping benefits in decades to come. Unfortunately, several sincere Baha'is are hardly remembered, while fraudsters as Dr Rehmatullah Muhajir are immortalized.

Regretfully yours, ***A concerned Baha'i***

Baha'i Leadership Caught Fraudulently Misstating Facts For Political Purposes

The Baha'i Leadership Has Engaged in Many Years of Orchestrated Fraud To Grossly Over-represent The Number of Their Followers For Purposes of Political Gain:

by Ravian Bilani

There has always been confusion in the Population of the Baha'i Faith followers in every country, since its ORIGIN. Regarding their numbers, "Millions" is the usual figure claimed by them. **Very recently Baha'is are also interested in giving Fake 'percentage Baha'i population' for every country. Thanks to the internet – their lie is getting exposed. The number of countries and localities varies with each web site. There is 'no consensus' regarding the actual number of countries, the actual number of localities, and the actual number of Baha'i. This trouble in the Baha'i population is not generated by the Baha'i Administration themselves but it is just the continuation of what Abdul Baha and Shoghi Effendi have done.**

As a result Baha'is and Baha'i Administration have gone on defensive. They are quick to blame the Christians for this exaggeration and inconsistency. Where did the Christians get their data? It is only from the National spiritual Assembly of the various countries especially the NSA of USA. It is only the Baha'is and their officials who are to blame for the false-misleading reports on the wildly exaggerated Baha'i census. It is not the fault of the editors of Christian World Encyclopedia and Encyclopedia Britannica who relied on information given to them by the Baha'is.

One may ask, why didn't the NSAs , UHJ-ITC-ABM-CBC ever contact the Christian World Encyclopedia Editors, and request a correction? This is because the Baha'is wants to jack-up their numbers- for "public image".

Baha'i Population in Iran as claimed in the time of Abdul Baha In case of the Baha'i population in Iran the Baha'is speak lies which puts to shame any lover of justice. Sometimes they say one third of the Iranian population is Baha'i and sometimes they propagate that half of the Iranian population is Baha'i. To my utter surprise during my visit to India in 2002, a Baha'i convert informed me that the whole of Iran has accepted the Baha'i Faith. I politely told him that the Baha'is have made a fool out of him .There are not more than 20,000 Baha'is.

Even the Zoroastrians, Jews and Christians of Iran are not being sparred from this onslaught of lie for which the Baha'is claim that all of them have accepted the Baha'i Faith. Here are the Excerpts from the writing of Edward Brown,

Ibrahim George Kheiralla says: "Abdul Karim, 1896, assured me that the believers in Baha were fifty millions. I wrote to Syria to ask. Sayid Mohammed, secretary of Abbas Effendi, said that the number was fifty-five million souls." Kheiralla afterwards denounces it as a gross deceit. As to Persia, they place the proportion at one-third or one-half. Dreyfus writes, "Probably half the population of Persia is Baha'i." Incidentally the Baha'is claim that there are 3,000,000 (three million) Baha'is in Iran. The majority of Zoroastrians are recognized as Baha'is. On the contrary Professor Browne writes: "I had been informed that Zoroastrians were accepting Baha'ism. However after much discussion with the Zoroastrians of Yezd and Kerman for the space of three and a half months, I came to the conclusion that few, if any, had adopted the Baha'i creed." In India the proportion of Parsee-Baha'is is very small. As to Jews, Remey says: "In Hamadan there is a large Israelites following of Baha." A census made by a European Jew showed exactly 59 parents and with their children. 194 persons out of a population of 6,000 Jews. As to the United States, I give some particulars in the closing chapter. ." The inference is plain that no native of Israel had become Baha'i through sixty years of contact with Baha and his seventy followers. Abdul Baha gave the impression that many of the Christians of Persia are converts to Baha. Dr. J. H. Shedd wrote in 1894, "I have heard of no case of a Christian conversion to Baha'ism." Dr. G. W. Holmes wrote, 1903, "I do not know of a single Christian in Persia, who has been converted to Baha'ism. Some Baha'is who made a profession of Christianity turned back to Baha." Rev. J. W. Hawkes declares that in his observation none of the members of the Syrian (Nestorian) or Armenian churches in Persia have become Baha'is. I have known of one Armenian family in Resht and two men in Maraga, one of whom was a notorious, who kept up his opium using as before.

Population in Iran as claimed at the time of UHJ:

From 3,00,000 to 4,61,351 followers. The percentage varies from 0.69 to 2%. This is unimaginable lie. The Encyclopedia Britannica and Encyclopedia of Christians have conveyed that the Baha'is have told them. The reporters are none other than Douglas Martin (former member of House of Justice) and Simeon Kohlman Rabbani (a Baha'i), who gave the information to World Christian Encyclopedia is a Baha'i.

There is one silver lining in the Baha'i census of Iran. It exposes the falsehood. Abdul Baha, leader of the faith (of lies), claimed fifty five millions at his time. UHJ is now claiming only 300,000 !!! Presented below are certain eye-openers !!!

No. Year Population % Reference:

1. 1984 300,000 Ref: Hatcher, William S. & J. Douglas Martin. The Baha'i Faith: The Emerging Global Religion. San Francisco, CA: Harper & Row (1984); pg. 181.

2. 1990 410,000 “Data transcribed by Simeon Kohlman Rabbani” Ref: Barrett, David B. World Christian Encyclopedia (2001)

3. 2001 463,151 (0.69%) Data transcribed by Simeon Kohlman Rabbani. Ref: Barrett, David B. World Christian Encyclopedia (2001) Present Baha'i Population of Iran

The actual number of Baha'is in Iran is not more than 30,000. That should not make anyone who is a Baha'i very depressed. The Baha'is should know that exaggerating Baha'i census was the policy of Abdul Baha, Shoghi Effendi and now House of Justice.

What the Universal House of Justice should know, is that by making false claim of number of Baha'is or by parroting Anna's presentation, no one will ever change his/her Faith. They can organize reflection meetings, deceptive children classes, launch fake Intensive program of Growth have useless cluster growth meetings - the Baha’i population will not grow. The Baha’i population will not grow by sending young Iranian Baha’i girls outside Iran for propagation of Baha’i Faith.

Baha’ism is now a failed attempt, a misfired plot to portray a man made religion to be counted amongst major religions of the world. Baha’ism is dying in its infacy. It will never see the light of the day.

Look at the positions of the Baha'i community in relation to the Palestinian Human Rights

These days the tragic dimensions of Gaza, has shown its inhuman face, Every condemnation of the crimes of the various groups around the world face (such as the recent rally Mothers for Peace). Every time news of the crime spread and the number of victims in Gaza is increasing. Not only the quality or quantity of victims of crime are surprised observers have earned. Israel's use of strange and unusual weapons in an attack on residential areas of Gaza and killing innocents, anger, surprise and sorrow of human society followed. See mortars, each 3 cm over 5000 small metal darts thrown at a radius of 300 meters, has not escaped any moving object. Combine ugly, strange, symbolic of primitivism and civilization. When the World Cup reaches its climax, Palestinian children went to the beach to play, and hours later, the little victims play dirty and deadly Israeli politicians. These days it is not easy to watch the news conference. Not in front of the TV lounge with tea Astkany the "Change the World" followed. The speakers these days, when the news reached Palestine have to repeat the phrase that "some of the images and reports for children and heart patients ..." is not appropriate. Not only for the patients whose mutilated corpse watch the children drown in blood is not suitable for any survivors and freedoms. But that's not all scenes. Behind the scenes pictures of the wall and over the hills overlooking the Gaza released. Mobile cafe where they had set up a group of Israeli bombing in Gaza beer "from above" and safely enjoy watching crime watch, it is also close to lose.

When tragedy at Auschwitz, male and female, young and old for the "Final Solution" was sent to the chambers of death, savagery and violence that was always the big question is how far it can go? And now what is happening in Gaza shows that the descendants of the victims of yesterday, the criminals easily have filled yesterday. Crime and murder have gone on more and more horrible than the Nazi antisemites saw the Jews of Europe, the leaders of Israel and the people of Gaza are abandoned. This is not a tale of crime and savagery and turned that tramples the rights outright, approach the history of Israel.

Now the day of Israel's crimes face becomes clearer and louder voices condemning the crimes of Israel from around the world. People from anywhere and from any race, color, religion, nationality, against the crimes of Israel and Israel's disregard for human rights protest. The groups and NGOs that work on human rights, above all and before all the objections have been raised. In Gaza, the clearest and most natural way, because a human right, not as hard as the property can be easily and conveniently. No other explanation was not accepted. Whoever knocks on the door of human rights, the tragedy of Gaza can only be watched.

The collective behavior of my fellow citizens who, due to the historical injustice to them and their rights have been abused, has always been said and written of human rights, it is strange to me. I mean of course the price of your fellow citizens. Baha'is are always and everywhere the perspective of human rights in Iran, especially after the revolution they contend gone. Groups and human rights organizations from this perspective, has always protested human rights violations in Iran. I also have with him the hearts and the word and the fundamental rights of the Baha'is of protesters. What irrespective of religion or belief of his being, people know because being human, I believe that they are entitled to the same rights as others. But the behavior of the Baha'is in dealing with Israel during the time of blood on the night of the disaster intercourse. Human rights were not just protesting the violation of their rights. Human rights, human rights violations against the rights of all human beings and knows it, wherever and to whatever that is objected to. I do not know why the Baha'is of the world's smallest objection to his crimes in Gaza show? They are protesting against the violation of human rights of Iranian Baha'is their duty, did, in fact, the "human rights" believe? Or that the Baha'i Declaration of Human Rights as an excuse for temporary use? If you believe in human rights for all human beings, and those who protested against the violations, because all these years, not in distant lands right ear Universal House of Justice, the latest of oppression and the protest of the Baha'i community and there is no disaster struck did not hear? Off the coast of Gaza, all flowers blossom Palestinian children shot in chest and throat to fission, but Mosaffa Acre Gardens, Bang Brnkhast any bird. Why? Except the Baha'i claim that they are following the oneness of humanity? How can seek the oneness of humanity and all human beings "once one of the branches and leaves of a" brutal killings and massacres against the Israelis knew that all of protest against the respecting the right of the silence of forced the fellow Take advantage of the media and raised his voice? Bhyyan not in the eyes of the people of the Baha'i fresh leaves, green leaves and useless branches of Palestinian women and children "humanity" are? The House of Justice does not like the attention and support of the Israeli government, to manage the affairs of the Baha'i world and promote the development of the Baha'i Faith is busy, can not protest against the cruelty of long-standing Israel does Not to draw guests in host recognition can be cruel irritability? What then should be asked how the Universal House of justice and injustice and tyrants who cast her in a skirt? How to be proactive seekers of justice was cruel? What kind of justice is that all people are free to contend against injustice, silence is? New evidence of the excuse is worse than a sin. The question of souls is free of cost. Universal House of unacceptable excuses aside, it's all Baha'i organizations and various groups around the world have, because none of these are permanent protest human rights violations in Iran, in the face of this latest tragedy nothing Do? When it all visionaries, artists and cultural activists and intellectuals, either collectively or individually, in various forms, statement or in the form of art or of street protests and in the Gaza atrocities condemn. Why no price band so far in the history of Israel's crimes did not show any reaction? Despite the claim that they are not Baha'is, Baha'is because of his special servants of God know? Baha'is do not believe they are God's chosen people and the other peoples of the protest is going on?

I think this disaster is going on in Gaza, bombs and missiles, and a variety of modern weapons over the Hawar Palestinian people and Palestinian children's blood that stained the dirt playing fields, examination of human rights for everyone who knocks on the door. I remember some of the defendants' lawyers Bahai in Iran, Ms. Ebadi. He also defended the court finds that the rights of his famous sermons in the Nobel award ceremony, lost no opportunity to protest the violation of Palestinian rights. Baha'is But unlike his famous lawyer in this field are silent. His silence may indicate disbelief of Human Rights. Silence can be alarming. Let us not forget that the criminal slaughter in Gaza are children of Holocaust victims

Why Shoghi Effendi did not appoint his successor ??

Dear Friends,

Baha'u'llah made it incumbent upon every believing Baha'i to prepare a will and testament (the most Holy Book, para 255) during his life time. And he followed his own command when he wrote a will and appointed an heir, so that his family and followers would not face any such difficulties after him.

In the same way, Abdul-Baha considered it necessary to write a will during one's life, having also written his own valuable Will and Testament, which includes his important edicts and recommendations.

According to the most Holy Book, if a Baha'i dies and does not leave a will, all of his or her belongings and properties should be divided among the following seven groups: spouse, children, father, mother, brother(s), sister(s) and teacher.

And according to the Kitab-i Aqdas, if any member of the above categories were deceased, his or her share will be inherited by the UHJ. Finally, according to that same Holy Book, all non-Baha'is, non-believers, Covenant-breakers, and those excommunicated from the Faith, are deprived from a Baha'i's estate.

Now, I would like to draw your attention to a very important event in the history of the Baha'i community. As you are well aware, the Beloved Guardian, Shoghi Effendi, passed away in London in the summer of 1957. He journeyed to London in order to purchase necessary material to complete the archives buildings. There, he died having suffered from a previously-undiagnosed disease. (The story of his departure and all subsequent events can fill an entire article in and of itself, and should therefore be reviewed separately.)

Unfortunately, various disputes about his successor and belongings began after the Beloved Guardian's departure. Naturally, those properties of Shoghi Effendi that belonged to the Baha'i Community should have been given to his successor and the chairman of the first international Baha'i Council, Mason Remey. But the Hands of the Cause, having turned a blind eye to the previous writings of the Guardian—and other evidence of his intentions for his estate—and under the pretense that they did not find any written will from Shoghi Effendi, declared that, according to a divine abrogation of the previous determinism (Badaa), the institution of the living Guardian of the Cause will be discontinued!

By neglecting the succession of Mason Remey, and announcing the end of Guardianship, it became necessary to divide the inheritance of Shoghi Effendi among the seven groups the Holy Aqdas ordains. But because of a number of reasons, including the absence of a majority of the heirs, the Aqdas decree was also abandoned! (Shoghi Effendi's parents had already departed; his brothers and sisters had been excommunicated as Covenant- breakers; he had no children; and no Baha'i could claim to be his teacher.)

Therefore, according to the articles of the Aqdas, around 19% of the inheritance should have been given to his living wife, Ruhhiya Khaanum , and the rest—in the absence of the heirs and non-establishment of the U.H.J—should have been given to the highest Baha'i official of that time, i.e., the second Guardian and Chair of the International Baha'i Council (the precursor to the UHJ), Mr. Mason Remey.

Some of the Iranian Hands, such as Zekrullah Khadem, Shoa'ullah Alaei, Alimohammad Vargha A. Foroutan, Mohajer, and Hassan A. Balyuzi, in cooperation with John Froby, Hadi Rahmani Shirazi, General A. Moqarrabi, and Habib Sabet, and Manoochehr Ghaem Maghami, wanted to procure the inheritance themselves and avoided handing over the inheritance to Mason Remey. Thus, they conjured up a solution: they will meet the excommunicated sisters and brothers of the Beloved Guardian, and will somehow reach an agreement as to how to divide Shoghi Efendi's inheritance.

Since the Baha'i writings explicitly forbid distributing any amount of a Baha'is estate to the Covenant-Breakers, this meant that the portion of the inheritance that was due his parents, children, and teachers would have been lost. So they decided to distribute the remainder of the inheritance of Shoghi Effendi in Iran, in accordance with the Islamic law of inheritance. And so, they needed to declare to the Iranian court that the Guardian was a Muslim!

It was duly performed, with the approval of Ruhiyya Khanum, the widow of the beloved Guardian and one of the Hands (who according to Islamic law would not have received any part of the inheritance because she was not Muslim). Thus, the first Guardian of the Baha'i Faith, was declared a Muslim. (His inheritance case was filed under No. 1464 in the Iranian Justice Ministry.) And thus, all of Shoghi Effendi's inheritance was supposedly divided among his four excommunicated brothers and sisters: Hussain, Riyaz, Rouhangiz, and Mehrangiz.

Once accomplished, the said Covenant-Breakers, having received a commission for their services, agreed to transfer the ownership of these properties to the name of Mr. M.A. Varqa, one of the Hands, and the trustee of Huquq-ullah. Mr. Varqa, in turn, transferred this inheritance to the name of some famous Iranian Baha'is, individuals like Mr. Habib Sabet. After some time, the Iranian National Spiritual Assembly established a trust, and transferred most of that inheritance to that trust, although some of it illegally remained in the hands of those famous Iranian Baha'is!

This entire undertaking was done in cooperation with some of the Hands and the Covenant-Breakers from the family of Shoghi Effendi. And, it must be noted, these surreptitious acts were expressly protested by some of the Friends and LSAs and NSA; yet their concerns were mostly neglected. When they were responded to, it would be angry ripostes by the Hands, who continuously threatened to excommunicate the protesters on the pretense that they were weakening the unity of the Baha'i Community.

The protesters believed that the Guardian had prohibited any contact with Covenant-Breakers, and had considered it a grave sin. And the perpetrator of such a crime would deserve the harshest of punishments, that of being excommunicated himself. This was quite true about the close relatives of the Guardian, who would unceasingly persecute him. Ruhiyya Khanum, for example, has mentioned in her diary about the Guardian:

"These events are continuous. These fights, which first began with only one of them, and which later united all of his family against him, are seriously wearing him down. Even now, I can see him with his back bent, his heart broken, and his body physically weakened. All his relatives collectively attempt to exhaust him and indeed kill his soul…"

Then he added, "Those relatives who were around the great Abdul-Baha eventually murdered him… And will eventually kill me too."

(Ruhiyyih Khanum, the Priceless Pearl, pp. 343 & 346)

Such a coalition of Hands of the Cause and long-time enemies of the Cause shook the foundations of the Cause to its very core. Many of the believers left the Baha'i community, while many other Friends had serious questions, which still remain. And, since then, none in the Baha'i administration or current UHJ has given a single satisfactory answer to these Friends, as they continuously attempt to conceal such issues from the Baha'is of the world. Only some of these questions are listed below:

1. When every Baha'i is required to keep a will, how can you claim that the Guardian, who was a great teacher and commentator of the holy words, failed to leave a will for his heirs?!

2. If we account for the decisions and actions taken by the Hands, why should we not assume that some of them had access to the private documents of the Guardian? And having found his will before anyone else, and being unsatisfied by what it contained, took aims to conceal or even destroy it?!

3. Despite the fact that according to Baha'i Law, the Covenant-Breakers and non-Baha'is are entirely deprived from a Baha'i's estate, how could they distribute the inheritance of the beloved Guardian among his excommunicated brothers and sisters? And do so only after appealing to Islamic law?!

4. How could they claim that the Guardian of the Faith was a Muslim, simply because it was to their own benefit, and so that they could procure his properties that actually belonged to the Baha'i Community? An act, fraudulent, treacherous, and in direct violation of the Guardian's teachings and the views of the Community.

5. In the absence of the Guardian of the Cause, who protects the multi-billion dollar property of the Baha'i Community? Has the current UHJ, sans-Guardian, issued financial reports, statements, or combined financial statements of the owned properties, assets, or the amounts received as donations and Huquq-ullah? Has the UHJ ever published a statement of its receipts and expenses?

Unfortunately, the Baha'i administration attempts to silence all such questions under the pretext of unity in the Community, unswerving obedience to the UHJ, a possible increase in persecutions by the various states, etc. In other cases, questions and protests have been overlooked by exaggerated, and at times entirely false, reports of progress made by the Cause across the globe. And of course, a last and most intense measure taken by that House, has been that of disenrollment and excommunication of the questioners and/or protesters from the Baha'i Community!

One may suppose that the activities of the Custodian Hands could be justified, and assume they have good intentions, and try to protect the interests of the Faith. But we should know that the Guardian was always angry with Covenant-Breakers, and strictly refused to deal with them.

Ruhiyya Khanum writes in her diary:

“Once, the husband of the Guardian’s close relative died. His widow came to our house, and requested the Guardian to accept his will and presented a donation. She was even ready to hand over to him some of Baha’u’llah’s very own seals, items that Abdul-Baha, at the time of his journey to America, had entrusted to her. Yet, since she kept in contact with the Covenant-Breakers, the holy Guardian refused her donation and gift, and asked me to tell her:

“Until she forever disassociates, in heart and soul, from the Covenant-Breakers, I will not accept it, even if it was a million seals, or a donation the size of Mount Carmel!”

Even though those seals were invaluable to the Guardian, and he in fact needed them for the Archives, he looked at me and ordered me to tell her:

“The Guardian cannot do anything until she abides by this command. Otherwise, she can take the seals, the will, and everything else she brought with her away.”

(Ruhiyya Khanum., The Priceless Pearl, P. 349)

In short, a Community, devoid of a Guardian leading it, with a selfish, sinful, and profit-seeking group governing it, will suffer a quick decline and be utterly and totally lost.

It was for this reason that Abdul-Baha wrote in his Will and Testament:

“It is incumbent upon the Guardian of the Cause to appoint his successor and heir during his own life time.”

The takeaway here is that even if we do not see a written will from Shoghi Effendi—which, as they claim, he did not leave—we believe that he has clearly, albeit indirectly, appointed Mr. Mason Remey on several occasions as his successor. Mr. Remey enjoyed a very close relationship with the Guardian until the very last moments of his life. And the Guardian regarded him as absolutely trustworthy, conferring upon him many important roles and responsibilities.

With the warmest Baha’i greetings.

Kourosh Jamali

Ref:: https://ahdvamisagh.wordpress.com/2015/06/15/%D9%BE%D9%8A%D9%88%D9%86%D8%AF-%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE%DB%8C-%D8%A7%D9%8A%D8%A7%D8%AF%D9%8A%D8%A7%D9%86-%D8%A8%D8%A7-%D9%86%D8%A7%D9%82%D8%B6%D9%8A%D9%86/

Excommunication By Shoghi Effendi

Following in the footsteps of his grandfather, Shoghi Effendi also chose to excommunicate his relatives who did not show absolute deference to his wishes and views. By the end of his life, he had excommunicated every one of the descendants of ‘Abdu’l-Baha as well as all the descendants of Baha’u’llah’s third wife. Thus, the entire family of Ba- ha’u’llah—except for Shoghi Effendi himself, his wife Ruhiyyih, and ‘Abdu’l-Baha’s widow Munirih and sister Bahiyyih—ended up expelled from the mainstream Baha’i community and shunned…… https://shuaullahbehaiblog.wordpress.com/

Introducing the Baha'i Jewish Lobby

The anti-Iranian nature of the missionary affair continues to reverbate within the Iranian Baha'i community. Iran has been the cradle of this British manufactured, Zionist supported cult from the very beginning. Most of its adherents have come from Iran. In fact, for all theirposturing that they have managed to convert large populations in the Third World - and who for some reason can't actually be found any rolls --, no other country in the world has been so receptive to the Baha'i idea than Iranians and particularly Iranian Jews.

These days, predominantly of former Jewish and sometimes Zoroastrian backgrounds, the current make up of Baha'is in Iran is vastly different to what it was in the late nineteenth centuary. The Baha'i faith lost its appeal to the mainstream Iranian community in the early 1900s during the Constitutional Revolution when Abbas Effendi not only failed to support the constitutional movement, but tacitly even supported the Russian involvement in Iranian internal politics and its sponsoring of Muhammad Ali Shah's coup d'etat against the Parliament and people of Iran. Later in the mid 1950s Shoghi Effendi directly instructed Iranian Baha'is to work closely with the Pahlavi regime,ergo Habib Sabet. The exodus of Baha'is from Muslim backgrounds resulted in the reduction in the intellectual output of the community. Coupled with that came the influx of new believers from these Iranian Jewish and Zoroastrian minorities. The new believers had been under persecution in their respective religions and saw the new faith as an opportunity to exert control over others.

Brought together by their dislike of Muslim influences on Iranian culture, the Jewish Baha'is began to gradually purge the Iranian Baha'i community from its Islamic roots and origins. This can be witnessed in their whitewashings of the militant Shi'ite and Babi past. This agenda fitted well with Shoghi Effendi's vision of abandoning Iran in favour of exporting the cult to other parts of the world. With the death of Shoghi Effendi in 1957 and the rise of the new UHJ oligarchy, the new Jewish (and sometimes Zoroastrian) adherents were quickly promoted through the ranks to high places within the Iranian and International Baha'i communities.

Key members of the Iranian NSA and continental Board of Counselors came from this new ethnic grouping in the Baha'i cult. Following the 1979 revolution, most of the Jewish Baha'i elite migrated to Western Europe and California, USA, where their monies helped buy properties for the AO. The completion of the ARC project is owed to a large part to donations given from these two groups. Several confidential trips by UHJ members Fatheazam and Nakhjavani to LA and Australia in 1989 ensured that all the monies required for the ARC were secured from these groups. In fact the whole of these monies had been raised long before the advertising campaign for fundraising ever begun, much of through their own investments, with smatterings of large grants and subsidies given them by the Israeli government.

During the late 80s and early 90s many of the donators and their relatives were rewarded by the BWC by being nominated to key positions on the Continental Board and the ITC. In fact a quick scan of existing Counsellors in Europe, Australia and North America since 1985 suggests that former Zoroastrians and Jews have done quite well in this regard, but not their Muslim background counterparts.

The UHJs decision to adopt a more rabid form of fundamentalism and hardline position in 1996 bode well for the Baha'i Jews especially. They were the ones that successfully lobbied the UHJ to:

1) Instruct Iranian Baha'is not to attend Naw-Ruz celebrations by Iranian exile communities; 2) Instruct Iranian Baha'is not to associate with the general Iranian community in exile, thereby attempting to foist a Baha'i-only - rather than a universally Iranian - Naw-Ruz culture.

Counsellor Manijeh Reyhani, for example, who was instrumental in getting Hamid Taheri excommunicated comes from a dual Zoroastrian and Jewish background. These people control the Payam-i Bahai magazine (run by '60s-'70s Pahlavi insider Shapour Rasekh a.k.a. Delaram Mashhuri), the Andalib magazine, and, until its demise Landegg in Switzerland, as well as Radio Bahai (broadcasting in Persian), not to mention composition of the Ruhi modules.

Iran has always been rich in supplying and exporting Baha'i travel teachers around the world. The Baha'i Jewish lobby now wants to dominate and silence the mainstream Iranian Baha'i community by exporting their hyper-fundamentalist reading of the cult into Iran. They have funded companies and businesses through the missionaries in order to "teach the youth" and set up Ruhi Institutes. The Baha'i community in Iran has suffered enormously at the hands of the Islamic regime. It has lost some of its most charismatic Baha'i intellectuals like the Bakhtavars or Davudis. The present elite leadership is exclusively made up of former Jews. There are deep divisions in the community and some of the truly learned ones have boycotted the current crop of leaders and their activities.

So this latest effort to export missionaries is aimed at demonstrating "the correct version of the faith" to the rank and file at the same time isolating (and hopefully driving out) the voices of dissent. It is also a means, among others, by the Israelis to gain further footholds inside Iran itself. Both policies, it would appear, have now failed.

The Iranian Baha'i community is racked with dissension and schism, and the IR finally blew its top (and reasonably so given all the freedoms they had given the Baha'is since the mid '90s) with this ridiculous allegation of genocide by the Jewish Baha'i leadership. One wonders if maybe deep down these Jewish Baha'is actually pray for a holocaust to occur in Iran so that they can politically capitalize on it for their future designs, just as their European Jewish counterparts vis-a-vis Palestine.

-Wahid Azal

How the Baha'is benefitted from the 1917-19 British engineered holocaust in Iran

http://wahidazal.blogspot.com/2018/07/how-bahais-benefitted-from-1917-18.html

July 04, 2018 How the Baha'is benefitted from the 1917-19 British engineered holocaust in Iran

What follows is the account of an eminent Persian Bahá'í, Mírzá Áqá Khán Qá'im-Maqámí—the great-grandson of Mírzá Abu'l-Qásim Qá'im-Maqám Faráhání, the prime minister under Muhammad Shah and the man lauded by Bahá'u'lláh Himself as "the Prince of the City of Statesmanship and Literary Accomplishment" (Tablets of Bahá'u'lláh, p. 65)—who used his immense wealth to keep all the Bahá'ís of Persia well-fed as a devastating famine ravaged the country. The anecdote is derived from a larger biographical sketch of Mírzá Áqá Khán Qá'im-Maqámí by the late Hasan Noushabadi, who wrote up his remembrances and published them as an article entitled Rajul-i-Rashíd ("The Man of Courage") in the Persian-language Áhang-i-Badí' ("New Melody") magazine, which I have been working to translate for some time. I hope you enjoy this inspiring story.

It was towards the beginning of autumn in 1916 when I [Hasan Noushabadi] myself left Arák for Ṭihrán. Qá'im-Maqámí said to me:

"The coming winter will bring dire scarcity and famine. The Bahá'ís must be made aware of this fact, and urged to prepare, to the greatest extent possible, wintertime provisions and victuals for themselves and their families. In assemblies and gatherings, advise the Bahá'ís openly and privately even to sell their furniture, and to buy and hold on to wheat, barley, sangak bread, lima beans, and maize." He also said:

"'Abdu'l-Bahá appeared to me in a dream and stated, 'Scarcity and famine are in store this year. Woe betide the wealthy among the Bahá'ís if even one of their impoverished brethren should starve to death!'"

Owing to Qá'im-Maqámí's persistence and insistence—as well as this poor servant's efforts to share the aforementioned anecdote with others and urgently exhort them to act accordingly, believing as I did in the significance of Qá'im-Maqámí's dreams and remarks—the Bahá'ís were eventually persuaded to prepare their wintertime provisions by whatever means necessary, even if it meant selling their rugs and other furnishings. In addition, those who had been charged with spiritual affairs began to gather resources that would aid the poor during the winter. To that end, these individuals solicited funds from every one of the most eminently wealthy Bahá'ís, and successfully secured written commitments from them to donate large sums of money. Ultimately, a record of all these commitments was given to Qá'im-Maqámí; he calculated the total sum of these donations, and committed to match that amount from his own funds. With all this money, Qá'im-Maqámí purchased an ample supply of food in the name of the poor, and kept it in storage. Furthermore, he appointed a special committee that would visit the homes of every Bahá'í in Ṭihrán, determine the number of people in each family, and make a note of their income and expenses. Those who could not make ends meet, or did not have a cent to their name, did not escape the vigilant attention of Qá'im-Maqámí; every one of those needy souls received rations. Indeed, from the first sign of privation and paucity until the following spring, Qá’im-Maqámí saw to it that provisions were regularly given to every family that needed them. Even on the eve of the Persian New Year, he prepared rice cooked with shortening—so much so that there was plenty to go around—and he offered it to everyone so they could have a proper meal and remain in high spirits.

In brief, Qá’im-Maqámí did not allow even one Bahá’í to go hungry or live in dire straits—and this at a time when so many other people starved to death. Those poor souls would go to the slaughterhouse, drink whatever blood they could find, and ultimately die. Others would repair to the wilderness and eat grass—and there, too, would they perish. It was even heard that some of these people would kill and eat their own children, and also those of others. And yet, as far as the impoverished Bahá’ís were concerned, not one of them starved to death.

It can truly be said that all these blessings allotted to the Bahá’ís, poor and rich alike—inasmuch as the poor were rescued from hunger, and the rich were made the recipients of God’s grace and guidance—stemmed from the prudence, the purity of heart, the effectual measures, and the generosity of this noble man.

(Source: Hasan Noushabadi, "The Man of Courage: A Brief Account of the Bahá’í Life of Mírzá Áqá Khán Qá’im-Maqámí." Article written on February 6, 1954, and published posthumously in the Persian-language Áhang-i-Badí‘ magazine, nos. 9 and 10, 1973, pp. 18–39. This excerpt taken from p. 30.)

Note : This is a copy-paste from a Baha'i Facebook page.

Ex-Lover of Baha'u'llah writes about the murders committed by the "New Manifestation!"

This article is the first in a series which has been compiled from the book "Kashful Heel" written by Abdul Husain Aayati. He lived amongst the Bahais for 20 years and served them through these years. He was popularly known as "Awareh" which means the one who wandered about in love (of Bahaullah). After these years, he saw the corruptions of the Bahais first hand, renounced the Bahai Faith and finally reverted back to Islam. Thereafter he wrote the book "Kashful Heel" to reveal the true face and hypocrisy of the Bahais. The life history of Awareh is full of interesting events and episodes which outline the true face of the Bahais as revealed by an insider.

Professor E. G. Browne wrote a book about the Bahais known as "Materials for the Study of Babi Religion." On page 7 of this book, he writes, "Bahaullah migrated from Baghdad to Sulaymania Kurdistan with his servant Abul Qasim in the year 1271 AH. His servant died on the way. He said that I have heard from Abbas Afandi that Abul Qasim was Hamdani and he went from Sulaymania to Hamdan as per the wish of Bahaullah. After having sold all his property in Hamdan, he was returning to Sulaymania and since Bahaullah knew that Abul Qasim had cash with him, he killed him".

He said at another instance that the news of the murder of Abul Qasim was published in the newspaper. It was written in the paper that "Abul Qasim Hamdani is killed near Sulaymani and his head is cut off and his belongings have been taken away but his killer is not known."

Abbas Afandi said at another place that, "We understood from the killing of Abul Qasim that Bahaullah was in Kurdistan."

One of the Bahais said: "We can derive from all these saying of Abbas Afandi that the killer of Abul Qasim is the same person who betrayed Abul Qasim and convinced him that he should encash his property and should go to Sulaymanai but as soon as he reached there, he took him to desert of Sulaymania and put him to death and usurped his belongings and his cash."

At another place he said, "Before Abul Qasim could meet Bahaullah, he was killed and his cash was stolen and his murder was portrayed as a normal death to Professor Browne who made many changes in the history under the influence of Bahais. Since many such huge murders were committed by Bahaullah and his sons, most of the Bahais have asserted that the killer of Abul Qasim is no one other than Bahaullah and it is not surprising at all!

Professor Browne has recorded another incident at page 10 of his book as follows, "Aqa Sayyed Ismael Zawareha left Baghdad and went to Kazmain in the year 1284 AH and committed suicide."

The details of this story are given below. It is well known among Bahais that Sayyed Ismael pleaded with Bahaullah that he should show him his holiness. Bahaullah refused by saying that he did not have the capacity to bear it but since he insisted, Bahaullah showed him his holiness as a result of which Sayyed Ismael committed suicide as it was unbearable for him. Some people believe that Syed Ismael was also killed by Bahaullah. They said that Syed Ismael wanted to cut off his relationship with them since he became aware of the wickedness of Bahaullah and his sons and hence he wanted to move to Kazmain so as to make atonement for his sins.

The Consul General of Britain who was residing in Baghdad gave protection to Bahaullah and suggested to him that he should go to India where he would easily find people who would follow his whims and ideas.

At another place he quoted an incident of Syed Mohammed and Mirza Reza at page no 52 of his book as follows, "Syed Mohammed Isfehani and Mirza Reza Qali Tafrishi and his sister opposed Bahaullah strongly. They collected many tablets and saying of Bahaullah and published many different articles in the form of copies among the people against him. After a lot of meetings and consultation, Bahais of Akka arrived at the conclusion of getting rid of them. Hence they called their helper Naseer Baghdadi known as Haji Abbas from Beirut to kill Syed Mohammed Isfehani but left their plan later on.

Haji Abbas whose real name was Naseer was well known for his wickedness in Baghdad and was loyal to Bahaullah and Abdul Baha. Abdul Baha, during his stay in Bagdad, preached to Naseer Baghdadi who was a man of 40 years at that time and Bahais themselves have asserted that Naseer or Haji Abbas was a staunch lover of Bahaullah and had brutally murdered several times on behalf of them. The first murder which was committed by Naseer was of Mulla Rajab Ali Qaheer who was the brother of the wife of Syed Bab in Karbala. Mulla Rajab Ali did not support Mirza Husain Ali (Bahaullah) and said that his uprising is against the laws of Babi, Naseer was therefore called to kill him in Karbala.

The detailed explanation of this incident is mentioned at page 220 of Prof Browne's book. Bahais did not shun the plot of killing Syed Mohammed in Akka completely but rather they realised that since many of his companions were killed, therefore killing of Syed Mohammed could be a problem for Naseer. Hence they shunned the idea of killing him. Another reason of leaving the idea of killing Syed Mohammed is that since the calling of Naseer from Beirut was widely publicized, they realised that the situation was not appropriate for the same and hence they assigned the task of killing Syed Mohammed to somebody else.

The description of killing Syed Mohammed and his companion have been recorded at page number 55 as follows. Seven persons were selected to kill Syed Mohammed.These 7 persons killed Syed Mohammed and Mirza Qali on 12th Zilqad 1288 AH. The government of Akka caught hold of all Bahais along with Bahaullah and his sons and Aqa Jaan Kashani who was known as Khademullah. They imprisoned Bahaullah and Mohammed Ali Afandi in Shahwardi and Abbas Afandi in Bandar Abbas and Mohammed Ali Qali in some other place but they chained severely Khademullah and other Bahais in prison. After 6 days of imprisonment they sent 7 killers of Syed Mohammed to Bandar Abbas and the other 26 Bahais to Shahwardi. They were imprisoned for 6 months and 6 days. It was decreed that some of the 7 killers should be imprisoned for a period of 7 years where as others should be imprisoned for 15 years.

It should be noted that this history was narrated by Mirza Jawad Qazwini who was one of the supporters of Bahaullah to Professor Browne. Though he turned away from Abbas Afandi after the death of Bahaullah, but when he narrated this history to Professor Browne, he was enumerated as one of the obedient lovers of Bahaullah at that time. Hence he was aware of most of the realities which he has written and this was frequently the cause of the displeasure of Bahais since they wanted that such history should not be written. Rather, it should be overlooked. Bahais even removed most of the realities from my book "Kawkabud Durrih" inspite of my disapproval. They brought about many changes in my book due to which it is now not reliable in front of me. This was the cause of annoyance between me and their chief as I wanted my book to remain untouched whereas they wanted to make changes in it. Inspite of so many changes which they have made in my books there are still such famous murders and killings that none of the Bahai is reject it. Bahais and their sons were very ahead in crime. Abbas Afandi was himself involved in such types of killing and used to give orders on behalf of his father.

Abbas Afandi was involved in killing of Syed Mohammed and due to this reason he was called by Bahais as Maseeh and Syed Mohammed as Dajjal since Dajjal would be killed by the sword of Hazrat Esa. The motive behind this was that they wanted to designate the title of Esa to Abbas Afandi. After few days they realized that such type of narration is funny therefore they left it. Two more people, Mahmud Khan and his friend were secretly killed in Akka by them. Mohammed's body was hidden in the foundation of the wall and their bones were discovered some distance away. They did not take an old friend of Bahaullah, who was a doctor along with them and she had signed on the board which was lying there and had borne witness that these two people died of cholera and due to the epidemic of cholera nobody reached to bury these body. Therefore these people hid these two bodies at this place.

Aawarah said that he himself heard that she had taken 1,000 tuman to give this witness and after few years when she was no longer young to enjoy her youth, she revealed the reality to her near and dear ones. It can be seen as to what extent Bahaullah and his supporters can stoop to achieve their purpose. How many people he has killed and how many thefts he has committed. He sent money to Akka for committing other such types of corruptions and all such money was sent from Iran to Akka since the beginning. Such money was used in committing different corruptions or it was used as a bribe to so and so judge to so and so witness and some money was used on American and Jewish girls. Some money was kept in a bank as a provision for the future and some money was used in purchasing and making buildings.

There were many such people who were fond of Abbas Afandi, his brother and their chief earlier but later on when the reality was revealed to them and they wanted to show it to the world or wanted to disclose their real faces, they used to bear the same consequences (difficulty) as was met by Syed Mohammed and his companions. Such people were either killed by the sword of Mirza Abbas Afandi or his statements against them were made ineffective by them. Fortunately if person, like Awarah was saved from their conspiracy he used to disclose all their realities to the other follower of Bahais.

Abbas Afandi followed the same way for a long time. If any of his followers wanted to say anything against him, he was scared of him and therefore refrained from saying anything against him and Abbas Afandi never allowed him to sit in the circle of his friends and used to make fun of him in the presence of others. In this way Abbas Afandi humiliated that person and also discouraged others from saying anything against him. But if, anyway, any of his tricks did not work, he did not desist from exaggerating himself. For example, if any of his followers turned away from him and may be living peacefully in any other city but Abbas Afandi used to say as follows regarding him, "What a humiliation he is facing!."

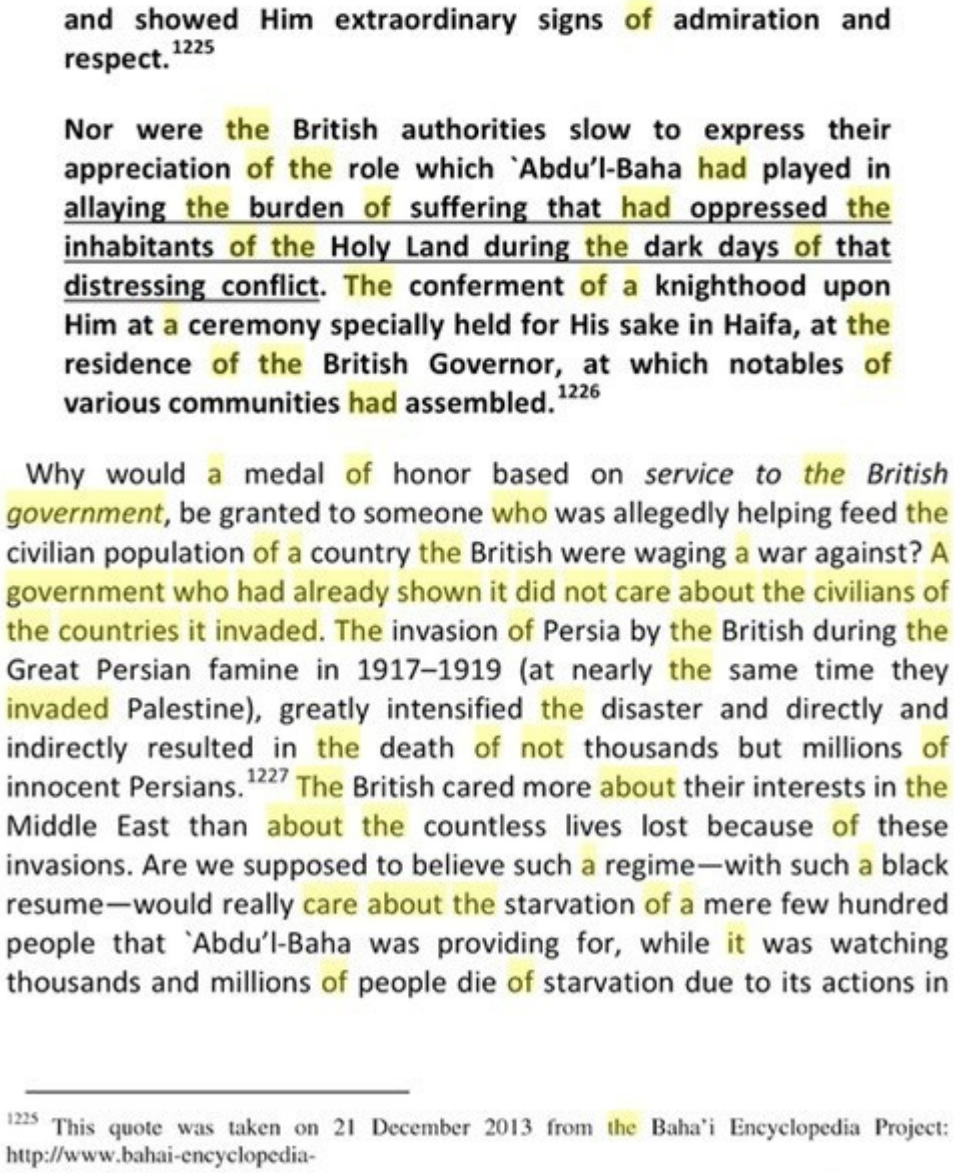
Sometimes he used to take the support of the Ayat of Surah Taha: 124, "Whosoever keep away from my remembrance, his sustenance would be cut off" to prove his point and his followers who were not aware of that person used to think that this is the revelation of Almighty and used to think about that person he might be begging alongside road or that his head and body may be afflicted by leprosy. And if coincidentally anybody see that person in a good state other Bahais would reject it by saying as to who knows better whether he or Sarkare Akaa (Abdul Baha)? They said that Aaka had informed them in the Tablet revealed to him by Allah that such person was humiliated and that he was afflicted by disease. Then how it was possible that other could see that person in a good position and in a honourable state? Ultimately that person had to revert back from what he had seen and he had to curse himself thousand times that what he had seen was mistaken.

Reference: Kashful Heel, pgs. 705-714

COURTESY: https://abdulhusainaayati.wordpress.com/2016/02/09/ex-lover-of-bahaullah-writes-about-the-murders-committed-by-the-new-manifestation/

Why Abdu'l Baha was awarded Knighthood by British Government ?!

"As the two Indian cavalry brigades fighting under British General Edmund Allenby helped liberate Haifa from the Turkish-German forces, the British authorities heaved a sigh of relief. **In a cable, General Allenby wrote, "Have today taken Palestine. Notify the world that Abdu'l Baha is safe."** The spiritual leader of Bahai religion, a faith that began to emerge in the Ottomon empire in the 19th century, lived in Haifa, in present-day Israel. Alarmed by the growing popularity of Abdu'l Baha and his humanitarian and religious activities, the Turkish commander-in-chief threatened to crucify Abdu'l Baha on Mount Carmel in Haifa and destroy all the shrines of the Bahai faith as soon as the Ottomans won the war. When the news of the death threat spread amongst the British community in Egypt and elsewhere in Europe, Major Tudor-Pole, an intelligence officer with the British army in Palestine and a follower of Abdu'l Baha, persuaded the military authorities to rescue the leader." Ref : https://books.google.co.in/books?id=LWLBAwAAQBAJ&pg=PA522&lpg=PA522&dq=A+government+who+had+already+shown+it+did+not+care+about+the+civilians+of+the+countries+it+invaded.&source=bl&ots=8k25gjBzZv&sig=DhzFWMgQskItYF1qB-



and showed Him extraordinary signs of admiration and respect.[1225]

Nor were the British authorities slow to express their appreciation of the role which `Abdu'l-Baha had played in allaying the burden of suffering that had oppressed the inhabitants of the Holy Land during the dark days of that distressing conflict. The conferment of a knighthood upon Him at a ceremony specially held for His sake in Haifa, at the residence of the British Governor, at which notables of various communities had assembled.[1226]

Why would a medal of honor based on *service to the British government*, be granted to someone who was allegedly helping feed the civilian population of a country the British were waging a war against? A government who had already shown it did not care about the civilians of the countries it invaded. The invasion of Persia by the British during the Great Persian famine in 1917–1919 (at nearly the same time they invaded Palestine), greatly intensified the disaster and directly and indirectly resulted in the death of not thousands but millions of innocent Persians.[1227] The British cared more about their interests in the Middle East than about the countless lives lost because of these invasions. Are we supposed to believe such a regime—with such a black resume—would really care about the starvation of a mere few hundred people that `Abdu'l-Baha was providing for, while it was watching thousands and millions of people die of starvation due to its actions in

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[1225] This quote was taken on 21 December 2013 from the Baha'i Encyclopedia Project: http://www.bahai-encyclopedia-

GZEy8QUow&hl=en&sa=X&redir_esc=y#v=onepage&q=A%20government%20who%20had%20already%20shown%20it%20did%20not%20care%20about%20the%20civilians%20of%20the%20countries%20it%20invaded.&f=false The Iranian holocaust of 1917-19 https://www.youtube.com/watch?v=WWc8-P29wIc The Great Famine & Genocide in Iran 1917-1919, 2nd Edition https://rowman.com/ISBN/9780761861683/The-Great-Famine-and-Genocide-in-Iran-1917-1919-2nd-Edition# "At least 8-10 million Iranians out of a population of 18-20 million died of starvation and disease during the famine of 1917-1919. The Iranian holocaust was the biggest calamity of World War I and one of the worst genocides of the 20th century, yet it remained concealed for nearly a century. The 2003 edition of this book relied primarily on US diplomatic records and memoirs of British officers who served in Iran in World War I, but in this edition these documents have been supplemented with US military records, British official sources, memoirs, diaries of notable Iranians, and a wide array of Iranian newspaper reports. In addition, the demographic data has been expanded to include newly discovered US State Department documents on Iran's pre-1914 population. This book also includes a new chapter with a detailed military and political history of Iran in World War I. A work of enduring value, Majd provides a comprehensive account of Iran's greatest calamity."

That is classic Baha'i behavior. They don't care if the rest of the world burns as long as their own brethren are safe. A few Baha'is are being prosecuted in Iran for disobeying the government and hundreds of Baha'i outlets worldwide are spewing out garbage against the Iranian government in an orchestrated manner. Thousands are being killed in the middle east on a daily basis, not a single word is heard from the Baha'is condemning these actions. It's only considered Oneness of Humanity if you are a Baha'i... Hypocrites.

------Henry

Haifan Bahais are part of the AngloZionist empire's global espionage apparatus

Exactly. And here is recent proof that Haifan Bahais are part of the AngloZionist empire's global espionage apparatus:

Don Tennant :

Don Tennant is the co-author of "Spy the Lie", a publication in which "Three former CIA officers—among the world's foremost authorities on recognizing deceptive behavior—share their proven techniques for uncovering a lie."[1]. The book was authored with the assistance of former CIA officers, Philip Houston, Michael Floyd, and Susan Carnicero, who, according the publisher's website, "are among the world's best at recognizing deceptive behavior. Spy the Lie chronicles the captivating story of how they used a methodology Houston developed to detect deception in the counterterrorism and criminal investigation realms, and shows how these techniques can be applied in our daily lives."[2]

A former National Security Agency analyst, Tennant is also partner at the "deception-detection services provider QVerity"[3].

According to his employment profile, Tennant is "A veteran business/technology journalist and speaker" who "began his career with the National Security Agency as a research analyst covering international economic issues. His proficiency in the Chinese language and experience in producing key intelligence reports for senior U.S. policymakers prepared him for a venture into journalism, beginning in Hong Kong where he served as the Editor in Chief of the Hong Kong edition of Computerworld. He returned to the U.S. to become Editor in Chief of the flagship U.S. edition of Computerworld, and later assumed the editorial directorship of Computerworld and InfoWorld. Don has conducted in-depth interviews with hundreds of top corporate executives and dozens of high-profile CEOs, from Bill Gates and Steve Ballmer of Microsoft, to Oracle's Larry Ellison and Xerox's Anne Mulcahy."[4].

As his profile further states: "Don was presented with the 2007 Timothy White Award for Editorial Integrity by American Business Media, and he is a recipient of the prestigious Jesse H. Neal National Business Journalism Award for editorial excellence in news coverage. His weekly editorial column in Computerworld won the national gold award from the American Society of Business Publication Editors (ASBPE) in 2006, 2007, and 2008, and the national gold award from Trade, Association and Business Publications International (TABPI) in 2006. Under his leadership, Computerworld won dozens of editorial awards, including ASBPE's Magazine of the Year Award in 2004 and 2006. Don holds a B.S. in Language from Georgetown University in Washington, D.C. Follow him on Twitter @dontennant."[5].

Tennant's author profile in "Spy the Lie", states that "his experience in producing key policy reports for senior U.S policy makers prepared him for a venture into journalism, which led to his appointment as editor-in-chief of Computerworld." [6].

Tennant is a member of the Baha'i Faith, and "lives with his wife, Ardith" at the campus of the Green Acre Baha'i School, in Eliot, Maine,[7], where Ardith Tennant is a program coordinator.[8]

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Baha'u'llah and Bab claim to be God !

1. “When I contemplate, O my God, the relationship that bindeth me to Thee, I am moved to proclaim to all created things ‘Verily I am God!’”**(World Order of Bahá’u’lláh, p 113)**

2. “Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self, and in My movement but His Movement, and in my acquiescence but His Acquiescence, and in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God.” **(World Order of Bahá’u’lláh, p 109)**

3. “Verily, verily, I am God, He besides Whom there is none other God, and I am the Ancient of Days.” (**Selections from the Writings of the Báb**, **p 58**)

4. “Verily God and every created thing testify that there is none other God but Me, the Almighty, the Best Beloved.”(**Selections from the Writings of the Báb, p 31)**

5. “He who doeth good unto Me, it is as if he doeth good unto God.” (**Selections from the Writings of the Báb**, **p 15)**

6. “This is a letter from God (the Báb) the Help in Peril, the Self-Subsisting, unto God (Bahá’u’lláh) the Almighty, the Best-Beloved, to ….express my undoubting faith that there is no God but thee.” (**Selections from the Writings of the Báb**, **p 15**)

Baha'i Seminar on Teaching Christians More Effectively, by David Young.

Access and download a completely free version of this handbook at: https://drive.google.com/file/d/0B7wi2k1ZZvuYTXVkQU... https://www.scribd.com/doc/135812137/Teaching-Christians-More-Effectively-Handbook-by-David-Young

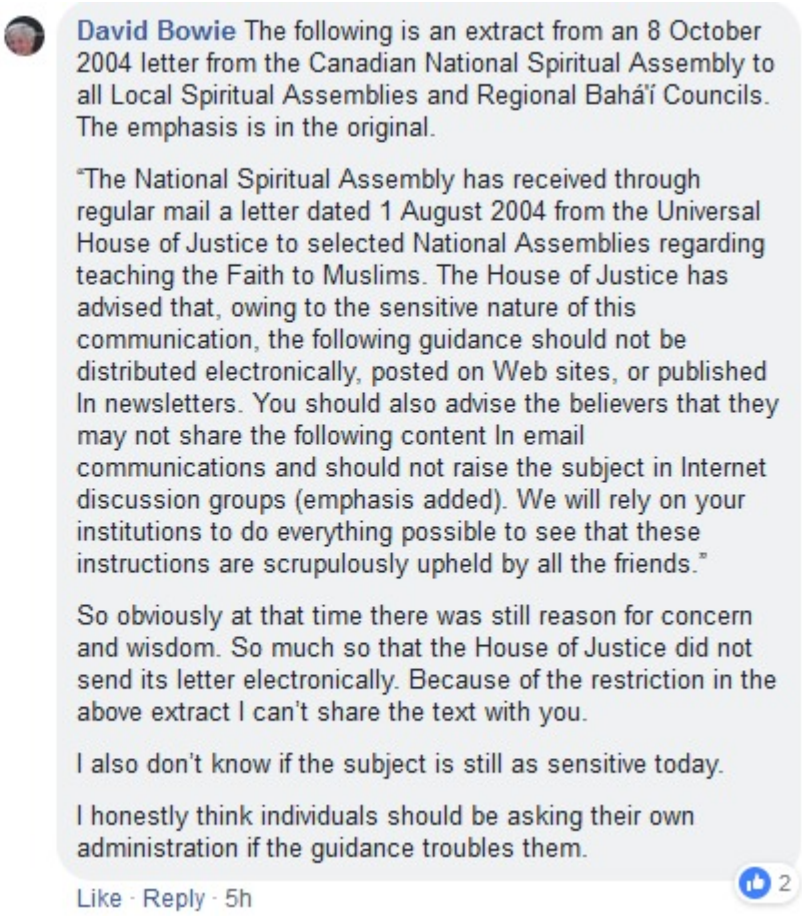
Baha'i Guidance on Teaching the Muslims

The following guidance was dropped in the U S in 1998.

Bahà'is are not permitted to single out Muslims from the Middle-East and North Africa, especially Iranian Muslims, to teach them the Faith. Should such a person become spontaneously attracted to the Faith he or she may, with caution, be taught. Enrolment in the Faith is, however, a different issue which must be considered on a case by case basis:- The instructions of the beloved Guardian regarding teaching orientals from the Middle East are to be upheld, even more so at this time because of the present situation in Iran. Iranian Muslims in particular should not be sought out in order to teach them the Faith. **(letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, dated February 6, 1986)**

There are certain principles governing association with persons from Middle Eastern Muslim countries. Bahá'is in the West are not to initiate any attempts to teach the Faith to Muslims from Middle Eastern countries. This includes Muslims from Iran, North Africa and Arab countries. Muslims from these countries who have become citizens of the United States or have acquired permanent resident status and who show a genuine interest in learning about the Faith may be taught the Faith but it is they who must take the initiative. If a Muslim should ask for information on the Faith, the information he seeks may be given according to the dictates of wisdom, but Baha'is should not exceed the request that has been made by attempting to convert the person, interest him further or invite him to Baha'i meetings. In short, Baha'is are not to make a project of teaching Muslims. Although there are certain restrictions about teaching Muslims from some countries and accepting them into the Faith, it is a different situation with Muslims from India or Pakistan as compared with those from Iran or the Near East.

(letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, dated September 22, 1983)



David Bowie The following is an extract from an 8 October 2004 letter from the Canadian National Spiritual Assembly to all Local Spiritual Assemblies and Regional Bahá'í Councils. The emphasis is in the original.

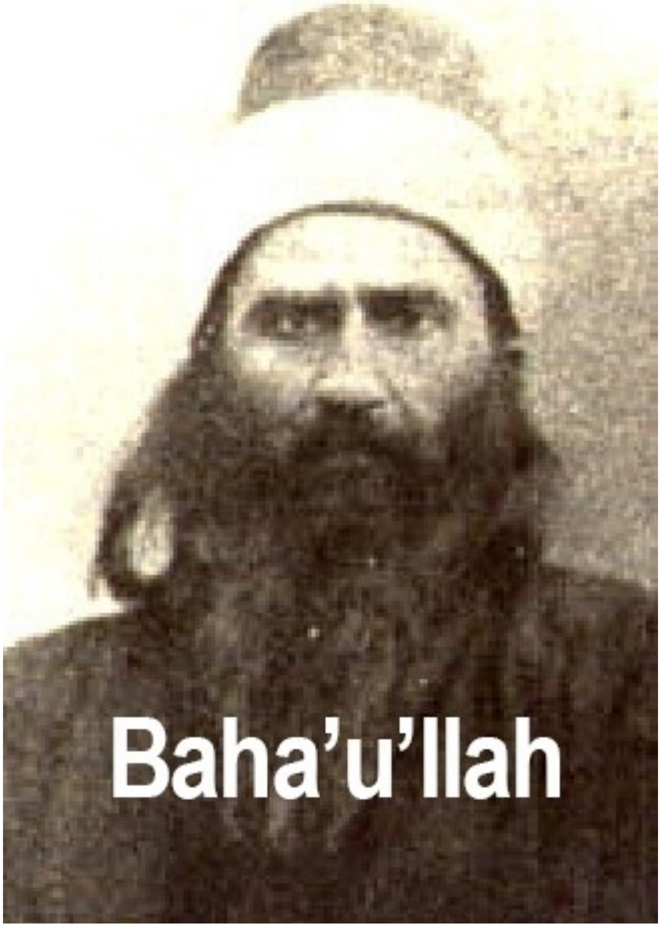
"The National Spiritual Assembly has received through regular mail a letter dated 1 August 2004 from the Universal House of Justice to selected National Assemblies regarding teaching the Faith to Muslims. The House of Justice has advised that, owing to the sensitive nature of this communication, the following guidance should not be distributed electronically, posted on Web sites, or published In newsletters. You should also advise the believers that they may not share the following content In email communications and should not raise the subject in Internet discussion groups (emphasis added). We will rely on your institutions to do everything possible to see that these instructions are scrupulously upheld by all the friends."

So obviously at that time there was still reason for concern and wisdom. So much so that the House of Justice did not send its letter electronically. Because of the restriction in the above extract I can't share the text with you.

I also don't know if the subject is still as sensitive today.

I honestly think individuals should be asking their own administration if the guidance troubles them.

What do Bayanis think of Baha'u'llah?



The Bayánís view Bahá as a usurper who pretended to be He Whom God shall make manifest in order to undermine his brother, Subh-i-Azal who he was jealous of, as he was granted leadership of the Bayání community by the Primal Point.

"After a while, Baha thought of making his own claim. He would often write what he called verses and then would have them washed out in the sea and would say that 'they were the share of the fish!' Elders of the Babi [Bayani] community went to Baghdad and admonished Baha for his improper behavior. As a result, he took to the Suleymaniyya where he stayed for two years. There, he also made fresh claims as a result of which he received death threats and saw no option but writing to Subh-i-Azal asking for permission to return which was granted" (Atiyya Ruhi, "A Brief Biography of His Holiness Subh-i-Azal").

Even during the years before the Bayani-Baha'i schism, Baha in private created his own circle of friends constantly trying to undermine Subh-i-Azal. He was constantly flip flopping because he was at instances caught red handed making claims forcing him to retreat and recant.

Bahá says:

"I swear by God that if any one of the People of the Bayan were to mention that the Book [the Bayan] is abrogated, may God smash the mouth of the speaker and the

calumniator, and by him who holds my soul and myself in his hands one letter from the Bayan is the most loved with me than all that are in the heavens and on the earth” (1862 Letter of Bahá during the Baghdad Period).

And he also says:

“Consider bygone ages and reflect upon what god had inflicted on their peoples for having contended amongst themselves, for having turned aside from His Countenance, for having strayed away from His path, for having done wrong to His Cause, and for having associated any creature with the Sovereign of His Unity, for which they were of the perished. Have you ever heard religion of god to exist before it is confirmed, or commandment of god to be abrogated before it becomes manifest? … Nay, by my lord, the lord of heavens, no one can abrogate one letter from that which has been revealed in the Bayan” (Letter of Bahá to Sayyid Ibrahm, a Follower of Dayyán).

The Baha’i leadership have tried with all their might to slander and destroy the reputation of His Holiness Subh-i-Azal and have resorted to the most deceitful methods to discredit him, and the allegations they have made against His Eminence found in unsourced, unscholarly books of propaganda such as *God Passes By* authored by Shoghi Effendi are at times nothing short of foul language.

Bahá’s work, the *Kitab-i-Badi*, which the Baha’i administration has not yet translated contains the most severe of insults and foul language against His Holiness Subh-i-Azal and his followers:

“When the one who turned away from God halted (in accepting me) and fell off the path, in that moment his body left the garb of humanness and appeared and became visible in the skin of animals. Sanctified is He who changes the beings how he likes” (*Kitab-i-Badi,* p. 110).

“From this day, any individual that mentions as human [or humanness] a single person from those who deny me—whether that [denier] has a high or low stature—they will be excluded from all of (God’s) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature” (*Kitab-i-Badi*, p. 140).

“Say, Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists (deniers of Baha’ism)” (*Kitab-i-*Badi*,* p. 174).

Subh-i-Azal

The Hasht Bihisht records an incident where Bahá himself attempted to murder Subh-i-Azal:

"The first juggle and trick of sorcery which he [i.e. Baha] outlined was this, that he brought to Hazrat-i Azal [i.e. Subh-i Azal] a dish of plain food, with one side of which he had mixed with some poison, intending to poison His Holiness. For hitherto the apportioned breakfast and supper of His Holiness the Fruit [Hazrat-i Thamara, one of the titles conferred on Subh-i Azal by the Point] had been from the house of Mirza Husayn Ali [i.e. Baha]. When that poisoned dish was placed before His Holiness, Mirza Husayn Ali pressed him to partake of it. By a fortunate chance the smell of onions was perceptible in the food, and His Holiness, being averse to taste it. Mirza Husayn Ali continued to press him urgently to eat. He replied, "it smells of onions, I will not eat it; if it is so good, eat it yourself. From this answer Mirza Husayn Ali supposed that His Holiness had divined his evil design, and, simply put the view of disguising the truth and putting a better appearance on the matter, ate a little from the other side [i.e. the unpoisoned side] of the dish, in order that the suspicion of His Holiness might perhaps be dispelled and he might eat the poisoned side. But His Holiness, because of the smell of onion would not eat."

However, some of the poison had diffused into that side of the dish, and Bahá as a result was poisoned. Following this, he resorted to telling people that Subh-i-Azal had poisoned him.

Bayánís do not believe that Bahá is He Whom God shall make manifest.

All those who claimed this office based their pretensions on a misinterpreted passage in the *Arabic Bayán* (6:15) where it says:

فلتقو من انتم كلكم اجمعون اذا تسمعن ذكر من تظهره باسم القائم و لتراقبن فوق القائم والقيوم ثم فی سنة التسع كّل خير تدركون

"...in the year nine ye will attain unto all good."

But there is nothing in this passage to invalidate the limit of time fixed by the Primal Point in the Persian Bayán for the appearance of He Whom God shall make manifest, a minimum period of 1511 years, and a maximum period of 2001 years in the Bayánic calendar.

It is clear from Bahá's actions that his flimsy divine claims were put forward for the sole reason that he wanted to undermine his brother.

Subh-i-Azal, in his letter to Bahá, as quoted by the renowned Bayání scribe, Mirza Mustafa Katib, says the following:

"...O faithless brother, what has happened that in vain you joined hands to violate my honour, and to stain your own hand with my blood. You gathered round yourself a band of persons addicted to vice ... you excited this gang of villains to hate me ... I appointed you to act for me. I ordered my friends to obey you ... you are now out to destroy me. I was your guest, you abused me. You swore at me in my face. That which you yourself deserved you ascribed to me. You inspired your servants with rancorous hatred of me. Even you taught your own barber your own falsehoods. He gave false evidence against the truth. You set in motion this great

sedition …. Outwardly you pretended to be my friend. You attended my feast. You ate my meal of trust. Inwardly you manifested your falsehood until Shawal 23 [Presumably March 11, 1866] when I was keeping a fast you withheld bread and water from me. … By deceit you intercepted my epistles. Some of them which were to your advantage you paraded before the inhabitants of the city [i.e. Edirne]. At present I am in straitened circumstances and you are in affluence. And yet you pretend the contrary…" *(*In Response to Zayn-al Muqarrabin).

Who is the promised one of Babi Faith? Subh-i-Azal, Baha'u'llah or someone yet to come?

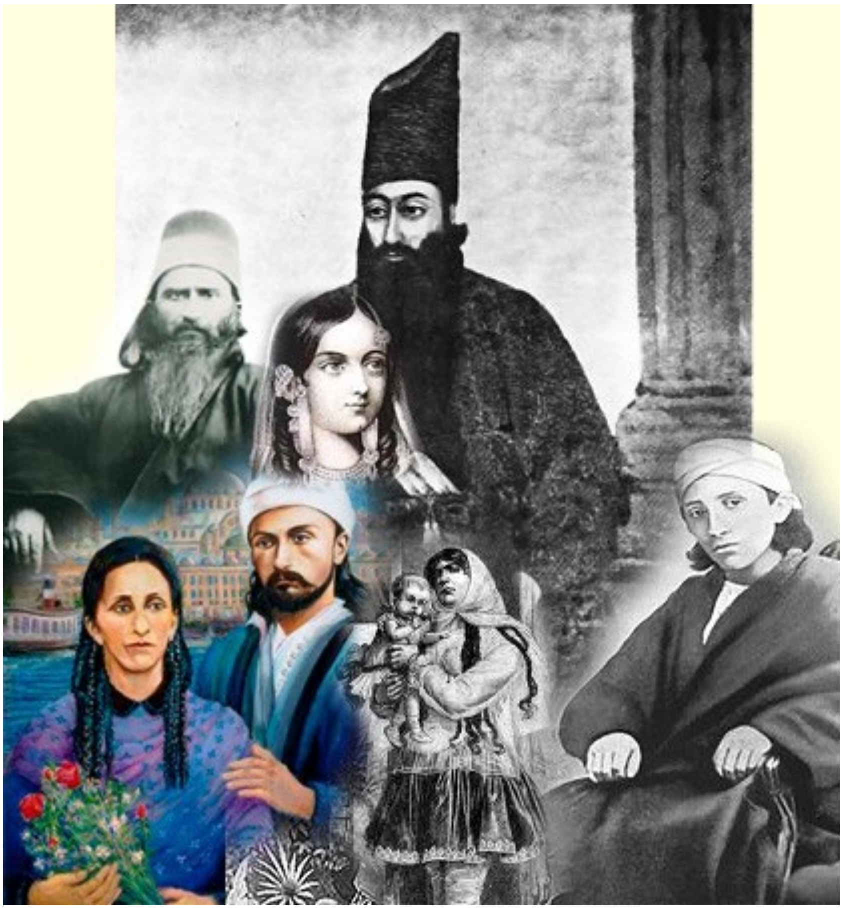
Let us examine each of these three possibilities from Bayani point of view:

- Many Bayanis did believe that Subh-i-Azal was the Promised One of Bayan, such as Mirza Jani and August J. Stenstrand; however, nowhere in the writings of Subh-i-Azal do we see that he ever made these claims. In practice, Subh-i-Azal denied that the Promised One of Bayan could appear so quickly, rebuking all people who claimed to be him. And once again, **he never claimed to be him.** It is clear he was not Azal.
- The Primal Point states in the Persian Bayan: **"If He [whom God shall manifest] shall appear in the number of Ghiyath and all shall enter in, not one shall remain in the Fire. If He tarry until [the number of] Mustaghath, all shall enter in, not one shall remain in the Fire, but all shall be transformed into His light"** (2:17). The numerical value of the word Ghiyath is 1511, and the numerical value of the word Mustaghath is 2001. These numbers refer to years on the Bayanic calendar, meaning that He can only appear after 1511 Bayanic years have elapsed. This is also confirmed by the fact that the Bayan presupposes that at least Persia will adopt Bayan as the state religion (see Persian Bayan 5:18; 5:19; 6:12; 7:3; 7:16. Arabic Bayan 9:3; 11:2); it is predicted Bayani sheikhs, imams, and judges, etc. will appear (see Persian Bayan 5:8). It is clear Bayan was meant to last a time similar to other dispensations such as that of Jesus, Moses, and Muhammad. It is clear he was not Baha.
- It is clear from this evidence that, since Baha is not him, nor are the 14 other people who claimed to be him, and neither was he Subh-i-Azal, **the Promised One of Bayan has yet to come, and the verses of the Bayan testify to this fact.**

What is the aim of bicentennial celebrations of the Birth of Bahá’u’lláh and the Báb?

[youtube https://www.youtube.com/watch?v=4Aet-BbKNkg&w=560&h=315]

Baha’i Faith and Polygamy



Mirza Hosein Ali Nari (Baha’u’llah)’s family

Baha’u’llah contrary to his own laws that permits two wives, and contrary to the laws of his predecessor the Bab who only permitted a single wife, practiced polygamy and was married to three wives (officially). He also had another wife that Baha’is usually don’t speak about who was a young maid in his house.

Form the 3 official wives, two WERE LABELLED as covenant breakers. You see they didn’t break the covenant, they were labelled as covenant breakers due to their opposition to Abdu’l-Baha hogging power and usurping the right of his half-brother Muhammad Ali. The only wife that was not kicked out of the faith was guess who: Yes Abdu’l-Baha’s mother.

Unfortunately, people labelled as covenant breakers are treated very inhumanely in Baha’ism and are severely persecuted. No one is allowed to speak or socialize with them even their own children and spouses and if they do so they will be given the same treatment.

Further more in the words of Baha’i leaders they are referred to using very hateful words like contamination, haters of the light, and sufferers from spiritual leprosy:

“Announce to Hands and all National Assemblies that following the loss of the appeal to the Supreme Court, the Government expropriation order has been implemented, resulting in the complete evacuation of the remnant of Covenant-breakers and the transfer of all their belongings from the precincts of the Most Holy Shrine, and the **purification**, after six long decades, of the Ḥaram-i-Aqdas from every trace of their **contamination**. Measures under way to effect transfer of title deeds of the evacuated property to the triumphant Bahá’í community.”(Shoghi Effendi, Messages to the Bahá’í World: 1950–1957, p. 124)Messages to the Bahá’í World: 1950–1957

“It is better not to read books by Covenant-breakers because they are **haters of the Light, sufferers from a spiritual leprosy**, so to speak.” (Helen Bassett Hornby, *Lights of Guidance: A Baha’i Reference File* (New Delhi: Baha’i Publishing Trust, 1983), chap. XII, no. 628)

Unfortunately this is the true face of the Baha’i cult that is usually kept hidden from outsiders.

Why Iranian people does not like the Baha'i Faith?

There are a number of reasons:

1- In the middle of the eighteenth century a man called the Bab started making messianic claims in Iran. His laws were a mixture of extreme forms of violence and forced child marriage:

> *"the mass slaughter of non-believers, the destruction of books and shrines, compulsory marriage at the age of 11, the confiscation of the property of unbelievers, and the prohibition on travel except for purposes of trade."* *https://bahai-library.com/maceoin_deconstructing_sharia*

After his followers caused a great deal of mischief in Iran, he was executed and three civil wars ensued with his followers who were trying to implement his laws in Iran. Luckily the government crushed the fanatics. Baha'is greatly revere this man and pay tribute to him by celebrating his birthday and visiting his shrine.

2- After the Babis were crushed by the government, the remaining Babi leaders plotted to assassinate the Shah of Iran. All were executed except for one bloke by the name of Mirza husayn Ali Nuri, AKA, Baha'u'llah, the founder of Baha'ism. He was saved due to threats by the Russians of laying Iran to ruins:

> *""If a hair is lost from His sacred Head, Iran's future will be in ruins, the flames of war will rage, and they will burn even the stones and the bricks"* *https://bahai-library.com/ashchi…*

Today Baha'is continuously spread propaganda against Iran claiming that they have historically been persecuted in Iran, while historically their leaders were a violent people who caused much mischief and suffering for the Iran populace. These are only a few of the reasons that Baha'is have a bad reputation in Iran.

Is the Baha'i Faith a Persecuted Religion ?

Written by an Ex-Baha'i Member

I am a former Baha’i and a student (admirer) of Shia Islam. I don’t see any intolerance towards Baha’is in any Islamic country, except Iran.

In Iran also, Baha’is are tolerated and entitled to all basic human rights that other Iranians are entitled to. They are only forbidden to teach their ‘religion’ to others and they are also not allowed to form any ‘administration.’ AFAIK, if religion is your personal affair then no one in Iran cares about what you believe.

Baha’i Faith has a very strong administration and tight control over its members. They have political connections with the so called ‘world powers’ and they have ‘Office of External Affairs’ in every country that maintains relations with government offices and influence their foreign policies. They have extremely good relations with Iran hostile countries.

Baha’i Faith is not a ‘simple’ religion like any other religion! This is a religion with strong administration. There is surveillance by Baha’i Police (the ABMs for protection), that monitors individual Baha’i activities, in case of suspicion, problematic Baha’is are warned / punished with sanctions / shunned / ex-communicated. Baha’i faith is considered a dangerous NWO cult in Iran.

Baha’i faith has a long history of violence in Iran, its predecessor, the Babi faith was responsible for at least 3 civil wars that killed 1000s of Iranians.

So, all Baha’i activities are minutely monitored by Iranian government and those Baha’is are prosecuted who violate Iranian laws. Iran hostile countries term this “prosecution” as “persecution” because this serves their agenda. Today there are more than 300000 Baha’is in Iran but only ~70 of them are in prisons for several crimes.

In all other Islamic countries, Baha’is enjoy full freedom. In Pakistan they are a recognized minority, they are represented very well, their holidays are respected and they enjoy all benefits that other minorities enjoy.

In Pakistan Shia community is a more persecuted community. They have lost 1000s of lives in past 3–4 decades.

My experience as a member of the Baha’i Faith

By Dennis James Rogers

I became a member of the Baha’i Faith in the early seventies while an undergraduate at a small private midwestern university. The initial attraction was to the social teachings of the Faith particularly the tenets about gender and racial equality. I had been raised as a Roman Catholic and had attended parochial and public schools, but was not very well versed in Biblical Christianity. Since the sixties and seventies were a time of social upheaval and turmoil, the Baha’i Faith seemed like a rational alternative to traditional religious dogma. My connection to the group was minimal during my college years but picked up after I graduated in 1973. I had “accepted ” the Faith based on a conversation with a Baha’i teacher who asked me if I agreed with the basic nine tenets of the Faith, I told him I did and he said I was a Baha’i. This was quite ironic considering that one of the basic tenets is “independent investigation of the truth”. I had not taken the time to investigate nor done a thorough examination of it’s history or doctrine, something that I would not do until many years later while pursuing a role as a Baha’i apologetic.

In 1974 there was an International Convention held in St. Louis to initiate one of the plans that the Baha’i Administrative Order imposes on the rank and file. The plans originated with Shoghi Effendi, the Guardian of the Baha’i Faith, they are ten-year plans, five-year plans, four-year plans, and seven-year plans or as little as one year plans. The plans have goals for teaching (expansion and consolidation) and “pioneers” which are similar to missionaries with the exception that pioneers are not subsidized by the organization, pioneers are expected to finance their own travel expenses, find employment and establish themselves as part of the city, village or community in which they are pioneering. The pioneer is to teach the faith, find new converts, establish a local spiritual assembly, (a local governing body consisting of nine adults) and then move on to a new pioneering post after the task has been completed. The Universal House of Justice, the international governing body for the Bahá’is, generally established what the goal areas were with input from the National Spiritual Assemblies, the national governing bodies. I must comment that many pioneers I met, rarely if ever established Local Spiritual Assemblies and generally left their “posts” to return home. Pioneering is considered a glorious spiritual station and a certain degree of social pressure is put upon the members to become pioneers. The pioneers I met in the United States who came from the Middle East, primarily from Iran, were people of means, educated and wealthy. The early pioneers of the Baha’i Faith (from the West} were also people of means. This can be verified by the early written Baha’i history of the United States and Canada.

Being a new member of the group, I was not aware of the Baha’i culture, I was first asked to answer telephone calls from people interested in the Faith, there was considerable publicity on television, bill boards and newspapers about the convention with a phone number to call for people interested in finding out more information concerning the Faith. I was to answer questions, secure addresses and phone numbers to send literature for follow up by Baha’i teachers. The older members, not wanting to answer phones, attended the conference, which was presented by the ruling Baha’i elite. The nine members of the Universal House of Justice and the remaining living “Hands of the Cause”. The Hands were individuals who had been appointed by Bahá-u-lláh, Abdul Bahá or Shoghi Effendi. The rank and file members, due to their high spiritual station of “servitude”, regarded them as spiritual giants. Their main function was to protect and propagate the Faith. They were to protect the Faith from schism, but were apparently unsuccessful after the death of Shoghi Effendi in 1957, the only appointed Guardian of the Baha'i Faith. There have been, since his death, two main splinter groups, the Orthodox Bahá'is and the Bahá'is Under the Provision of the Covenant (BUPC) that I am aware of. I do not know what the other group's membership numbers are or their exact doctrines since contact with them is forbidden. They are to be shunned as "covenant breakers" and are considered "spiritually diseased" by the Baha'i Administrative Order. To be quite honest, I really was not that interested in them.

I attended a general session where several of the "Hands" spoke. Most of the talks were anecdotal in nature, encouraging the members to bring in more converts and step up the "teaching efforts". Though Bahá'is claim they do not proselytize, semantics, all their efforts are aimed at bringing in more new members to establish the "New World Order"; this is to occur when there are mass conversions or "entry by troops". A term I discovered taken from Sura 110 in the Qu'ran entitled. "Help". (Rodwell's edition pg.429).

One of the elements that I found disturbing during the conference was an underlying anti-Christian sentiment, which is what eventually contributed to my leaving the Bahá'is later, it was and is something not so overt as much as an arrogant attitude that many Bahá'is feel. There were Christians offering literature outside of the convention center, which were not allowed in, and heavily criticized by the Baha'i attendee's. They consider themselves to be spiritually superior to Christians because Bahá'is believe they have all the answers to humanity's problems for this day. One of the "Hands" stated that most Christians "were dead from the neck up." I purchased this speech on audiocassette tape and had also heard the comment live. This individual was upset that the Christians had more heart and moral fiber than the Bahá'is. Christians were getting into Africa, South/Central America and Asia with missionaries before the Baha'i pioneers could "open" those areas. This "Hand" also felt that Americans were really not worth trying to teach the Faith to, since they were so entrenched in the culture and their churches. They were basically doomed, not worth saving. The Bahá'is should therefore concentrate their efforts on native peoples who did not have so many "veils". A term frequently used by the membership to denote someone who could not accept the station of Bahá-u-lláh as God's savior for the world. After the conference was over, I was introduced to a Baha'i couple that lived in the municipality where I resided. This introduction and my experience with this couple would have lasting implications for me for the rest of my life.

Mr. and Mrs. Smith, as I will call them, were a very charismatic and charming couple, they took me into their home and became my "spiritual parents". Though I did not live with them I spent much time there. They were in their mid forties and had an adult daughter, whom I never met. Mr. Smith was about six foot four and had a very intimidating presence if he chose to and Mrs. Smith was about five foot seven and on the full figured side. She was very soft spoken with a mild southern drawl.

The couple immediately took me under their wing, seeing I was a new young and impressionable recruit gave them license to teach me as they saw fit. We began having "firesides", weekly teaching meetings in their home, for "seekers" as they are referred to (potential Bahá'is). We held public meetings at the local library and community center, picnics at parks, anywhere we could attract attention to the Faith to bring in new members or seekers to invite to firesides. During this time I became a very persuasive teacher under Mr. Smith’s tutelage and as a result many young people “declared ” their belief in Bahá-u-lláh, including one of my older brothers, his wife and several of my friends. So many people were enrolling in the Baha’i Faith, coming to firesides and meetings that it attracted the attention of the National Spiritual Assembly and they began to send people to investigate our activities. I found out decades later that the more conservative Baha’i administration at that time were alarmed at the number of “long hair hippie types” and African-Americans who were enrolling into the Baha’i Faith. Professor Juan R.I. Cole, a historian and former member of the Bahá’is has gone into this in some detail in a published paper entitled “The Baha’i Faith as Panopticon”. The website address is: https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm

The Smiths had me under their control and completely indoctrinated into the Baha’i Faith. I was their “spiritual son” and anything Mr. Smith said I took as truth. He began handing out “fez’s”, hats like the early Middle Eastern Bahá’is wore, to the younger male Bahá’is in the community. A symbol of his discipleship I suppose. This was alarming to the members of the National Spiritual Assembly who really took offense at this action, but did not confront Mr. Smith about it directly. I on the other hand and the other new young believers thought this was normal, wearing the fez, since none of the other older Bahá’is in the area said anything to him or us about it. At this time I was alienated from my family and former non-Baha’i friends. Everything I did was Baha’i, I felt I had all the answers and refused to listen to anyone else outside of the Baha’i Faith. Mr. Smith began to get verbally abusive and authoritarian with me if I disagreed with him on any issue. He never struck me, but he did on one occasion force me to prostrate myself before him and beg for forgiveness because I had disappointed him. I had wanted to get married and start a family and he wanted me to move away to another state with him. I need to add without going into to much detail that Mr. Smith sometimes would slip drugs into glasses of punch that he would give me and others to drink while we were guests in his home. On several occasions after giving me the “punch”, he proceeded to lock me in a small room on the second floor of his house, a prayer closet he called it, and tell me to pray and meditate. Several times I hallucinated while in the “prayer closet” and he would grill me as to what I had experienced. It was some years later that I realized what he had done to me and how sick an individual Mr. Smith really was. To this day I do not know what the nature of the drugs were he had given to me.

The Smiths moved away out of state, as there were enough adult members in the community to form a Local Spiritual Assembly. (LSA). I was elected Chairman of the LSA and had been in that position for less than a year when the Assembly was summoned to a meeting at a local hotel with members of the Baha’i Administration. I must add that when Mr. and Mrs. Smith left the area I was greatly relieved and thought to myself “good riddance”. I did occasionally speak to him on the telephone, when he called to see how I was doing.

What happened next when the LSA met with the Administrative representatives was something that I had kept to myself for over twenty years. We, the Local Spiritual Assembly members, thought we were going to be praised for all the teaching activity that had occurred and tripling the number of new believers. On the contrary, we were seated in a large hotel suite and then I was read a list of charges against me which included “conspiring” with Mr. Smith to run the Local Spiritual Assembly from out of state and for “claiming a station”, whatever that meant. When I protested and attempted to defend myself, I was told to “sit down and shut up, we know all about you and anything you say will be just lies.” I said I was leaving and they locked and blocked the door leading out of the room, there were about seven of them and they forced me and the other members of the Local Spiritual Assembly to listen to them for two hours. This is what the Bahá’is call “loving and frank consultation”. I was humiliated, demeaned and my character assassinated in this meeting. Two of the members of the Local Spiritual Assembly came to my defense and stated that the charges were not true and that the picture that was being presented of me by them was inaccurate. My accusers never confronted me; I came to find out later that the National Spiritual Assembly and other Administrative bodies had used members of the Local Spiritual Assembly and the community as “informants”. The concept of due process is foreign in the Baha’i Faith.

The result of this “consultation” had me removed from the assembly and ostracized from the community at large. Several of the Local Spiritual Assembly members left the Faith after this incident; as did several people that I had taught the Faith to. I seriously considered it, but decided not to because I was isolated and felt I deserved to be punished because of my association with the Smiths. I was instructed not to ever speak to them or have contact with the Smiths again, but not told why. If they contacted me I was to report it immediately to the Baha’i Administration.

The next step that the Baha’i Administration did was to “reeducate” me in the Baha’i teachings. They arranged for me to attend “deepening classes” (a Baha’i term used to denote in-depth study) with an older Baha’i teacher who had very little regard for me, almost to the point of open hostility. If I questioned him about certain doctrines that did not make sense to me he would become extremely defensive and caustic in speech. One time he hung up on me during the course of a telephone conversation after calling me an arrogant punk when questioning him about a prophetic statement in the Baha’i writings. He stated there was no such passage and when I read it to him over the phone he became very upset and hung up. I did not study with him much after that. Many of the Bahá’is and the Baha’i Administration considered him one of the best teachers in the United States and would rave about him. I found him to be offensive, sarcastic, demeaning to his students and to be without any formal training as an educator. He published a book through the Baha’i Publishing Trust, which I thought was confusing and incoherent, he was in his mid sixties when I met him.

Since many of the new Bahá’is we had taught had left the faith, the numbers in the community went down, so I was reinstated to the Local Spiritual Assembly by default. Much of my time was spent planning firesides, public meetings, picnics and fundraising. In the fifteen years that followed there was very little growth in the community in terms of the numbers of new believers, there was a revolving door so to speak, and people would come into the Faith and then either become inactive or just resign. This was particularly true of the African-American Bahá’is coming from a church background. There was very little structure or community life that resembles a church community. Most, if not all of Baha’i activity centers on meetings, teaching activities and fundraising. There was very little time left to develop interpersonal relationships or socialization.

One last painful episode, which further alienated me from the faith, was the fact that my wife at the time, we are now divorced, developed a close friendship with a “home front pioneer”. These are Bahá’is that move to an area for a short time to fulfill some arbitrary local goal of the Baha’i Administration to establish a group or Local Spiritual Assembly. This individual, unbeknownst to me, tried to coerce my wife to divorce me and marry him during his tenure in the community. She told me about the relationship after he left the country to pioneer to South America. She is still on the rolls of the Baha'i Faith to my knowledge.

During the divorce process the community abandoned me, since divorce is frowned upon. An incident that occurred while going through the divorce, (a year of patience is required by Baha'i law), was when I attended a Baha'i Sunday class where I was confronted by several members of the community and chastised in the class for going through the divorce, I did not defend myself, but I must add that a Persian Baha'i man stood up for me and said in my defense that no one knows what goes on between two people and that it was not for anyone to judge. Despite that I did not attend any meetings for the next two years, nor was I contacted by any of the "friends" during that time. The community has a history of abandoning its members when they no longer can attend the meetings or participate in teaching activities.

I cannot truly characterize the Baha'i Faith as a "cult", though in my opinion there are strong social controls in place by the Baha'i Administration. Those controls filter down to the individuals who are afraid of openly questioning the decisions of that administration for fear of being labeled a "covenant breaker". Which is tantamount to being excommunicated from the community. The leadership has used this effectively since the beginnings of the religion to "purge the ranks of the believers". Once a person has been declared a covenant breaker, the Baha'i community shuns that person and contact with such an individual could cause "spiritual contamination" of the "Cause" as it is referred to. There are parallels in the Jehovah's Witnesses and Mormon groups, as I understand it. The discussion of "unquestioning loyalty and obedience" to the Baha'i covenant and administration is paramount to maintaining order within the community. Though membership in the Baha'i Faith is completely voluntary, individuals such as myself who based their entire lifestyle around the faith find it difficult to separate themselves from family and friends who are Baha'i even if they know there are contradictions within Baha'i doctrine. One risks those relationships and being isolated from the community. It took me three painful years to extricate myself and resign as an enrolled member. Since leaving the Baha'i Faith in the fall of 2000, I have had little or no contact with people I had been friends with for many years, friends whose children grew up with my children. Most of them believe I lost my faith in God. Those that I have spoken to are surprised that I am doing fine, that I attend church and perform in a gospel band.

Some of the contradictions that began to surface for me were a result of a radio broadcast I heard by Rev. Robert Pardon of the New England Institute of Religious Research (NEIRR) on a Lutheran radio station in St. Louis. He was giving an overview of the Baha'i Faith and I called to challenge him and his sources. I felt he was misrepresenting the Faith and had gotten his source material from "covenant breakers" or enemies of the Faith. I thought about what he had said and contacted him through his web site, I was finally beginning to investigate the Baha'i Faith after twenty-seven years. He sent me facsimiles of his source material and I began to meticulously go over it. Checking it against what had been presented to me by the Bahá'is. I also began writing letters and asking questions of Baha'i administrators and academics. I discovered that several contemporary Baha'i historians and academics had been forced out of the Faith because of their research and publications. Baha'i academics have to go through a review process before publishing anything about the Faith. If an author does not pass the review process one is not published. Their work essentially is censored. This is why almost all Baha'i literature and historical works are redundant. All the books and pamphlets are rewritten from the same "approved" source material. As a result of this, most Bahá'is are unaware of the early history of the Faith, the power struggles that ensued from the founders family members and instead are directed to the Baha'i approved materials. Other sources are considered suspect, labeled as unauthorized or from enemies of the faith.

Though the Faith teaches tolerance for other religions, the truth is taught that the Baha'i Faith is the "Ultimate Truth" for this day. All the previous "Manifestations of God" and revealed religions are essentially null and void. Humanity must follow the Baha'i Faith or suffer severe punishment. Jesus Christ, the Messiah and Savior for the entire human race is reduced to the station of a "Divine Educator". His revelation is no longer considered relevant for this day, in fact Christ's dispensation ended with the coming of Muhammad in the sixth century C.E. The clergy and a misunderstanding of scriptural interpretation have led all Christians astray. Personal salvation is no longer important; the salvation of the human race is the priority now. An intimate personal relationship with God is not possible, " the door leading unto the Ancient of Days is forever closed to man", (paraphrase from the Baha'i Writings). As I began to study the Bible in depth and outside of a Baha'i context, I began to understand the perspective of the Christian objection to the Baha'i Faith. A great deal of the social teachings and all of the spiritual teachings, which the faith presented as new, I discovered in Old and New Testament scripture. Some of the phrases from the Bible I found transcribed into Baha'i prayers. However the main source of contention for me was the arrogance of many Baha'i who became incensed at Christian authors trying to give accurate accounts regarding the Baha'i Faith and it's history. Yet they thought nothing of explaining away two thousands years of historical Christianity and exegetical study, while engaging in the worst form of eisegesis.

On a more personal level, I was concerned about my soul and salvation, I never really felt forgiven or saved as a Baha'i or that Bahá-u-lláh was a personal savior. When reading how Jesus taught us to forgive our enemies and to pray for them in the Gospels, I compared that to how the Baha'i Faith historically condemned and shunned its enemies. (Many who were the disciples, spouses and relatives of the central figures of the Faith, even Shoghi Effendi, the Baha'i Guardian, excommunicated his own parents!). I began to ask God to open my eyes and guide me to the truth.

With the help of Rev. Bob Pardon, (NEIRR) Pastor Todd Wilken and Jeff Schwartz of radio station KFUO in St. Louis, I began the task of "testing the spirits" to determine what was true. I tested the Bahá'is by raising questions at Baha'i meetings about historical and doctrinal contradictions as well as prophetic statements in the Baha'i Faith that had not come to pass. Dates had been given where certain events were to have transpired and did not occur. Many Bahá'is were desperately trying to rationalize these unfulfilled prophecies. This line of questioning was making me very unpopular to say the least, particularly when I began to post those questions on the local Baha'i chat list. I started to receive calls from the local Baha'i authorities as well as from some of the "friends". (A term Bahá'is use to refer to each other). I finally officially withdrew my membership and posted it on the chat list. I received numerous calls and e-mails from the "friends" wanting to counsel me, I then posted and requested that I not be contacted, which of course did not occur, finally I posted my reasons for leaving the Baha'i Faith and that I no longer could follow the doctrines or obey the Administrative Order. An Administrative Representative who wished to meet with me concerning my statements contacted me. His real intent was to declare me a "covenant breaker" and therefore have me shunned so as not to "infect" any other Bahá'is with doubt. I agreed to meet with him. He had books with him and was prepared to contend with me. I chose not to engage him on doctrinal issues, I instead stated that I did not believe that Bahá-u-lláh was the return of Christ and relayed to him the incidents I had suffered at the hands of Bahá'is and the Administration. He repeatedly apologized and stated he would ask the Bahá'is to respect my wishes that I not be contacted and harassed about my decision.

I have since accepted Jesus Christ as my personal Savior and have found a peaceful assurance that I had never experienced as a Baha'i. I bear no malice towards the Baha'i Faith or individual Bahá'is. Some of them are very kind, gentle and loving souls. This testimony is intended to help those members of the Baha'i community, who may have experienced similar situations and come to a personal realization regarding doctrinal contradictions. There is hope, peace and life outside of the Baha'i Faith for those who choose to seek it.

Source : https://fglaysher.com/bahaicensorship/Ex16.htm

An open letter to a follower of the Baha'i faith

This is an open letter to my good friend and Baha'i, Edwin. I have always been impressed by your deep commitment to Baha'u'llah and the Baha'i Faith. It has certainly affected your life in many good ways. But as we have often noted, sincerity and goodness are no proof that something is true. We both know good, decent people who are very sincere about their beliefs, and yet are very deluded.

So my concern is not only the outward "fruit" of one's beliefs but also whether those beliefs are true. You have told me that the Baha'i faith is consistent with Christianity, and that Baha'u'llah is the second coming of Christ. But there are major difficulties with that position, Edwin. Let me mention just a few.

1. As you have often quoted, "...all the great religions are of divine origin...they differ only in non-essential aspects of their doctrines." If such is the case there should at least be agreement regarding each founder's teachings on God. However, just the opposite is the case.

    - **Krishna** taught that God is pantheistic.
    - **Buddha** was agnostic and indifferent to God's existence.
    - **Muhammad** was intensely monotheistic.
    - And **Jesus** taught of a triune God.

    Either these founders contradict each other (making it impossible to discern between a true founder and a false one), or the nature of God is contradictory (which is self-defeating and absurd), or the Baha'i Faith is false.

2. You have also told me that Baha'is consider the Bible to be the infallible, inerrant word of God. Yet whenever Christian beliefs, based upon the clear teachings of the Bible, contradict Baha'i teachings, the Bible is "spiritualized" to fit Baha'i doctrine. One of your leaders, Abdu'l Baha, taught that the resurrection of Jesus from the dead "...is a spiritual and divine fact, and not material...," even though the Bible is clear about it being a physical event (John 2:19-21; 20:20; Luke 24:15; Acts 2:32). If Jesus was resurrected physically from the dead, that would place Him in a position superior to Baha'u'llah, and nullify all Baha'i claims. My question is, on what authority are the co-founders, Baha'u'llah and Abdu'l Baha, able to change the clear teaching of the Bible--other than *their* claim to have such authority? *Anyone* can make such claims.
3. Perhaps most critical of all is the Baha'i claim that Jesus is only a manifestation of God, like the many other manifestations who have founded religions. You say, Edwin, that they are all "perfect mirror images" of God, but not God Himself. But Jesus claimed to be God, not just a mirror image of Him. He is incarnation, not manifestation (John 1:1,14; 8:58; Colossians 2:9; Titus 2:13). The Baha'i concept of Jesus is based upon the revealed word of Baha'u'llah, and you believe his interpretation is true because he has said so. This is circular reasoning. "I know Baha'u'llah's statement 'God cannot incarnate' is true because Baha'u'llah told me it is true." Such pronouncements are easy to make because there is no accountability, and no way to objectively test such claims. It is analogous to saying fairies really do exist in a dimension

> parallel to ours that we have not yet discovered. Such statements, *neither verifiable nor falsifiable*, are of no value.

Jesus said in John 14:6,

> "I am the way, the truth, and the life. No one comes to the Father except through Me."

Your contention is that this was only for Jesus' dispensation, and ended with the coming of Muhammad. However, there is no indication in the text that this is time-dependent. On the contrary, this statement could only be made by Him because of what He uniquely has done--died upon the cross for the sin of the world.

If you truly believe that the Bible is an infallible record of God's revelation to man then I would urge you to leave all the pretenders and come to God incarnate in the person of Jesus Christ.

Author: Rev. Robert Pardon of the New England Institute of Religious Research (NEIRR). P

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Is the Baha’i Faith Compatible with Christianity?

The literature and promotional websites for the Baha’i Faith claim that one can accept the Baha’i Faith and remain a committed Christian. But is this the case?

To be a Christian, you must acknowledge that you are a sinner, in need of a Savior. You must then “repent”, and be willing to be changed into a new creature in accordance with God’s will for your life. You must then confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, in order to be saved. You must believe not only with your mind, but also with your heart – receiving Him into your heart. For it says “as many as received Him, to the gave He the power to become the sons of God” (John 1).

What else is it that you are called to believe and to do as a Christian, according to the bible, and the words of the Lord Jesus?

- **Believe the essential doctrines of Christianity** (encapsulated in the Nicene Creed) that there is one God, the Father of all, Creator of Heaven and earth. That God is Father, Son and Holy Spirit – one God in three persons.
- **Believe that Jesus is the “one and only” Son of God**; that Jesus alone is the “image of the invisible God”, and that He is the alone is “the Way, the Truth, and the Life”. Reject the notion the Jesus is just one of many “divine manifestations”. The bible says “there is no other name under heaven by which we can be saved”. That Jesus was “God come in the flesh” – that He was God who came down for our sakes, took on a human body, lived a sinless, sacrificial life, then willingly died on a cross and paid the penalty for your sins and the sins of all humanity – past, present and future.
- **Believe that He rose again from the dead, ascended into heaven, and will come again to judge the living and the dead at the last day.**
- **Repent, believe with your mind, and ask Jesus Christ to come into your heart by His Spirit** – so that He may put His Holy Spirit within you, to regenerate your spirit, and make you a new creation in Christ. He will begin to change you from the inside out, and day be day, you will experience new joy in Jesus! Your living faith in Jesus will then produce “good works” – giving of your time, resources and talents to others, helping, serving, and doing what Christ did as He gave us example. Day be day your life will begin to look a little more like the life of Jesus – which is what being a Christian is all about!

The Baha’i Faith religious material, web sites, and publications **claim that you can accept and believe in the teaching of the Bahai, and still believe and accept the teaching of the bible – and remain a Christian**. But is that really true? **NO!** As the bible says, “there is a way that seems right to a man, but the end thereof is the way of death”. As the saying goes, “**looks can be deceiving**“, and this is one of those cases where **many are being deceived** by this pleasant sounding false religion.

Indeed there are some admirable qualities of the Baha'i religion. They promote peace, love, positive virtues, and even aspects of the Christian faith. But there are **striking contradictions** to Christianity, and what the bible teaches. **You cannot in truth "become a Baha'i" and remain a Christian. If you accept the Baha'i teachings, you are rejecting many of the teaching of the bible, and of Jesus Christ.**

Do not be deceived! The evil one has been and is a deceiver from the beginning, and this religion, although it sounds and looks good at first glance, is in direct contradiction with what the bible teaches, and with the core tenets of Christianity.

What is the Baha'i Faith?

The Baha'i Faith is one of the newer world religions, promoting the oneness of God, the unity of humanity, and the essential harmony of all religions. According to the messaging on their web site, Baha'is believe in "peace, justice, love, altruism, and unity". Their web site also proclaims that their teachings "promote the agreement of science and religion, the equality of the sexes, and the elimination of all prejudice and racism".

Sounds like a religion "tailor made" for today, especially when one considers the issues we struggle with in the 21st century. One could almost say that this is a religion designed for the "post modern era". **A "feel good" religion**. Baha'i messaging claims they are the "world's second most widespread religion after Christianity" (what ever that means), and that **they are "working to unite it" (the world).** Interesting – could this be the seed of a new "one world religion?". This is in stark contrast to what Jesus said, when asked by Pilate "where is your kingdom?" What did Jesus say? **"My kingdom is not of this world"**. The world was turned over to the evil one when humankind fell and rebelled against their Creator. But take care – Jesus is coming back, to bring His reign as King of kings again upon the earth. He will take possession of the earth once again.

According to their teachings :' The millions of Baha'is in the world come from every ethnicity, nationality, tribe, age, racial group, religious background and economic and social class. Gentle, peaceful, warm and welcoming, diverse Baha'i communities exist just about everywhere. Baha'is **accept the validity of each of the founders and prophets of the major world religions**, and believe in **progressive revelation**, the unique Baha'i principle that views every great Faith as a link in a single spiritual system progressively revealed by God to humanity." (Source: http://bahaiteachings.org/bahai-faith). **The problem is, one cannot logically "accept" the validity of all of the major world regions? Why? Because each make conflicting claims** that cannot be reconciled logically (see below for more on this topic).

Where Did the Baha'i Faith Come From?

The Bahá'í Faith was founded by Bahá'u'lláh in 19th-century Persia. Bahá'u'lláh was exiled for his teachings from Persia to the Ottoman Empire and died while officially still a prisoner. After Bahá'u'lláh's death, under the leadership of his son, `Abdu'l-Bahá, the religion spread from its Persian and Ottoman roots, and gained a footing in Europe and America, and was consolidated in Iran, where it suffers intense persecution.[3] After the death of `Abdu'l-Bahá, the leadership of the Bahá'í community entered a new phase, evolving from a single individual to an administrative order with both elected bodies and appointed individuals.[4] There are probably more than **5 million Bahá'ís around the world in more than 200 countries and territories**.[5][note 2] (Source: Wikipedia)

Courtesy : https://evidencetobelieve.net/bahai-faith-vs-christianity/

Islamic Fatwa on Baha'i Faith

Courtesy : https://islamqa.info/en/answers/71346/the-baabis-and-bahais-are-not-muslims

Question What is the ruling on the Baha'i ideas and beliefs? What is the difference between them and other Muslims?.

Answer

Praise be to Allaah.

Baabism and Baha'ism are a movement that originated from a Shi'ah sect called the Shaykhiyyah in 1260 AH/ 1844 CE, under the protection of Russian, Jewish and English colonialism, with the aim of corrupting Islamic belief and dividing the Muslims and diverting them from their basic aims.

Origins and leading figures:

1 –Baabism was founded by al-Mirza 'Ali Muhammad Rida al-Shiraazi who learned Shi'ah and Sufi knowledge from childhood. In 1260 AH/1844 CE al-Shiraazi announced that he was the door (al-baab) which led to divine truth. He was encouraged in that by one of the Russian spies.

Then after that he claimed to be a messenger like Moosa, 'Eesa and Muhammad (blessings and peace be upon them all), and he even claimed to be better than them.

In 1266 AH he claimed that the divine was incarnated in him, and he was sentenced to death.

2 – Qurrat al-'Ayn. She was a very eloquent woman who joined al-Shiraazi in learning the Shaykhi branch of Shi'i knowledge. She was permissive and immoral, and her husband divorced her and her children disowned her.

She held a conference with the Baabi leaders in Dasht, Iran, in which she announced the annulment of Islamic sharee'ah. She was executed in 1268 AH/1852 CE.

Baha'ism

Before al-Shiraazi was killed, he appointed al-Mirza Yahya 'Ali, who was known as Sabh Azl, as his successor, but this was contested by his brother Husayn al-Baha'. After conflicts between them in which each of them tried to kill the other, Sabh Azl was expelled to Cyprus, where he died in 1912 CE.

Husayn al-Baha' was expelled to 'Akka (Acre) in Palestine, where he was killed by some of his brother's followers in 1892 CE and was buried there.

Beliefs, ideas and rituals of the Baha'is:

1 – Belief that Allaah is incarnated in some of His creation, and that Allaah was incarnated in al-Baab and al-Baha'.

2 – Belief in the transmigration of souls, and that reward and punishment happen to the soul only.

3 – Belief that all religions are valid, and that the Torah and Gospel have not been altered. They believe that all religion must be united in one, which is Baha'ism.

4 – The Baha'is believe that the book al-Aqdas which was written by al-Baha' Husayn abrogates all the divinely revealed books, including the Holy Qur'aan.

5 – They believe that Buddha, Confucius, Brahman, Zaradasht and other sages of India, China and Persia were Prophets.

6 – They believe – like the Jews and the Christians – that the Messiah was crucified.

7 – They do not believe in the miracles of the Prophets or in the angels and jinn, and they do not believe in Paradise and Hell.

8 – They forbid their women to wear hijab, and they regard mut'ah (temporary marriage) as permissible, and they promote the sharing of women and wealth. It is very clear that this is a religion that strives to destroy moral values and spread permissiveness and immorality.

9 – They say that the religion of the Baab abrogates the sharee'ah of Muhammad (peace and blessings of Allaah be upon him).

10 – They interpret the Day of Resurrection as referring to the appearance of al-Baha'. Their direction of prayer is the Bahjah in 'Akka in Palestine, where the grave of al-Baha' is located, instead of al-Masjid al-Haraam.

11 – They pray three times a day, and each prayer has three rak'ahs, morning, noon and evening. They do wudoo' with rose water, and if there is none available they regard it as sufficient to say the Basmalah (Bismillaah il-At-har il-At-har – in the name of Allaah, the Most Pure, the Most Pure) five times.

12 – They do not regard it as permissible to pray in congregation except when offering the funeral prayer for the deceased. This makes clear the extent of their efforts to divide the Muslims, as they forbid prayer in congregation.

13 – The Baha'is regard the number nineteen as sacred, and they have nineteen months in their year, each month having nineteen days.

14 – The Baha'is fast during one of the Baha'i months, which is called al-'Ala, which lasts from 2-21 March. This is the last of the Baha'i months. During this month they refrain from eating from sunrise until sunset. Their fasting month is followed by the festival of Nawrooz (Persian New Year).

15 – The Baha'is regard jihad and the carrying of weapons and waging war against kaafir enemies as haraam, in service to the interests of the colonialists, as we shall see below.

This confirms what is said about them, that they are a movement that was created by the colonialists, and they are still supporting it up till now.

16 – They do not believe that Muhammad (peace and blessings of Allaah be upon him) was the final Prophet; they claim that the Revelation continued after his death.

17 – They regard pilgrimage to Makkah as invalid, so they go on pilgrimage to the place where al-Baha' is buried in Akka, in Palestine.

18 – They do not believe in doing ghusl from janaabah or purification from impure things, because they believe that whoever believes in Baha'ism is pure.

19 – Instead of zakaah they have a kind of tax at a rate of 19% of one's capital, to be paid once.

These are the Baha'is, and these are some of their beliefs, a mixture of some monotheistic beliefs and idolatrous ideas which al-Baha' mixed in a strange way and called it revelation and a holy book. What is wrong with the minds of those who followed him?

The relationship of Baabism and Baha'ism to the colonialists, Jews and Christians

1 – It was a Russian spy who encouraged al-Shiraazi to claim that he was the Baab.

2 – al-Baha' took part in the attempt to assassinate King Naasir al-Deen, the Shah of Iran, but the attempt failed and the plotters were discovered. Al-Baha' fled to the Russian embassy which granted him full protection, and did not hand him over to the Iranian authorities until they had been given a promise that he would not be executed.

3 – When al-Baha' fled to 'Akka in 1285 AH/1868 CE, he was warmly welcomed by the Jews who took care of him. From that date, 'Akka became a centre of Baha'ism and became a holy place for them.

4 – They were supported by some of the Christians. In one of the Arab states where there is a Baha'i presence, there is the head of the movement and his lawyer, who are both Christians.

5 – Reports indicate that the Israeli ambassador in one of the Arab countries visited one of their strongholds and met their leaders, and urged them to join in some political activities by forming a group or party and putting up candidates for parliament and getting involved in other political activities so as to affect the decision making process. They also promised to make it easy for them to visit Israel and perform pilgrimage to the grave of al-Baha'.

6 – This group has a number of representatives in the offices and organizations belonging to the United Nations, where there are nearly seven people.

After learning all this, you should not be surprised to find out that the Baha'is regard jihad against the enemy as haraam, and they say that the Muslims must submit to colonialism and occupation, and that in his books al-Baha' supported the Zionist migration to Palestine.

Spread and influence of Baha'is,

The greatest number of Baha'is are found in Iran, and there are a few in Iraq, Syria, Lebanon and Palestine. They also have a presence in Egypt and a few followers in Ethiopia, Uganda, South Africa and Pakistan. They also have a presence in some western countries and cities, such as London, Vienna, Frankfurt and Sydney. Their largest place of worship is in Chicago.

The ruling on them and the scholars' fatwas concerning them

From the above, it is clear that Baabism and Baha'ism are among the misguided sects that are beyond the pale of Islam.

A number of fatwas have been issued by Muslim scholars stating that they are kaafirs and that they are beyond the pale of Islam, and that we must beware of them.

Shaykh Saleem al-Bashri, the Shaykh of al-Azhar, issued a fatwa in 1910 CE stating that the Baha'is are kaafirs.

A ruling was issued on 30/6/1946 CE by the Shar'i courts in Egypt stating that a woman whose husband embraces Baha'ism is divorced and must be separated from him because he is an apostate from Islam.

In 1947 CE the Fatwa Committee in al-Azhar issued a fatwa stating that the one who embraces Baha'ism is an apostate.

This was in addition to a fatwa issued in 1939 CE by the Egyptian Daar al-Ifta' stating that the Baha'i is an apostate.

There is another fatwa issued by the Egyptian Daar al-Ifta' in 1968 CE, in which it says: Whoever embraces the Baha'i religion is an apostate from the religion of Islam, and the ruling on the apostate in Islam is that he should be asked to repent and Islam should be presented to him, and his doubts should be discussed if he has any. If he repents, all well and good, otherwise he should be executed according to sharee'ah. End quote from Fataawa Daar al-Ifta' (6/2138).

In 2003 CE, the Islamic Research Council in al-Azhar issued a fatwa in which it says: The Baha'i school of thought and its ilk are a lethal intellectual epidemic which the state must to its utmost to eradicate.

Shaykh Ibraaheem al-Fayyoomi, the head of the Islamic Research Committee, confirmed that the Baha'is are a sect that is beyond the pale of Islam and that has rebelled against Islam, and it is one of the most dangerous forces that are opposed to Islam. It developed under the care of the Zionist colonialists and is still supported by the enemies of Islam. The Baha'is have a project called "the political project against the Muslim ummah." Their primary aim is to strike against Islam and create political and spiritual instability in Muslim societies. They also reject many verses of the Qur'aan because they believe that the Muslims have distorted them. They also reject Hajj and want to destroy the Ka'bah and distribute its rubble throughout the world.

The former Shaykh of al-Azhar, Jaad al-Haqq (may Allaah have mercy on him) issued a fatwa stating that the Baha'is are kaafirs and apostates from Islam, which was approved by the Islamic Research Committee. In it he said: Baabism or Baha'ism is a system of thought mixed with philosophy and various religions, and there is nothing new in it that the Muslim ummah needs to set its affairs straight and unite it, rather it is clear that it (Baha'ism) is working in the interests of the Zionists and colonialists, and it is akin to ideas and ways that have been inflicted on the Muslim ummah as an act of war against Islam in the name of religion. End quote.

In the answer to question no. 88689 , we have quoted the fatwa of Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on him), stating that this is a sect of kufr and beyond the pale of Islam, and it is not permissible for them to be buried in the Muslim graveyards.

And Allaah knows best.

نبذة عن البابية والبهائية

ريد أن أسأل عن البابية والبهائية وما هي عقائدهم ؟ وهل هم مسلمون ؟أ السؤال.

نص الجواب

الحمد لله

لسماحة الشيخ ابن باز رحمه الله نبذة مختصرة في التعريف بالبابية والبهائية ، نقتصر هنا على إيرادها ، قال رحمه الله :

أما بعد : فهذه كلمات مختصرة في التعريف بالبابية والبهائية" .

الباب يشار به عندهم إلى شخص جاهل إيراني ينتسب إلى التصوف يدعى : علي بن محمد الشيرازي ويزعم أنه الباب إلى بهاء الله مرزا حسين علي ، وأنه الرسول الذي أتاه الوحي من قبل بهاء .

والبابية تنسب إليه ، وهو عندما يضيق عليه ويستتاب يتوب من البابية ويعلن أنه جعفري من الطائفة الاثني عشرية الإمامية .

وقد عقد البابيون مؤتمرا عاما في صحراء بدشت لإظهار مذهبهم وبيان البشائر عن الإمام المنتظر الذي يزعمون خروجه .

والبابيون في عقائدهم وآرائهم في الباب لم يكونوا على عقيدة واحدة ولا على رأي واحد في ذلك كما في صفحة 97 من كتاب : (البهائية تاريخها وعقيدتها وصلتها بالباطنية والصهيونية) لرئيس جماعة أنصار السنة المحمدية في مصر الشيخ عبد الرحمن الوكيل رحمه الله .

وكان البابيون في مؤتمرهم فريقين أحدهما : تابع لرئاسة البشروئي والقدوس ، والثاني : تابع لرئاسة البهاء وقرة العين كما في صفحة 98 من هذا الكتاب ، كما كانت منتدياتهم نوعين : نوع خاص بأئمة البابية ، والثاني : للعموم ، وكان موضع البحث في هذه المنتديات الخاصة هو مسألة نسخ البابية للشريعة الإسلامية ، وقد انتهى رأيهم إلى أن الباب أعظم وأجل مقاما من جميع الرسل ، وأن ما أوحي إليه من دين هو أتم وأكمل من كل وحي ودين سابق .

وقد خطبت قرة العين في المؤتمر كما في صفحة 99 وصفحة 100 من الكتاب المذكور خطبة شنيعة عند احتجاب البشروئي والقدوس ، وتغيب البهاء بعذر المرض خوفا من معرة خطبتها وانتظارا لما سينجم عنها من قبول المؤتمرين لها ومقاومتهم لها . فصرحت في الخطبة المذكورة بأن دين محمد منسوخ كله بالدين الجديد : (دين البهائية) الواصل إلى الأمة من طريق الباب وإن لم يصل منه الآن إلا نزر يسير ، وأنهم الآن في وقت فترة ، والاشتغال بأحكام الإسلام أمر لا وجه له ، وأباحت للناس بل شرعت لهم الاشتراك في أموالهم ونسائهم .

وذكر الوكيل أن هذا هو ما صرح به مؤرخ البهائية في كتابه الكواكب الدرية صفحة 180 ، 219 وقد صرحت في خطبتها بإنكار البعث .

وقرة العين المذكورة حملت راية مذهبهم والدعوة إليه ، وهي القائمة بالفتوى قبل اتصالها بالبهاء فلما اتصلت بالبهاء خضعت له وأسندت الفتوى إليه .

وقد قام البابيون بحركة رهيبة مسلحة سفكوا بها الدماء وقتلوا فيها مئات من الناس ، وقامت الدولة الإيرانية ضدهم ، وجندت لهم قوة حتى قضت عليهم وفرقت شملهم وقتلت باب الباب البشروئي وصاحبه القدوس وذلك في عام 1265 هـ كما في الكتاب المذكور أعني- كتاب الوكيل- ثم أفتى العلماء بكفر الباب وردته واستحقاقه القتل- أعني علماء الشيعة- فأمرت الحكومة بقتله فقتل على مشهد من الناس ، وكان قبل ذلك في القلعة مسجونا .

وقد نوظر أمام العلماء- أعني علماء الشيعة- عدة مرات فافتضح وظهر جهله وغباؤه وكان من أحكم الأسئلة التي وجهت إليه أن سئل عن النقص الذي في الشريعة الإسلامية وعن الكمال الذي أتى به فلم يستطع أن يجد جوابا بل ارتج عليه وانقطعت حجته ، فطلب أن يخطب فخطب خطبة باردة لا قيمة لها ولا تستحق أن يصغى لها ، ولذلك أفتى العلماء بكفره وإعدامه فأعدم .

(تنبيه) : تقدم أن الباب يعتقد فيه البهائيون أنه المبشر بالبهاء ومحل الوحي والتبليغ فهو بمثابة الرسول عن البهاء- يعتقد البابيون في الباب ، وهو علي بن محمد الشيرازي الجاهل المركب الصوفي المخدوع أنه أتم وأكمل هيكل بشري ظهرت فيه حقيقة الإلهية ، وأنه هو الذي خلق كل شيء بكلمته انظر صفحة 117 ، رووا عنه أنه قال : كنت في يوم نوح نوحا ، وفي يوم إبراهيم إبراهيم ، وفي يوم موسى موسى ، وفي يوم عيسى عيسى ، وفي يوم محمد محمدا ، وفي يوم علي عليا إلى أن قال : وسأكون في يوم من يظهره الله من يظهره الله آخر الذي لا آخر له قبل أول الذي لا أول له ، كنت في ظهور حجة الله على العالمين .

فاعجب لهذا الهذيان الذي لا يقوله عاقل (شرعة الباب) صفحة 119 .

ألغى الباب الصلوات الخمس والجمعة والجماعة إلا في الجنازة ، وقرر أن التطهير في الجنابة غير واجب ، والقبلة هي البيت الذي ولد فيه بشيراز ، أو محل سجنه ، أو البيوت التي عاش فيها هو وأتباعه وهي الأماكن التي فرض على أتباعه الحج إليها .

أما الصوم فمن شروق الشمس إلى غروبها ، وعدته شهر بابي وهو تسعة عشر يوما ، أما الزكاة فخمس العقار يؤخذ في آخر العام ويسلم للمجلس البابي ، وهناك شرائع أخرى مضحكة انظرها صفحة 120 من كتاب الوكيل .

البهائية

أما البهاء ويقال له بهاء الدين فهو : مرزا حسين بن علي ابن الميرزا عباس بزرك المازندراني النوري الإيراني ولد بطهران سنة 1233 هـ واشتغل في أثناء عمره بعلم التصوف ، وأخذ عن شيوخه خرافاته وإشاراته ، ثم انتقل إلى بغداد من طهران زائرا أو طريدا ، ثم انتقالات كثيرة من بغداد إلى غيرها ، ثم إلى عكا لأمور سياسية ومآرب خاصة ونزاع كثير بين أتباعه من البابية وأتباع أخيه : يحيى بن علي بن ميرزا ، بعد هذا كله وبعد تطورات كثيرة ادعى البهاء ما يلي انظر صفحة 143 من كتاب الشيخ : الوكيل . ادعى البهاء أول أمره أنه خليفة الباب أو بمعنى آخر خليفة القائم ، ثم زعم أنه هو القائم نفسه ، ثم خلع على نفسه صفة النبوة فالألوهية والربوبية زاعما أن الحقيقة الإلهية لم تنل كمالها الأعظم إلا بتجسدها فيه .

هلاك البهاء :

في عنفوان قوته وسلطان دعوته سلط الله عليه الحمى فهلك بها وهو على عقيدته القذرة ودعاويه الباطلة وخرافاته المضحكة المحزنة ، وكان هلاكه في ذي القعدة من عام 1309 هـ انظر صفحة 144 من رسالة أبي الفضائل وحاشيتها ، أبو الفضائل أحد دعاة البهاء ومروجي نحلته الباطلة .

أسلوب البهاء في الدعوة

. صوفي فج يعتمد على التلويحات والرموز وكثرة المصطلحات انظر صفحة 147 من كتاب الوكيل

كتبه :

أشهرها الإيقان والأقدس . صنف الأول في بغداد وموضوعه إثبات مهدوية الباب وقائميته ، وفيه إشارة إلى ما ادعاه البهاء وقد ألف هذا الكتاب تلبية لسؤال من سأله عن شأن الباب ، وقد اعترف البهاء في هذا الكتاب بأنه مذنب وعاص في تأليفه هذا الكتاب واشتغاله بمقالاته ، فاعجب أيها القارئ بصنع هذا المجرم وسوء التصرف- فسبحان الله ما أعظم شأنه- لقد أبى سبحانه إلا أن يفضح المجرمين والكذابين بما يقولونه بألسنتهم ويعملونه بجوارحهم فلله الحمد سبحانه . على إيضاح الحق وفضح الباطل . انظر نص الوكيل صفحة 150

حقد البهاء على المسلمين

ما حقد الميرزا على أمة حقده على أمة خاتم المرسلين ، وحسبك أن يبهت السلف والخلف جميعا بأنهم لم يفقهوا شيئا من القرآن فيقول : انقضى ألف سنة ومائتان وثمان من السنين من ظهور نقطة الفرقان ، وجميع هؤلاء الهمج الرعاع يتلون الفرقان في كل صباح وما فازوا للآن بحرف من المقصود- ثم يقول البهاء : إن الذي ما شرب من رحيقنا المختوم . الذي فككنا ختمه باسمنا القيوم إنه ما فاز بأنوار التوحيد ، وما عرف المقصود من كتب الله ، وكان من المشركين

تنبيه :

ما رأيت في هذه الخلاصة عن البابية والبهائية من كلمات لم تجدها في كتاب الوكيل فاعلم أن بعضها من كتاب الدكتور محمد مهدي خان الإيراني التبريزي نزيل مصر المسمى : (مفتاح باب الأبواب) ، وبعضها أخذ من مقالات كتبها محب الدين الخطيب في شأن البابية والبهائية ، وبشيء يسير من كلامي والله الموفق وصلى الله على نبينا محمد وآله وصحبه . انتهى "

. مجموع فتاوى الشيخ عبد العزيز بن عبد الله بن باز" (7/407-412)"

وللشيخ ابن باز رحمه الله فتوى أخرى في تكفير البهائية ، سئل فيها عن الذين اعتنقوا مذهب (بهاء الله) الذي ادعى النبوة، وادعى أيضا حلول الله فيه، هل يسوغ للمسلمين دفن هؤلاء الكفرة في مقابر المسلمين ؟

فأجاب : " إذا كانت عقيدة البهائية كما ذكرتم فلا شك في كفرهم وأنه لا يجوز دفنهم في مقابر المسلمين؛ لأن من ادعى النبوة بعد نبينا محمد صلى الله عليه وسلم فهو كاذب وكافر بالنص وإجماع المسلمين ؛ لأن ذلك تكذيب لقوله تعالى : ولما تواترت به الأحاديث عن رسول الله صلى الله ، (ما كان محمد أبا أحد من رجالكم ولكن رسول الله وخاتم النبيين) عليه وسلم أنه خاتم الأنبياء لا نبي بعده، وهكذا من ادعى أن الله سبحانه حالٌّ فيه، أو في أحد من الخلق فهو كافر بإجماع المسلمين؛ لأن الله سبحانه لا يحل في أحد من خلقه بل هو أجل وأعظم من ذلك، ومن قال ذلك فهو كافر بإجماع المسلمين، مكذب للآيات والأحاديث الدالة على أن الله سبحانه فوق العرش، قد علا وارتفع فوق جميع خلقه، وهو سبحانه العلي الكبير الذي لا مثيل له، ولا شبيه له، وقد تعرَّف إلى عباده بقوله سبحانه : (إن ربكم الله الذي خلق . السموات والأرض في ستة أيام ثم استوى على العرش) الأعراف/54 " انتهى

. مجموع فتاوى الشيخ عبد العزيز بن عبد الله بن باز" (13/169)"

There are two types of UHJ in the Baha'i writings.

[youtube https://www.youtube.com/watch?v=47OFCYT9ShQ&w=560&h=315]

Women NOT allowed to serve the UHJ for at least 1,000 years!

[youtube https://www.youtube.com/watch?v=T7054w8Bv2A&w=560&h=315]

April 2 :On this date in 2000, Ben Dlamini, a leading Bahá'í, wrote for the Times of Swaziland that Pope John Paul II on his recent visit to Israel "made no effort to meet the Bahá'ís.

Courtesy : https://onthisdateinbahaihistory.blogspot.com/2020/

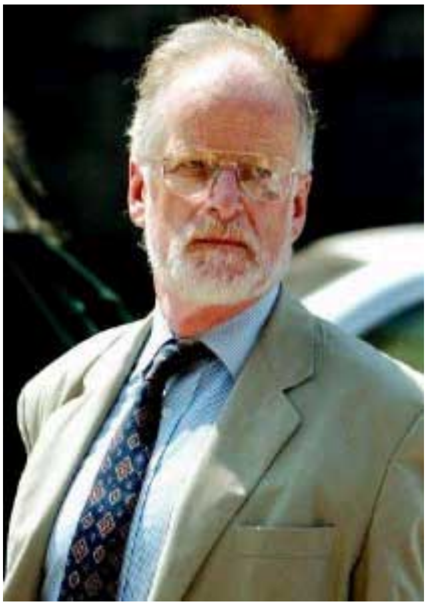
What a spiritual loss for the Pope's pilgrimage to Israel! By Dr. Ben Dlamini The pilgrimage of the Pope to Israel has been very significant in that though Christianity originated in Israel but the Headquarters of the Roman Catholic Church has been established outside Israel. The Popes were responsible for the crusades which devastated Israel through many years of wars conducted by the Western powers against the Moslems who had occupied Israel. There are four major religions in Israel. It is Judaism, Christianity, Islam and the Bahá'í Faith. It is very surprising that the Pope made an effort to meet Jews and Moslems, but made no effort to meet the Bahá'ís. This was a serious omission on his part which will cause a great spiritual deprivation which he will regret in this life and in the life to come. The Emperor of Austria did visit Israel in the 1870's and omitted to go to Akka where Bahá'u'lláh was imprisoned and received a rebuke from God. Bahá'u'lláh wrote to him and said: "0 Emperor of Austria! He who is the Dayspring of God's light dwelt in Prison of Akka at the time when thou didst set forth to visit the Aqsa Mosque. Thou passed Him by, and enquired not about Him by whom every house is exalted and every lofty gate unlocked." The failure of the Emperor to enquire about Baha'u'llah was followed by retribution which cost the Emperor his throne. Today Baha'u'llah is no longer in Akka. His shrine and the Headquarters of His religion is still in Akka and Haifa, hence there is no excuse for the Pope to omit to visit them when he undertook the pilgrimage to Israel. He cannot say that he did not know about these places, because the Israeli government has prepared the most beautiful brochures about the Baha'i holy places for all tourists to Israel. The Bahá'í buildings and gardens can [not] be found in Jerusalem, Nazareth or the sea of Galilee. In the 1870's Bahá'u'lláh wrote to Pope Pius IX a long tablet declaring that He has come to fulfill the promises made by Jesus the Christ that he would come again in the Glory of the Father. Many Christians expect that Christ will come sitting on a cloud. This is fiction. The cloud Jesus Christ referred to is that which we see today. Christ has come in flesh and in a new name Bahá'u'lláh, and the learned priests including the Popes fail to recognise Him that it is the person they have been waiting for the last 2000 years. When the Pope undertook a pilgrimage to Israel I watched carefully whether he would be able to correct the great error of Pope Pius IX. It was to Pius IX and the priests of his generation that Bahá'u'lláh made the most astounding claim of being the return of Christ. Since Pius IX failed to heed this challenge and to test its validity, it was a great chance for the present Pope, when he made his pilgrimage to Israel to investigate the great claims made to his predecessor. In the following qoute Bahá'u'lláh is asking all Christians whether they fail to recognise Him as the returned Christ because of His new name. When He came 2000 years ago it was Jesus Christ, but now it is Bahá'u'lláh, the Glory of God: "Say, O followers of the Son! Have ye shut out yourselves from Me by reason of My Name?" Bahá'u'lláh, though a Prisoner of the Ottoman Empire, incarcerated in the Prison of Akka, gave direct instructions to Kings, the Pope and to all the priests as a King would command his vassals: "O concourse of Priests! Leave the bells, and come forth, then, from your churches, It behoveth you, in this day, to proclaim aloud the

Most Great Name among the Nations. Prefer ye to be silent, whilst every stone and every tree shouteth aloud: "The Lord is come in His great glory." It was God's promise to Israel from time immemorial that the throne of God would be established on Mt Carmel. Bahá'u'lláh came to confirm that that time has now come. Today the throne of God has been established on Mt Cannel. The establishment of the throne of God on Mt Carmel has turned Mt Carmel from a desolate place into a blossoming valley with the most beautiful gardens which confirm the vision of Isaiah: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." The name Bahá'u'lláh is Arabic, which in English means the Glory of God, and there is no question that the coming of Bahá'u'lláh to Akka as Prisoner was no mistake. Those who opposed Bahá'u'lláh's claim that He was a Messenger of God did not know that exiling Him to Akka was only a plan of God to fulfill the ancient prophecies of all the prophets even those of Muhammad. When Bahá'u'lláh promised Mt Carmel that the throne of God would be established on it He further assured Mt Carmel that: "Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names". Bahá'u'lláh told Mt Carmel that in a short while it will receive the body of the Bab, the forerunner of Bahá'u'lláh, and his body would be buried on Mt Carmel and also the world embracing administrative structure of the Bahá'í Faith would be established on Mt Carmel, led by the Universal House of Justice whose seat would be built on Mt Carmel. Today the seat of the Universal House of Justice is established on Mt Carmel. People from all the nations of the world come to it. It issues laws which rebuke all the nations of the world to follow the laws of God. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore."

The David Kelly Story

Courtesy : http://www.illuminati-news.com/081106d.htm

Ask any bartender and he will tell you religion and politics are two subjects that should not be discussed while drinking. Mix the two and an altercation is almost sure to develop. With that caveat in mind, readers are cautioned not to imbibe in alcoholic beverages while discussing this article with friends, acquaintances and certainly not strangers.



Dr. David Kelly (1944-2003)

we have detailed the knowledge and/or involvement microbiologist David Kelly had in the biowarfare programs of several nations including the UK, US, Russia, South Africa, Israel and Iraq. He was privy to, and an analyst of, much of the information British intelligence gathered around the world pertaining to chemical and biological warfare.

We also discussed Kelly's disgraceful treatment by the UK's Ministry of Defence (MoD), the resentment that must have fostered making him (in some persons' eyes) a security risk. This was exacerbated by Kelly's discussions with commissioning agent Victoria Roddam about writing a book, or at least contributing to an anthology of the many facets of government and industry involvement in biowarfare programs. It could only have heightened concerns in some quarters that Roddam's publishing company (Oneworld Publications) specializes in works of Islamic scholars and authors.

Kelly, some four years earlier, had converted to the Baha'i faith (a minority branch of Islam) apparently under the influence of Mai Pederson, a U.S. Army linguist and intelligence operative. Pederson was one of several women Kelly evidently considered confidants as he had extensive correspondence with them.

Another was Olivia Bosch, a senior researcher at the Royal Institute of International Affairs (more commonly known as Chatham House or RIIA). A third was Judith Miller, star reporter for the New York Times and a long-time member of the RIIA's sister organization the Council on Foreign Relations (CFR).

Bosch testified at the Hutton inquiry in to Kelly's death. Police evidently obtained witness statements from both Miller and Pederson, which have not been made available to the inquiry. The MoD told police that witnesses could opt not to have their statements given to the Hutton "probe." At the hearings witnesses were not put under oath.

Pederson has since, as the British say, "gone to ground" or disappeared from public view. However she has hired (or had provided for her) a very high profile spokesperson, a lawyer named Mark Zaid. The attorney often represents former/current government employees, intelligence officers and others. He is currently representing the father of Dodi Fayed (who died with Princess Diana in a controversial car accident) in obtaining alleged FBI and CIA documents said to relate to those deaths.

However, in previous articles we might have slighted one of Kelly's colleagues who may have been closer to him than any of the other three.

Was in Iraq from 1995 to 1998 -

Gabriele Kraatz Wadsack

Gabriele Kraatz Wadsack (pictured right) worked with Kelly in Iraq. She is one of Germany's top biowarfare experts and is a former head of Unscom's biological weapons program. She is also a Lieutenant Colonel in the German Army.

Wadsack and Kelly had traveled around the world giving joint presentations to scientists on Iraq's weapons of mass destruction (WMD). Just weeks before Kelly's death, he was gone for a week in Baltimore, Maryland giving a presentation according to testimony of Mrs. Kelly before the Hutton inquiry.

Upon returning home Kelly sent an e-mail to Gabriele that said in part, "Thanks for a great week. I had a lot on my mind so I know that I was a little subdued. – thanks for being just you!"

Police found a two-page handwritten note in Kelly's briefcase titled "Gabriele's concerns." They say it appears to relate to Iraq and WMD." However it is being withheld on grounds of personal "privacy." Once a regular panelist on TV, Wadsack is refusing interviews and is said to be working at the German Army's biological weapons facility in Munich.

While Kelly was definitely "plugged in" to the biowarfare scene, there is an undercurrent of possible religious influence on his actions and secret society involvement in his death that may yet generate the biggest controversy.

According to news reports and former members, the national (UK) and international leadership of the Baha'i branch of Islam were solidly behind the removal of Saddam in Iraq, but for their own reasons. Islamic religionists were frozen out of Saddam's secular Baath socialist government. The Baha'i leadership saw the removal of Saddam as an opportunity to expand their worldwide membership of over three million. It is not clear what the Baha'i attitude is toward the occupation of Iraq now that Saddam is gone and the Baath Party has been outlawed.

One of the minor controversies raised during the course of the Hutton inquiry was the allegation that Kelly had made disparaging remarks about the “dossier” at a private meeting in the home of a fellow member of the Baha’i, Roger Kingdon. About thirty invited members of the Baha’i were present. Kelly had given a slide presentation on Iraq WMD, but the alleged remarks were made during a question and answer portion of the meeting.

However, potentially the most controversial item to come out of the Hutton inquiry is a little noted piece of “evidence” submitted by the Thames Valley Police (TCP). Listed among the items submitted by the TVP is an exhibit titled “TVP Tactical Support Major Incident Policy Book.” The name given to the effort is Operation Mason.

In 1997, Tony Blair’s election manifesto promised to compile a register of freemasons in public life. In February 1998 Blair’s new government (put out by then Home Secretary Jack Straw) required all new appointments to the judiciary, police, legally qualified staff of the Crown Prosecution Service and probation and prison services to declare membership in Masonic organizations. Existing government employees in those categories were encouraged to voluntarily announce such membership. Few have come forward.

The government’s action was the culmination of anti-Masonic fervor dating back as far as 1869 when Rev. C.G. Finney in his book, “The Character, Claims and Practical Workings of Freemasonry” inveighed against the Masons with the following:

“Can a man who has taken and still adheres to the oath of the Royal Arch degree be trusted in office? He swears to espouse the cause of a companion of this degree when involved in any difficulty, so far as to extricate him from the same, whether he be right or wrong. He swears to conceal his crimes, murder and treason not excepted. He swears to give a companion of this degree timely notice of any approaching danger that may be known to him. Now is a man bound fast by such an oath to be entrusted with office? Ought he to be accepted as a witness, a juror--when a Freemason is a party, in any case--a sheriff, constable, or marshal; ought he to be trusted with the office of judge or justice of the peace? Gentlemen, you know he ought not, and you would despise me should I not be faithful in warning the public against entrusting such men with office.”

Another author, Anthony Beevor, was told by a leading Mason that all thirteen members of the Army Management Board were Masons (in 1991). The board comprises a mix of politicians and top army officers. It exercises authority over all forms of appointments, ranking and promotion in the army.

The chairman of the Commons Home Affairs Committee, Chris Mullin, is said to have been considering legislation to mandate that members of the criminal justice system be required to reveal if they are freemasons.

However, that proposal was dropped (at least temporarily) after 5,000 Masons from London’s 1,585 lodges met to establish a new central organization. They were led by Prince Edward George Nicholas Paul Patrick Windsor, Duke of Kent. He and his wife present the trophies at Wimbledon every year and is less well known in his position as head of the English Freemasonry movement. The Duke and Duchess, after selling their own home in Coppins, now live in two residences supplied by the Queen at Anmer Hall and St. James Palace.

At the meeting, the Masons protested the contemplated mandatory declarations as a violation of the 1998 Human Rights Act. There are an estimated 300,000 Masons in England and Wales.

An Italian government was brought down following a 1981 investigation of the (former) P2 Masonic lodge. Consecrated in 1895, the P2 lodge included elite members from the Italian government, military and intelligence services and bankers serving the Vatican and mafia. The P2 Grand Master, an Italian named Licio Gelli joined the CIA and worked in league with mafia banker Michele Sindona and president Roberto Calvi of the Banco Ambrosiano, which collapsed in the Vatican banking scandal. Gelli himself was expelled from Masonry in 1976. As a result of the scandal, the Italian government banned secret societies.

Calvi, twenty years ago, was found hanging from a bridge over the Thames River in what was thought to be a suicide. However British authorities have reopened the case and are now calling it murder and may prosecute three men and a woman for the crime. The motives conjectured include his mishandling of mafia money and/or potentially blackmailing P2 members.

The timing of the reopening of the Calvi case could be more than a coincidence considering the civil trial due to begin next month against the Bank of England for its role in the supervision and closing of BCCI. The mafia, CIA, British intelligence, the Mossad an assorted terrorist and drug trafficking organizations used BCCI for laundering money.

However, Lord Hutton’s report on his inquiry into the circumstances surrounding the death of microbiologist David Kelly is due out in the same time frame. It undoubtedly will dominate news coverage as BBC and politicians try to blame each other for the supposed “suicide” of Kelly and the debate over the “dossier” justifying the war against Iraq. The capture yesterday of Saddam Hussein and its attendant publicity may be a wild card in the public relations battle.

It is not clear why the TVP named its tactical support Operation Mason. It could be a red herring or just a taunt to the anti-Masonic movement. It possibly could be a straightforward reference to support of a Masonic operation. But what was that operation?

One thing this writer can confidently predict, the Hutton report will label Kelly’s death a suicide giving no credence to any of the evidence that points conclusively to murder.

Whatever is happening in this World is for New World Order of Baha'u'llah - Baha'i Scholar

Mr. Afshin says that the Baha'is are supposed to stand and see the destruction of the Old World Order excitingly and as the pillars of old World Order collapses, the Baha'is should build a new pillar by teaching their cause to the suffering humanity. This is the Baha'i plan and all this is happening due to Baha'i Faith. Do you agree with this ?

[youtube https://www.youtube.com/watch?v=RRTS3xYAGe4]

Baha'u'llah's great grand-daughter

Nigar Bahai Amsalem of Haifa talks to an interviewer. [youtube https://www.youtube.com/watch?v=q2F-mV4rsNA&w=560&h=315]

What caused you to leave the Baha'i Faith?

I hope this doesn’t get to be too long, but I was a Bahai for more than 40 years before I withdrew from the Baha’i faith in March 2019.

I was a seeker of religion from the time I was 12 years old when upon taking communion for the first time at a Methodist church. While I was kneeling I gazed at a stained-glass figure of Christ. As I took the wafer and juice, I heard a voice that said “I am not in the Church.“ Although after this incident I didn’t search actively for an alternative to Christianity, I was aware that there were many issues within what I had witnessed within that small Southern church. I began to I visit different services and even wanted to attend a Jewish synagogue! Later, as a teenager within a household that had long been headed toward divorce, I retreated to the local library and read books on religion, witchcraft, astrology and metaphysical subjects. Then in the summer of 1973, I heard the soaringly beautiful music of Seals and Crofts. After buying a couple of albums, I discovered that their music included lyrics and concepts taken from the Baha’i writings. I rushed back to the library to search for Baha’i. It wasn’t long before I found some old copies of Baha’i books including This Earth One Country by JB Esslemont, and another one titled the Baha’i World Faith, both of which helped to satisfy an 18-year-old’s curiosity about the basis of Baha’i teachings.

Within a few months of my investigation, I called the local Baha’i Center and attended my first meeting. I was very nervous because I thought perhaps it was a cult, and that I might see people smoking water pipes or other strange things. However, everything I heard and experienced that first time seemed to fit my every need at that time in my young life. Two weeks later, I signed a declaration card on August 26, 1973. Since my parents were in the middle of a divorce, they simply didn’t have time or the emotional energy to try to talk to me about my decision, and I began hanging out almost exclusively with other young Baha’is, teaching the Baha’i faith, and spending almost my every waking moment either reading, studying, praying or listening to the music of Seals and Crofts. Not long after, I began to date a talented Baha’i musician who was also the nephew of the producer of Seals and Crofts. We married two years later, almost immediately had a child, and moved to another town. In the ensuing years, although the local community where I started my life as a Baha’i had been a warm cocoon to help me heal after my parents divorce, subsequent years with Baha’is and the larger Baha’i community became more and more disillusioning, My disappointment was especially strong when in 1982, the National Spiritual Assembly of the Baha’is of the United States disbanded the local assembly where I had declared. I felt strongly that the individuals within that Assembly had been unjustly wronged and their families practically destroyed.

This began a couple of decades of trying to right the wrongs that I had seen done to that previous community, as well as for me to become the “best Baha’i” I could be, serving on local assemblies, coordinating teaching efforts, co-sponsoring a performing arts youth workshop, and other activities. Yet in my heart I knew that something was rotten at the core of the Baha’i faith. I saw it becoming more and more political, more emphasis being placed on wealth and power, as well as a vast difference in the approach of the national administration in the years leading up to 2000, as compared to the 1970s. I begin to withdraw from active life more and more and finally in 2011 was accosted by a couple of individuals who suddenly visited my home from the community where I had declared. I was in total shock at the revelation from these people from that Assembly. They had never asked to meet with me in over 20 years time, and yet declared that there had been “problems” with me for years - that individual Baha’is and even other institutions had asked that Assembly to place sanctions on my behaviors. There were so many parts of this final blow to my belief that were wrong on so many levels, but the biggest flaw was the fact that a Baha’i governing body had decided to hold onto my many so-called wrongs for decades before ever contacting me either in writing, by a phone call or in person.

There was no ability to discuss, to present the facts or even to know who my accusers were- just to be read a laundry list of restrictions to my personal and religious life! After that fateful weekend, it took almost a decade for me to decide to officially withdraw my belief in the Baha’i faith, but I finally did, and I now feel so much better! I am now a student of metaphysical teachings and pagan beliefs, and host a monthly women’s Moon Circle. I feel much more my true self, and do not miss any of the restrictions, the judgments and imperious behaviors of many within the Bahai Faith and _ especially_its tragically flawed so-called administration. I’m very thankful for the opportunity to be able to share a portion of my experience on this forum.

Thank you!!

Lisa Armstrong

Courtesy : https://www.quora.com/What-caused-you-to-leave-the-The-Bahai-Faith

Persecution of Persian Baha'is in Baha'i Administration

Courtesy : https://bahaism.blogspot.com

Received by Email, identity of the author is kept hidden on their request.

Omid
Jabbar
Zena

Since the advent of different Sects of Baha'is, The Baha'i Administration is trying very hard to purge the Persian Baha'is from Baha'i Administration. The Baha'is especially those from Jewish background are of the opinion that Persian Baha'is are behind the development of sects. Recently with the appointment of Nosratullah Bahramand, a Persian by origin, as the fourth guardian, the Persian Baha'is are having soft corner for him. The Persian Baha'is are felling that their due right is not being given by the Baha'i administration although they have sacrificed and served a lot and faced of persecution in most of the countries.

Very recently A prominent Heterodox Baha'i, Omid Seioshansian, who was born in Qatar, is blacklisted in Qatar. Government authorities in the country have leveled criminal and national security charges against him. Mr. Omid now will have to face severe penalties in Qatar’s judicial system. And will be denied entry.

Although Bani Duggal, the BIC’s Principal Representative to the United Nations. Said that The Baha'i International Community is saddened that the State of Qatar has chosen to expel members of a community that has peacefully coexisted in and contributed to the progress of the country but many prominent Baha'is are of the opinion that Universal House of Justice is behind the expelling of Omid as they are in cleansing process of Persian Baha'is and Omid a high ranking Persian Baha'i in the Baha'i Administration, with an eye on getting selected to the UHJ has a lot of cloud in country like India.

Recently another high ranking Persian Baha'i, a counselor, Dr. Jabbar Eidelkhani who has served for many years in Bangladesh was also removed from his post and a very insignificant Indian Baha'i was asked to wear his shoes.

Another Persian Lady, a former counselor, Mrs. Zena Sorabjee and member of the NSA of India was asked to resign/retire from NSA after being elected on NSA.

In Heterodox organisation a thought is prevailing that Persian Baha'is are working in groups and are having soft corner for the Persian fourth Guardian Nosratullah Bahramand of the Orthodox Baha'i Faith who is calling his shots from Australia.

We have to wait and watch who is next in their list of persecution.

Soli Sorabjee, former Attorney General of India dies due to COVID-19 at the age of 91 in Delhi, India

Courtesy : http://singaporebahai.blogspot.com/

Born into a Zoroastrian family, he married Zena Sorabjee, a Baha'i by faith. He did not accept the Baha'i faith for his whole life. The Apex organisation of the Baha'i Faith, the Universal House of Justice was aware of the influence and power which Soli Sorabjee yielded with the Government of India. The House of Justice was aware that a non-Baha'i - Soli Sorabjee, is more helpful to them than a Baha'i one. So, they never insisted on his being converted to the Baha'i Faith. Once he became old, sick and useless, the UHJ asked his wife Zena Sorabjee to resign from the National Spiritual Assembly of India, on which she was duly elected that year.

Soli Sorabjee assisted the Baha'is with major projects like the construction of the Baha'i Lotus Temple in Delhi.

He was also a major point of contact for the Baha'is to get their works done with the Indian government.

His influence was used by the Baha'is to get the huge piece of land from Delhi authorities.

He also helped Lotus temple trustees when they were accused of "document forgery" and "embezzling funds". They have used him in all possible ways for the overall benefit of the Baha'i faith in India.

Soli used to make fun of the Baha'is when he used to hear that there are 3 to 4 million Baha'is in the world! He used to say, "either you say 3 million, or 4 million, or better you say, you don't know the number! You cannot fool the intelligent people."

Today, the UHJ is playing the same game with his daughter Zia Mody. Zia an imminent lawyer is handling all legal matters of the Baha'i organisation, free of cost! She also donates huge amounts to the Baha'i administration, in return she receives a letter from the Universal House of Justice that they will pray at the threshold of the Shrines! All missionary activities of the Baha'is in India is carried out with Zia’s contributions to various Baha'i funds.

What Soli Sorabjee received from the Baha’is?

There will be memorial meetings at the Baha'i Centres in various cities. Soli Sorabjee will be remembered as a friend of the faith, but he will be listed among the influential persons who have converted to the Baha'i Faith!

These kinds of personalities are always regarded as Baha'is after their death! Don't forget the Queen of Romania who remained a devout Christian until her death but is counted among the "influential Baha'is" due to her connection with the Baha'is.

The Baha'i organization is nothing but a group of full-time hypocrites.

Rigid hierarchy has taken over Baha'i religion, dissidents say

...but conservative leaders maintain that orthodoxy has not been altered.

Juan Cole, a professor at the University of Michigan,
is a former Baha'i who thinks the faith has been taken over by its conservative leaders.

By IRA RIFKIN
Religion News Service

The first 19 days of March are a special time for Baha'is, members of a worldwide religion with a liberal reputation based on its vision of the underlying unity of all faiths, the oneness of humanity and the the harmony of science and religion.

The Baha'i faith grew out of Islam, and like the Muslim month of Ramadan, Baha'is set aside the 10 days the month of 'Ala according to the Baha'i calendar - as a period of dawn-to-sunset fasting and spiritual reflection. The month rends with the Feast of Nawruz, the Baha'i new year. It's a festive time of community gatherings featuring prayers, spiritual readings, socializing and lots of food.

For former Baha'i Juan Cole, however, this year's feast will be anything but festive.

Cole, a professor of Middle East History at the University of Michigan is among the nation's leading experts on the faith. Until last May, when he formally resigned from the movement, he had been a Baha'i for 25 years.

Now he counts himself among a small but influential group of past and present liberal Baha'is who are angry over what they say is the hijacking of the faith by a cadre of conservative leaders who are more interested in preserving their authority than the Baha'i principle of "independent investigation of reality."

That principle is among the core tenets of the Baha'i faith first articulated by its founder, the 19th-century Persian prophet known as Baha'u'llah (the Glory of God) and who is revered by the faithful as an incarnation of God akin to Jesus.

According to the critics, the National Spiritual Assembly, which oversees the American Baha'i movement is dominated by a tight-knit group of authoritarian officials who keep the lid on free expression by threatening dissidents with excommunication and by manipulating the process by which NSA members are elected.

In the Baha'i faith, excommunication can include total shunning by family members and friends.

Spreading their message via the internet, the dissidents - many of whom, like Cole once were members of the faith's intellectual elite - say the nine-member National Spiritual Assembly also hides the truth about the faith's shrinking American following.

"Baha'is are not open - repeat, not open - about how controlling this organization is" Cole said. "Virtually no one who comes into this faith realizes that by becoming a Baha'i you are making your individual conscience hostage to the dictates of the leadership.

"The Baha'is started out Unitarian and ended up Calvinist."

Emphasis on order

For their part, American Baha'i leaders with headquarters in the Chicago suburb of Wilmette, III., dismiss the critics as an inconsequential group of disgruntled elitists who blinded by their attraction to the faith's more liberal aspects overlooked its deeply conservative side.

This includes an emphasis on "administrative order" as a prime religious goal. Baha'u'llah taught that religions fail in large part because of the disunity that tears them apart following their initial burst of spiritual energy.

As a result, tight controls are placed on all public statements made by Baha'is including the work of scholars, who are required to submit their writings for pre-publication review.

"We always seek consensus. But if there is no unanimity, then the majority must prevail," said Firuz Kazemzadeh, a National Spiritual Assembly member and its secretary for external affairs.

Not all Baha'i scholars find fault with this.

"I personally don't buy the totalitarian argument." said Canadian Baha'i B. Todd Lawson, an assistant professor of Islamic studies at McGill University in Montreal.

Michael McMullen, an assistant professor of sociology at the University of Houston at Clear Lake, said prior review "makes sense" because much of the writings of Baha'u'llah and his successors remain untranslated from their original Persian and Arabic, and therefore are inaccessible to the majority of American Baha'is.

"My experience has been that what is corrected are factual errors, not interpretation," said McMullen, who is a local Baha'i leader in League City, Texas.

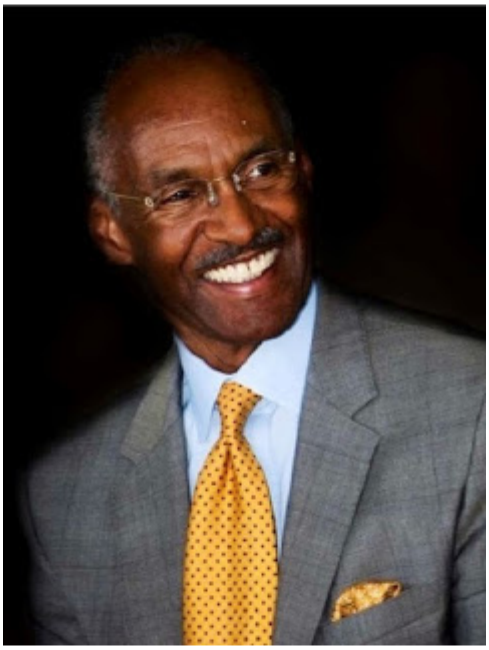
The dissidents also claim the Baha'i prohibition against public campaigning or nominating candidates for spots on the National Spiritual Assembly serves to keep it a closed body controlled by the American Baha'i establishment.

Baha'i leaders say they are only following an orthodoxy established by Baha'u'llah and his successors — his son, Abdu'l-Baha, and his great-grandson, Shoghi Effendi, who died in 1957.

Assembly members are elected annually by a fixed number of 171 delegates who represent local Baha'i assemblies across the continental United States.

Robert C. Henderson, a former Atlanta businessman who is the assembly's secretary-general, making him the highest ranking American Baha'i (the faith has no ordained clergy), said there had been 12 changes in the assembly's membership the last 15 years.

"That's not indicative of a closed group," he said.



Robert C. Henderson is secretary-general of the National Spiritual Assembly
and the highest-ranking American Baha'i.

Free local debate

However, Cole said each change resulted from retirement, death or a member moving out of the country. No incumbent who has sought re-election has been defeated since 1961, he said.

Cole also noted that family and other close associations are common among American Baha'i leaders. Six of the nine current assembly members have family or professional connections.

McMullen, the University of Houston sociologist, acknowledged that the prohibition against nominations and campaigning made it hard for those outside the Baha'i establishment to win election to the National Spiritual Assembly.

But on the local level, he added, there is a much higher leadership turnover. Moreover, on this level of authority, he said, even controversial issues are freely debated without fear of official disapproval.

Henderson also said that "Baha'is are specifically asked to air their grievances" at local and national conventions "There are specific channels for such expression, but it must remain within these established channels.

"The Baha'i faith is outwardly liberal but inwardly conservative," he continued. "It's a matter of scripture."

Baha'is claim a worldwide membership of more than 5 million people living in more than 200 nations and territories about half in India.

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The heresy charge stems from Baha'u'llah's claim to prophet status some 1,200 years after Muhammad, the founder of Islam, proclaimed himself God's final prophet.

How many in America?

In the United States Baha'is claim about 130,000 members a third of whom are African-Americans About 21,000 live in California, and the largest concentration more than 6,000 is in greater Los Angeles

Baha'is also are relatively strong in South Carolina, Texas Florida, Georgia, North Carolina, Illinois, Arizona and Washington state.

However, Baha'i critics say the religion's membership numbers are wildly inflated. Citing friendly but unnamed sources at Baha'i headquarters in Wilmette, the dissidents say no more than 30,000 names represent active Baha'is with verifiable addresses.

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During those same years, relatively large numbers of white liberals, attracted by the faith's emphasis on a society free of social injustice, also joined. It is mostly members of this group —

many of them scholars of Baha'i texts, the Middle East and its languages — that today lead the dissident movement.

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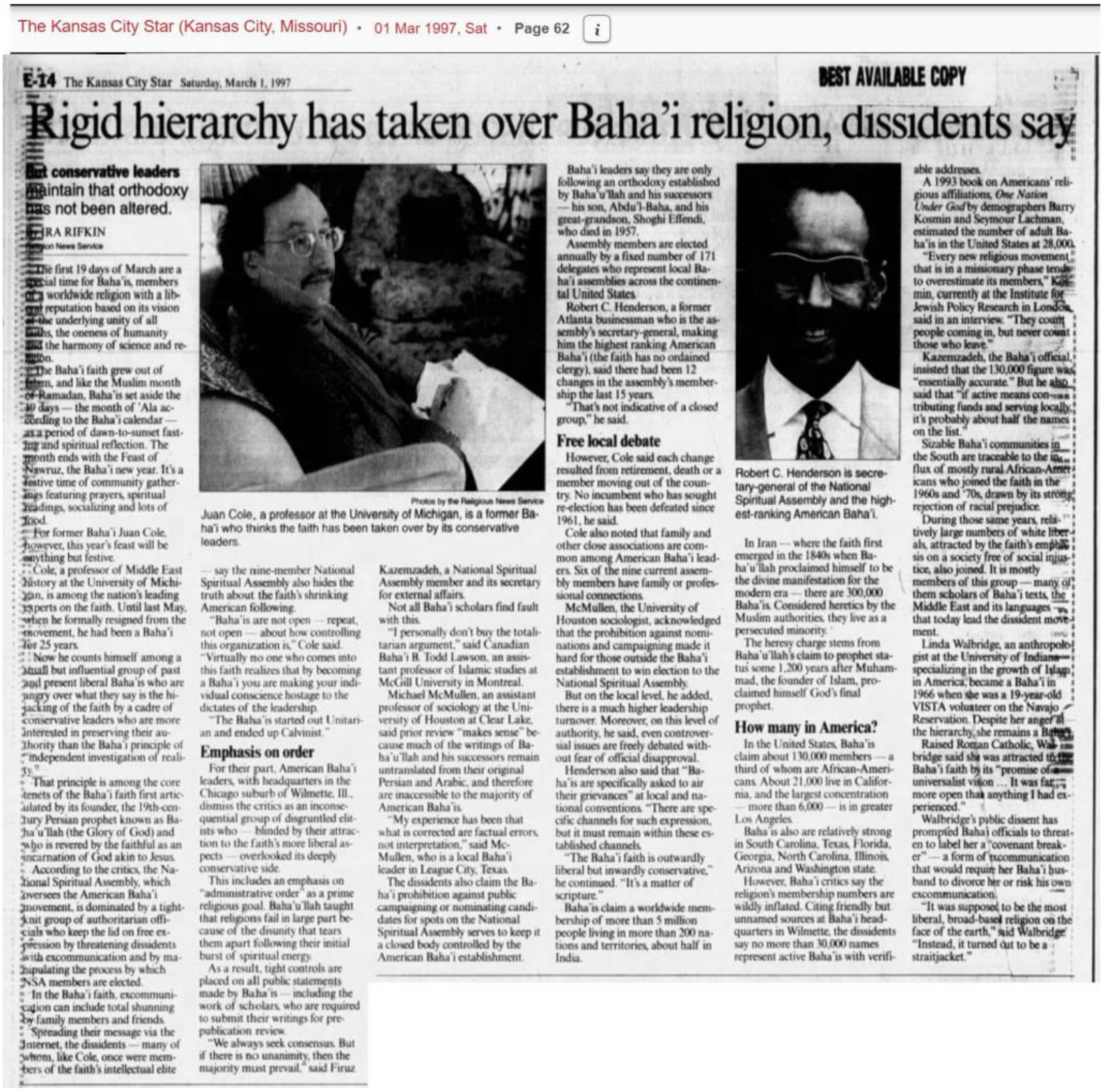
"It was supposed to be the most liberal, broad-based religion on the face of the earth," Said Walbridge "Instead, it turned out to be a straitjacket."



The Kansas City Star (Kansas City, Missouri) • 01 Mar 1997, Sat • Page 62

E-14 The Kansas City Star Saturday, March 1, 1997

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Rigid hierarchy has taken over Baha'i religion, dissidents say

But conservative leaders maintain that orthodoxy has not been altered.

By IRA RIFKIN
Religion News Service

The first 19 days of March are a special time for Baha'is, members of a worldwide religion with a liberal reputation based on its vision of the underlying unity of all faiths, the oneness of humanity and the harmony of science and religion.

The Baha'i faith grew out of Islam, and like the Muslim month of Ramadan, Baha'is set aside the 19 days — the month of 'Ala according to the Baha'i calendar — as a period of dawn-to-sunset fasting and spiritual reflection. The month ends with the Feast of Nawruz, the Baha'i new year. It's a festive time of community gatherings featuring prayers, spiritual readings, socializing and lots of food.

For former Baha'i Juan Cole, however, this year's feast will be anything but festive.

Cole, a professor of Middle East history at the University of Michigan, is among the nation's leading experts on the faith. Until last May, when he formally resigned from the movement, he had been a Baha'i for 25 years.

Now he counts himself among a small but influential group of past and present liberal Baha'is who are angry over what they say is the hijacking of the faith by a cadre of conservative leaders who are more interested in preserving their authority than the Baha'i principle of "independent investigation of reality."

That principle is among the core tenets of the Baha'i faith first articulated by its founder, the 19th-century Persian prophet known as Baha'u'llah (the Glory of God) and who is revered by the faithful as an incarnation of God akin to Jesus.

According to the critics, the National Spiritual Assembly, which oversees the American Baha'i movement, is dominated by a tight-knit group of authoritarian officials who keep the lid on free expression by threatening dissidents with excommunication and by manipulating the process by which NSA members are elected.

In the Baha'i faith, excommunication can include total shunning by family members and friends.

Spreading their message via the Internet, the dissidents — many of whom, like Cole, once were members of the faith's intellectual elite — say the nine-member National Spiritual Assembly also hides the truth about the faith's shrinking American following.

Photos by the Religious News Service

Juan Cole, a professor at the University of Michigan, is a former Baha'i who thinks the faith has been taken over by its conservative leaders.

"Baha'is are not open — repeat, not open — about how controlling this organization is," Cole said. "Virtually no one who comes into this faith realizes that by becoming a Baha'i you are making your individual conscience hostage to the dictates of the leadership.

"The Baha'is started out Unitarian and ended up Calvinist."

Emphasis on order

For their part, American Baha'i leaders, with headquarters in the Chicago suburb of Wilmette, Ill., dismiss the critics as an inconsequential group of disgruntled elitists who — blinded by their attraction to the faith's more liberal aspects — overlooked its deeply conservative side.

This includes an emphasis on "administrative order" as a prime religious goal. Baha'u'llah taught that religions fail in large part because of the disunity that tears them apart following their initial burst of spiritual energy.

As a result, tight controls are placed on all public statements made by Baha'is — including the work of scholars, who are required to submit their writings for prepublication review.

"We always seek consensus. But if there is no unanimity, then the majority must prevail," said Firuz Kazemzadeh, a National Spiritual Assembly member and its secretary for external affairs.

Not all Baha'i scholars find fault with this.

"I personally don't buy the totalitarian argument," said Canadian Baha'i B. Todd Lawson, an assistant professor of Islamic studies at McGill University in Montreal.

Michael McMullen, an assistant professor of sociology at the University of Houston at Clear Lake, said prior review "makes sense" because much of the writings of Baha'u'llah and his successors remain untranslated from their original Persian and Arabic, and therefore are inaccessible to the majority of American Baha'is.

"My experience has been that what is corrected are factual errors, not interpretation," said McMullen, who is a local Baha'i leader in League City, Texas.

The dissidents also claim the Baha'i prohibition against public campaigning or nominating candidates for spots on the National Spiritual Assembly serves to keep it a closed body controlled by the American Baha'i establishment.

Baha'i leaders say they are only following an orthodoxy established by Baha'u'llah and his successors — his son, Abdu'l-Baha, and his great-grandson, Shoghi Effendi, who died in 1957.

Assembly members are elected annually by a fixed number of 171 delegates who represent local Baha'i assemblies across the continental United States.

Robert C. Henderson, a former Atlanta businessman who is the assembly's secretary-general, making him the highest ranking American Baha'i (the faith has no ordained clergy), said there had been 12 changes in the assembly's membership the last 15 years.

"That's not indicative of a closed group," he said.

Free local debate

However, Cole said each change resulted from retirement, death or a member moving out of the country. No incumbent who has sought re-election has been defeated since 1961, he said.

Cole also noted that family and other close associations are common among American Baha'i leaders. Six of the nine current assembly members have family or professional connections.

McMullen, the University of Houston sociologist, acknowledged that the prohibition against nominations and campaigning made it hard for those outside the Baha'i establishment to win election to the National Spiritual Assembly.

But on the local level, he added, there is a much higher leadership turnover. Moreover, on this level of authority, he said, even controversial issues are freely debated without fear of official disapproval.

Henderson also said that "Baha'is are specifically asked to air their grievances" at local and national conventions. "There are specific channels for such expression, but it must remain within these established channels.

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Source : The Kansas City Star (Kansas City, Missouri) • 01 Mar 1997, Sat • Page 62

Universal House of Justice ⥃ International Teaching Center

The Universal House of Justice is a position of "service" in the Baha'i Faith which women are excluded from. A closer look at some of the individuals serving on this body show that it is not really that holy and is just as "fallibly" prone to corruption as any other organization.

It is obvious to even the most casual observer that the body is not really elected, with the International Teaching Center being a means of controlling the elections to ensure that they are carefully selected by the Universal House of Justice itself to ensure no new ideas "infect" the body. Counsellors are appointed to the International Teaching Center based on their statistics, and this of course opens the entire process up to people falsifying data in order to secure a promotion.

An example of this is Firaydoun Javaheri. He was appointed a Counselor in 1995 and in 1996 he opened a private girls school in Zambia which resulted in such great statistics that he was appointed to the International Teaching Centre in 1998 due to his astronomical success in under five years. Unfortunately the way he did this made the news and it was anything but "divine confirmations":

> Lusaka (Times of Zambia, April 2, 1998) - There are mounting allegations that authorities at the Baha'i-run Banani girls international school in Kabwe Rural are forcing pupils to undergo compulsory indoctrination in the Baha'i faith.
>
> Some parents have voiced concern that if the situation was not stopped, fanaticism would creep in and the result to those who believed in other religions would be disastrous. Leading the onslaught on the alleged parochial worshipping imposed by school authorities, Malawian high commissioner to Zambia Emmanuel Chinkwita-Phiri told an annual Parents Teachers Association (PTA) meeting held at the school, that it was a breach of universal human rights to impose a pattern of worship which barred pupils from pursuing their faith. Reverend Phiri, who was elected to serve on the school advisory council, charged that pupils were subjected to Baha'i rituals against their will, and those who resisted were allegedly punished.
>
> https://bahai-library.com/newspapers/1998/040298.html

Another issue is that because the Universal House of Justice controls the appointment of the International Teaching Center they are entirely capable of appointing people for nepotistic reasons. Gustavo Correa was appointed to the International Teaching Center in 2005 likely by his brother-in-law Farzam Arbab and his daughter was appointed salaried director of the for-profit ISGP programme endorsed by the Universal House of Justice (if one looks into FUNDAEC and ISGP it is very easy to see that Arbab has abused his position on the Universal House of Justice to funnel customers into these "educational" business ventures presented as Baha'i initiatives but staffed by his family members).

Another matter is poorly founded fundamentalism of members of the body. Stephen Birkland and Douglas Martin's witch-hunts have been written about enough on the internet and don't need to be recounted here but illustrate the issue.

Yet another matter is simply good old fashioned greed. In this report on page 6 one can see that Stephen Hall received a very cushy position as CEO of "childcare services" for a property development company run by a Baha'i billionare in 2004 one year after becoming a Counselor: https://ir.miraqle.com/FormBuilder/_Resource/_module/wlXIH31saE-DVTrWz5tb2Q/file/AR2004.pdf

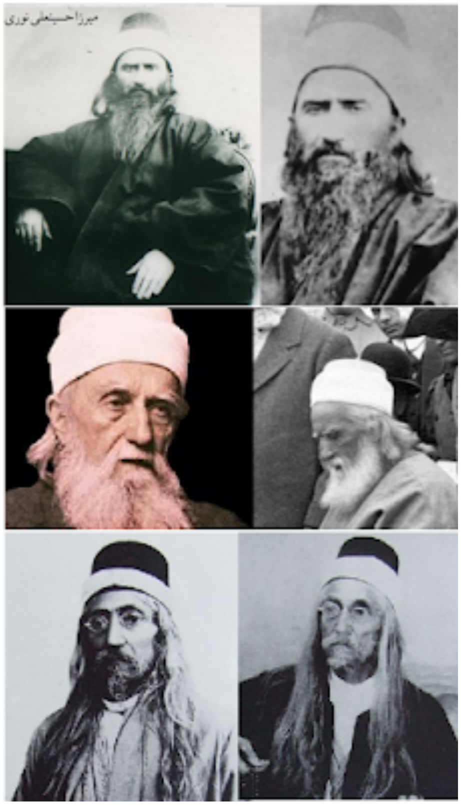
Unfortunately in 2006 the tactics the Baha'i company was using to have the funds to employ Baha'is 'off the books' to preserve the "Unpaid Volunteers" line were revealed:

> Of course, Sunland are no strangers to controversy in their dealings with government. Soheil Abedian, David Brown and Sunland were all named in a 2006 Queensland Crime and Misconduct Commission report entitled Independence, influence and integrity in local government: a CMC inquiry into the 2004 Gold Coast City Council election. In that report, there were findings that Sunland improperly made a hidden donation directly to Quadrant Advertising disguised as 'general marketing advice', when in reality it was a backhanded attempt to curry political favour for their Gold Coast property developments.
>
> https://parlinfo.aph.gov.au/parlInfo/search/display/display.w3p;db=CHAMBER;id=chamber%2Fhansards%2F2e9571fe-03fd-411b-9e11-6c9629474f79%2F0080;query=Id%3A%22chamber%2Fhansards%2F2e9571fe-03fd-411b-9e11-6c9629474f79%2F0096%22

Hall had already been appointed to the International Teaching Center in 2005 insulating him from the reports release the following year.

Source : https://www.reddit.com/r/exbahai/comments/nre962/the_heart_of_the_bahai_faith/

Baha'i Haircut Law: Why Create a Law if you're going to break it yourself?



According to Baha'i law, shaving one's head and allowing hair to grow longer than the lobe of the ear is forbidden:

> "Shave not your heads; God hath adorned them with hair, and in this there are signs from the Lord of creation to those who reflect upon the requirements of nature. He, verily, is the God of strength and wisdom. Notwithstanding, it is not seemly to let the hair pass beyond the limit of the ears. Thus hath it been decreed by Him Who is the Lord of all worlds." (Baha'u'llah, The Kitab-i Aqdas)

Of course the second law only applies to men (what happened to equality of men and women?!!):

> "Shoghi Effendi has made clear that, unlike the prohibition on shaving the head, this law forbidding the growing of the hair beyond the lobe of the ear pertains only to men." (The Kitab-i Aqdas, notes)

However, Baha'u'llah, Abdu'l-Baha, and even Baha'u'llah's scribe (Mishkin Qalam) completely ignored this law:

What's the use of a law that the Prophet, His successor, and his closest companions aren't willing to implement themselves, then expect their followers to implement them?! If you can't abide by your own rules then why do expect others to do so?

Source : https://www.religiousforums.com/threads/bahai-haircut-law-why-create-a-law-if-your-going-to-break-it-youself.216112/

How many wives and children did Baha'u'llah have ?

bahaism.blogspot.com

House of Abbud
On pilgrimage in April 2006:
… Our guide recounted how Abdu'l Baha, upon Baha'u'llah's mention of not having seen a green blade of grass for such a long time procured the mansion of Mazraeh and Baha'u'llah moved there together with his second and third wife and their children.
Navvab and her children stayed in Akka until her death. Thereafter Baha'u'llah gave her the title of his eternal companion in all the worlds of God, whereas the other two women and their children ended as covenant breakers at a later date.
I think this constitutes grave injustice.
Prior to pilgrimage I had known about the second wife and I had heard a hint about the third one. I knew of the official excuse that the second wife was the widow of a martyr and Baha'u'llah was obliged, due to family ties, to protect her according to Islamic Law.
I learned that apparently the situation with the third wife was similar. She was needed to help in the household in Baghdad and it was deemed socially impossible to have her in the house as a helper without marrying her. She had a child with Baha'u'llah, stayed behind in Baghdad at first and only later came to the Holy Land.
Many years later Shoghi Effendi (Baha'u'llah's great-grandson) tenaciously contradicted rumors of her having been a mistress and confirmed his grandfather had had three equal and legal wives. Nevertheless, virtually nothing is known of her. I also had heard about the children from those unions and their later break with the community.
In Akka however I was struck with the reality of the facts.
The Bab had already proclaimed the equality between women and men. Baha'u'llah was a Babi. It would have to be expected that he would follow Babi Law. The conference of Badasht (when Babi law was set in force) preceded the second marriage. This is to say that the will of God with regards to the equality between men and women was known by then.

Conference of Badasht:*One Islamic law was abrogated during each day of the conference*After the Báb's arrest in 1848, Bahá'u'lláh made arrangements for Táhirih to leave Tehran and attend a conference of Bábí leaders in Badasht. She is perhaps best remembered for appearing in public without her veil in the course of this conference signaling that the Islamic Sharia law was abrogated and superseded by Bábí law. It was at the Badasht conference that she was given the title Táhirih which means "the Pure One".

Furthermore it seems evident that especially polygamy is profoundly incongruent with equality between the sexes. A man can protect a woman, even in the eyes of the world integrate her as a wife into his household without consummating the marriage and making her pregnant.

Perhaps she would have had a chance to find another man at a later date and most importantly, she would not have been likely to be declared a covenant breaker.

Here the question must be raised what the woman should have been protected from. – Yes, perhaps her life would have been harder, poverty, prostitution, bondage – but what is worse than being declared an enemy of God? – Perhaps she would have preferred even the most miserable fate to this condemnation. I at least would have felt like that.

How can a living human being be an antagonist to God? This is impossible. I can't see it that a living human being with body, beating heart, hunger, thirst and need for comfort can ever fit this description, not even if she or he would exhibit the most sinful, reckless, irresponsible, malevolent etc. attributes. A human being doesn't have the stature nor the nature to do that. The simplest proof is that a human being will die, cannot and will not continue to live against the will of God. A human being is a talisman for creation and in his or her entirety a reflection of God. To judge a single human to be an antithesis to God equals calling creation evil.

What was the situation that Baha'u'llah put the second and third wife into by the consummation of their marriage? – They had to experience him from an angle different from everyone else. For everyone else he was revered prophet who taught about righteousness and how to live a good life, but for them he was the perpetrator against the very law he proclaimed.

I feel that with these consummated marriages Baha'u'llah broke the trust with all of us women. But I feel betrayed not only as a woman but as a human being, not only because he consummated those marriages but because his action led to such strife that the women and the children were later ostracized as covenant breakers.

By definition he was to be regarded as a manifestation of God, infallible in all his words and actions. I felt as if he had destroyed my trust and my love for God.

We must assume, since Tahirih had been an avid teacher, all women associated with the new teachings would have been aware of the new law of equality between women and men. They must have felt the impact, especially the ones in direct contact with the Babi movement. Their spirits would have been raised the first time for centuries. What relief for the souls trapped in women's bodies after the long centuries of injustice and suppression.

And then Baha'u'llah humiliated them again, again pushed them back into the old dark abyss. He didn't take equality seriously. He didn't enact it, wasn't a shining example. Was there outrage? Probably not. Not for a long time. Most likely it was just a silent collapse, a shadow cast over the radiance of the face, a dimming of the brightness in the eyes. But who would have noticed? – Perhaps not even the women themselves. It was safer not to notice, what good would it have been to become aware. The centuries-old conditioning would have set in and any potential outrage was suppressed.

The result, as with all suppression, is emotional imbalance, aggression and discontent as we know it from the second and the third wife.

Or else, suppression can lead to saintly renunciation, self-denial and asceticism as is known from Navvab and the Greatest Holy Leaf .

The denial of the women's truth is still happening today. I also succumbed to it in the beginning of my Baha'i life. Most Baha'i I know, don't look behind the story. – Those women and children are effectively excluded from our awareness, they don't belong to us, we think we are different, we think they are "the others" and we have no compassion for them.

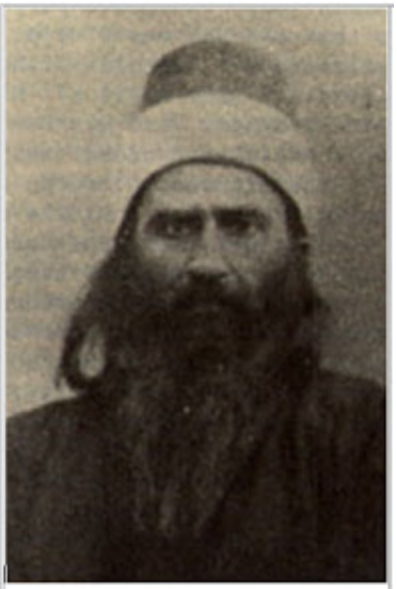
The women's hurt feelings must have transferred to the children. The children originated in unlawful unions, they were not responsible for the situation they were born into. They were innocent of the family atmosphere of injustice, jealousy and hostility. But as a consequence they were burdened with the terrible weight of breaking the Covenant of God. It's the heaviest load I can imagine for a human soul. It's incomprehensible. A religion, proclaiming to bring unity to mankind, creates within its own central family scores of covenant breakers. And the cause for such conflict is Baha'u'llah's own disregard for the new law and Abdu'l Baha's subsequent judgment, which heavily condemned the victims of the injustice for their opposition and lack of co-operation.

It is like adding injury to insult. Imagine you are being attacked and hurt and when you scream in protest you are judged and sentenced for rebellion. Instead of receiving an apology you receive exclusion from the community and a label that says you are the antithesis of God.

This is madness.

https://web.archive.org/web/20080517161701/http://bahaiblog1919.blogspot.com/

Real Picture of Baha'u'llah



Bahá'u'lláh in Edirne

As a Bahá'í youth, I remember not being impressed with the photographs I had seen of Bahá'u'lláh. Having grown up with charming images of `Abdu'l-Bahá, my expectations were high, and unfair to Bahá'u'lláh.

Portraits of `Abdu'l-Bahá are as common as the Virgin Mary in Bahá'í households, and they have guidelines for posting these portraits in a respectful manner. In spite of this idolatrous practice, Bahá'ís consider themselves special for not displaying portraits of Bahá'u'lláh!

I don't intend to criticize Bahá'u'lláh for his lack of physical charm. There is certainly no absolute need for a Manifestation of God to have a warm, charming appearance, but when I hear Bahá'ís wonder at the attractiveness of `Abdu'l-Bahá, I am moved to ask, why do you place significance on such matters?

I can't help but be skeptical regarding the motives behind the Bahá'í prohibition against portraits of Prophets. Given the Bahá'í affection for graven images, I'm inclined to wonder whether the prohibition would have ever been laid down had Bahá'u'lláh been better looking.

Bahá'ís are told not to keep photos of their Prophets because such photos could too easily become idols; believers would focus on the appearance of their prophet, and be distracted from his message.

Yet, the anticipation of Bahá'ís to view the one Holy Image in the International Archives Building in Israel is only heightened by that prohibition of graven images, and Bahá'ís shudder at the prospect of seeing the image of Bahá where they ought not, as though the image itself has some kind of ominous power!

Shoghi Effendi contradicts Abdu'l-Baha

During Abdu'l-Baha's visit to London in 1911, he had the following interaction with a Christian...

> A student of the modern methods of the higher criticism asked 'Abdu'l-Bahá if he would do well to continue in the church with which he had been associated all his life, and whose language was full of meaning to him. 'Abdu'l-Bahá answered: "**You must not dissociate yourself from it.** Know this; the Kingdom of God is not in any Society; some seekers go through many Societies as a traveller goes through many cities till he reach his destination. If you belong to a Society already do not forsake your brothers. **You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, a Bahá'í-Muḥammadán.** The number nine contains eight, and seven, and all the other numbers, and does not deny any of them. Do not distress or deny anyone by saying 'He is not a Bahá'í!'

During his tour of North America in 1912, coverage in news stories would report this comment.

For example, on February 18, 1912, an article in "The Pittsburgh Pennsylvania Press" featured an article stating "In some respects the Bahá'í movement is the most remarkable of modern times. It isn't a religion, in the sense that Christianity and Mohammedism and other faiths are religions. Its followers belong to many diverse sects, remaining Christian or Mohammedan or Brahmin as the case may be, and still being thorough going Bahis." During his visit to London in 1911, 'Abdu'l-Bahá had stated that "You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, a Bahá'í-Muḥammadán."

And on February 28, 1912, the "SFO Daily News" of San Francisco featured an article stating "In some respects the Bahá'í movement is the most remarkable of modern times. It isn't a religion in the sense that Christianity and Mohammedism and other faiths are religious. Its followers belong to many diverse sects, remaining Christian or Mohammedan or Brahmin as the case may be, and still being thorough going Bahá'ís" During his visit to London in 1911, 'Abdu'l-Bahá had stated that "You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, a Bahá'í-Muḥammadán."

Similarly, on September 1, 1912, "The Oregonian" of Portland, Oregon carried an article about 'Abdu'l-Bahá, introducing him as the "Leader of Religions Movement Which Claims Three Million Followers" and quoting his statement "When in London he was approached by a student of higher criticism who asked 'Abdu'l-Bahá if he should continue in the church. 'Abdu'l-Bahá replied: "Yes, you must not dissociate yourself from it. Know this: the Kingdom of God is not in any society. If you belong to a society already do not forsake your brothers. You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, Bahá'í-Mohammedan."

A generation later.........

On May 5 1943, a letter written in behalf of Shoghi Effendi said "The friends should by all means be encouraged to **withdraw from church membership** and be made to realize that, though we as Bahá'ís are ardent believers in Christ, we do not and cannot support, church institutions and doctrines when **Christ has come again and brought new laws for the world today and its**

present needs; to adhere to forms, mostly man-made, and now out-moded and no longer needed, is meaningless. This does not mean they should no longer associate with the church members; they should cease to be registered members of it."

> 533. Bahá'ís Are Ardent Believers in Christ
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>
> (From a letter written on behalf of Shoghi Effendi to an individual believer, May 5, 1943)

On February 12, 1956, Shoghi Effendi addressed a letter to an individual believer addressing "Why Bahá'ís Are Requested to Withdraw from Membership in the Church, Synagogue, etc." explaining "that we are the building blocks of Bahá'u'lláh's New World Order ... the Bahá'ís should be absolutely independent, and stand identified only with their own teachings. That is why they are requested to withdraw from membership in the church, the synagogue, or whatever other previous religious organization they may have been affiliated with, to have nothing whatsoever to do with secret societies, or with political movements, etc. It protects the Cause, it reinforces the Cause, and it asserts before all the world its independent character."

> 1389. Why Bahá'ís Are Requested to Withdraw from Membership in the Church, Synagogue, etc.
>
> "The point is not that there is something intrinsically wrong with Masonry, which no doubt has many very high ideals and principles, and has had a very good influence in the past.
>
> **"The reasons why the Guardian feels that it is imperative for the Bahá'ís to be dissociated from masonry at this time, and I might add, other secret associations, is that we are the building blocks of Bahá'u'lláh's New World Order ... the Bahá'ís should be absolutely independent, and stand identified only with their own teachings. That is why they are requested to withdraw from membership in the church, the synagogue, or whatever other previous religious organization they may have been affiliated with, to have nothing whatsoever to do with secret societies, or with political movements, etc. It protects the Cause, it reinforces the Cause, and it asserts before all the world its independent character.**
>
> "Another reason is that unfortunately the tremendous political influences in the world today are seeping deeper and deeper into men's minds; and movements which in the past were absolutely uninfluenced by any political tinge of thought now in many places

are becoming infiltrated with political side-taking and political issues; and it becomes all the more important for the Bahá'ís to withdraw from them in order to protect the Faith.

"The Guardian believes that you, as an intelligent man, a Bahá'í, will see the need for this. It is only by all living according to general principles that we can knit the fabric of the Faith all over the world into a closer unity.

"He is fully aware that certain individuals are struck much more forcibly by such requests than others. This has been the case with some of the old Bahá'ís in England, who have been Masons from their boyhood on; but, as it is his duty to protect the Faith, he can only appeal to the Bahá'ís to assist him in doing so; and to consider the general good, rather than their personal feelings, however deep they may be, in such matters."

(From a letter written on behalf of Shoghi Effendi to an individual believer, February 12, 1956)

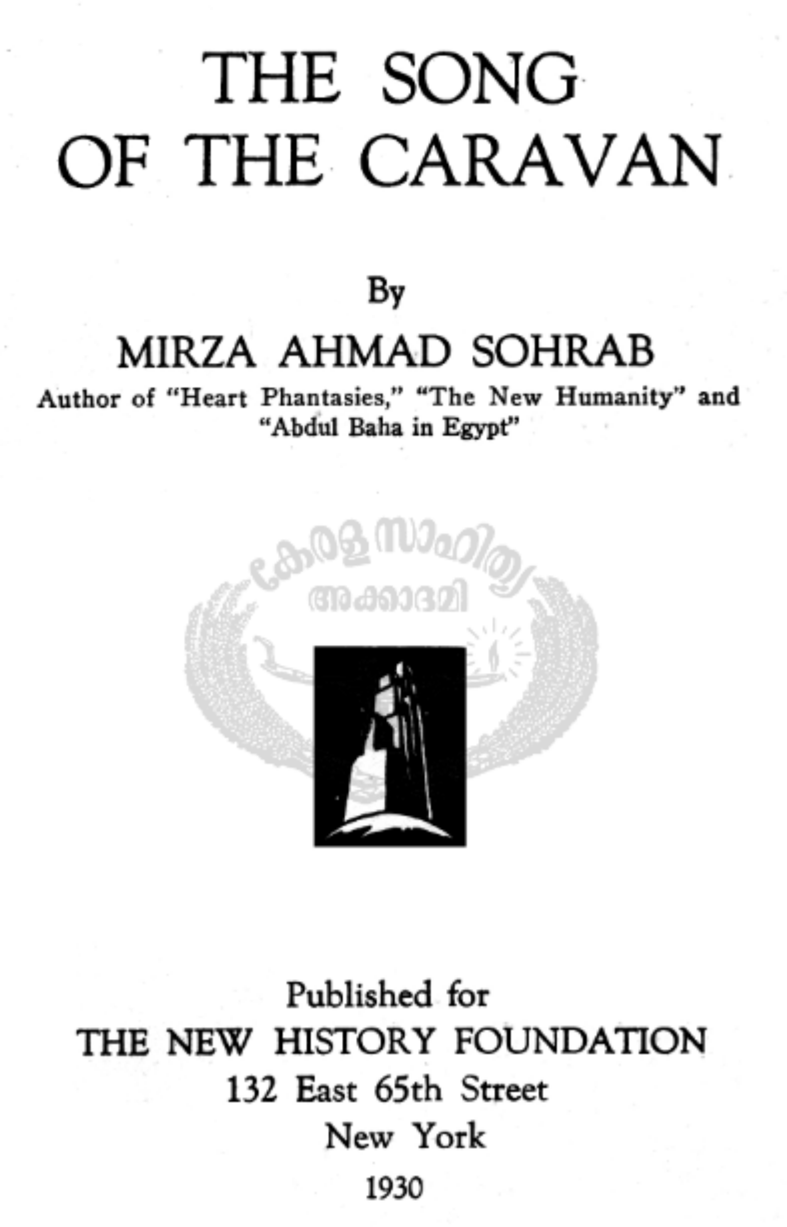
So......were all those newspapers in 1912 mistaken? Or did Shoghi Effendi actually nullify a clear teaching of his grandfather to turn the Baha'i Faith into a cult instead of a progressive spiritual movement? We report, you decide!

Source : https://www.reddit.com/r/exbahai/comments/n5be3j/shoghi_effendi_contradicts_abdulbaha/

Free Baha'i Faith - Books by Mirza Ahmad Sohrab

Courtesy : http://freebahais.org

The Song of The Caravan by Mirza Ahmad Sohrab



THE SONG OF THE CARAVAN

By

MIRZA AHMAD SOHRAB

Author of "Heart Phantasies," "The New Humanity" and "Abdul Baha in Egypt"

കേരള സാഹിത്യ അക്കാദമി

Published for
THE NEW HISTORY FOUNDATION
132 East 65th Street
New York
1930

The Story of the Divine Plan by Mirza Ahmad Sohrab

The Story of the Divine Plan

Taking place during and immediately following World War I

by Mirza Ahmad Sohrab

The New History Foundation
132 East 65th street, New York 21, N. Y., U. S. A.

[Title page]

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[Inside Title page]

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- Heart Phantasies
- The New Humanity
- Poems on Hollywood Bow (illustrated)
- Abdul Baha in Egypt
- Renaissance (a booklet)
- Message to the Youth of Europe (a booklet)
- The Song of the Caravan
- Living Pictures (co-author, Julie Chanler)
- Silver Sun (co-author, Julie Chanler)

Abdul Baha's Grandson By Mirza Ahmad Sohrab

ABDUL BAHA'S GRANDSON

Story of a Twentieth Century Excommunication

by

MIRZA AHMAD SOHRAB

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1943

Broken Silence by Mirza Ahmad Sohrab

Abdu’l Baha in Egypt by Mirza Ahmad Sohrab

Living Pictures. In the Great Drama of the 19th Century by Mirza Ahmad Sohrab and Julie Chanler

LIVING PICTURES

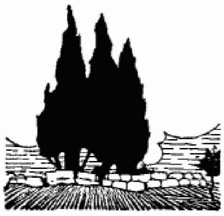
In the Great Drama of the 19th Century

By

MIRZA AHMAD SOHRAB

and

JULIE CHANLER



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NEW HISTORY FOUNDATION
132 East 65th Street
NEW YORK

The Caravan Magazine - Free Baha'i Faith

The Caravan of East and West was established in 1929 by Mirza Ahmad Sohrab, Lewis Stuyvesant Chanler and his wife Julie.

The Caravan was a foundation that had a quarterly magazine called The Caravan in 1929. They also had a quarterly magazine called The Children's Caravan in 1935, which 'helps to keep children in touch with each other'. (Educational Digest). They also apparently published some other works.

Originally a part of the Bahá'í Faith, that relationship ended shortly after the New York administration was denied oversight by its founders. Sohrab refused and was ex-communicated in 1939, which then led Julie to also refuse to appear to answer questions. The foundation severed ties, but continued to do work for the Bahá'í cause, without official sanction.

"At its height, just after World War II, the Caravan had grown to a membership of almost 250,000…. and its business soon overshadowed the New History Society."

Chapter 15 An article in the New York Times, states that in 1949 the German contingent alone had 100,000 members.

Two of the members of the Board of Directors were Syud Hossein, ambassador from India to Egypt and Minister to Trans-Jordan; and Basant Koomer a lecturer and educator.

Following the passion of Mirza Ahmad Sohrab, we are proud to be back with 'The Caravan' Magazine. It will be a quarterly magazine and can be read online through our website. You can also subscribe to our magazine simply by writing to us at info@freebahais.org with the subject line – "Sign up for the Caravan Magazine" and all our magazines will be delivered to you right in your inbox.

For Details Refer the Website Link : http://freebahais.org/the-caravan-magazine/

"There is no excommunication from Baha'i" !!?

Letter to the editor

Since I was a member of the Baha'i Faith from 1972 until 1978. I read with interest the article on Baha'is in the Saturday issue of the newspaper. I was not surprised by what I read, as Kathy Giles presented much the same picture I was given of the faith when I decided to join. In all fairness, though, I think that a former member of the faith might be able to add some more objective information to that presented in the article.
Let me make it clear that the Baha'i Faith sounded like everything I was searching for, when I first heard of it as a student in Nebraska in 1972 And let me say that I have known many sincere and dear people who have been or are Baha'is. In fact, my oldest sister was introduced into the faith in Utah, after I was, and she is still a practicing Baha'i, now living in Nebraska. I have lived in several cities as part of a Baha'i community, and think I can speak fairly accurately about the faith as it is, not as it is presented to outsiders to be.

A small point is the fact that Baha'is always claim to be such a fast growing religion When I moved to Springfield five years ago the number of members of the local community was almost exactly the same as it is now. The faces may change, but the numbers stay basically the same Baha'is tend to move around a lot, to spread the faith, so groups continually get new faces. Baha'is are constantly trying to sign up new members, so many new faces appear. But many familiar faces have been known to withdraw from the faith as well.

Kathy Giles

Ms. Giles states that "there is no excommunication from Baha'i." I know for a fact that some dissenters have been excommunicated. And not only are those dissenters not allowed to participate in Baha'i activities, but members are not allowed to have ANY communication with the ousted members. Members can't speak to an excommunicated person or even read mail from such a person. I was very surprised when I first heard of those rules, as I couldn't understand the reason for them. Are the Baha'is so shaky in their faith that they are afraid to confront any who disagree"

It is stated in the article that Baha'is cannot hold elected political office. I don't believe it was mentioned that Baha'is cannot even be members of a political party And does Ms. Giles give the reason why? No, because it might cause some good citizens a great deal of concern Baha'is do not get involved in existing political orders because they are establishing their own system, from local through international, that they firmly believe and intend to have replace all existing governments!

Equality, tolerance and unity are frequently touted by Baha'is as basic tenets. But if the Baha'i Faith preaches the equality of men and women, why is it a fact that no woman can serve on the international Baha'i governing body?

During the time I was a Baha'i, I nearly lost something else that has always been Important to me. My relationship with my parents. If the non-Baha'i parents of a Baha'i are not receptive to the Baha'i Faith, the Baha'i is encouraged to sever relations with his family and stay with his new, Baha'i family, who understand him better and love him more. Does this sound familiar?

Lastly, I was most disgusted with the comment that if one sees an especially tolerant person or one who refuses an alcoholic drink, it in likely to be a Baha'i. Many religious groups practice abstinence from alcohol. Your unknown non-drinker is also likely to be a member of AA.

Yes, there are some sincere and loving Baha'is But virtually every group in existence has some sincere and loving members. Does that make the group light or true or beneficial? Everyone must decide for themselves, but let them make the decision based on facts, not fancy rhetoric.

PAMELA SEID
Springfleld
Source : https://www.reddit.com/r/exbahai/comments/mzl207/letter_to_the_editor/

Different Baha'i Sects fighting amongst themselves over the use of 'name'

When religion splits, courts get a rare say

Baha’i groups in lawsuit over use of name and sacred symbol

By Manya A. Brachear

TRIBUNE REPORTER

Every religion has been riven by struggles over authority and authenticity.

Buddhism began when a maverick Hindu prince inspired disciples to embrace asceticism. Judaism has sprouted branches from ultra-orthodox to ultra-liberal, even Jews for Jesus. Christianity went through numerous profound splits, including the Protestant Reformation sparked in the 16th Century by Martin Luther in Germany and the 19th Century Mormon movement led by Joseph Smith in the U.S.

Now the Baha’i Faith, the organization representing the most recent sect to spring from Islam, is struggling to defend its identity in federal court in Chicago, where North American Baha’is have been based ever since believers came to the U.S. about 90 years ago. They contend that a tiny band of believers known as the Orthodox Baha’i Faith can’t call themselves Baha’i or use one of its key symbols without violating trademark law or a previous court ruling more than 40 years ago.

In the hands of the federal 7th Circuit Court of Appeals, the case could set a precedent for settling religious schisms, doctrinal disputes and claims to truth.

CHICAGOLAND

When religion splits, courts get a rare say

Baha'i groups in lawsuit over use of name and sacred symbol

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“The word Baha’i carries with it implications for a certain sets of beliefs—and we have to protect that,” said Robert Stockman, a practicing Baha’i and religious studies instructor at DePaul University.

Adherents of the Orthodox Baha’i Faith believe the international community has strayed from the religion’s original teachings. That deviation, they say, threatens to interfere with God’s plan for the world.

Baha’u’llah, who founded the faith in Iran in the mid-19th Century, is regarded by Baha’is as the most recent messenger of God in a long line including Abraham, Buddha, Krishna, Jesus and Muhammad. Baha’is believe Baha’u’llah revealed God’s plan by which humanity one day would unite to become a single race.

On a Web site called www.truebahai.com, the orthodox group faults the mainstream denomination for corrupting that plan.

The mainstream Baha'is have responded with a lawsuit that tries to bar the orthodox from calling themselves Baha'i and sharing the "The Greatest Name," a sacred and trademarked symbol. Baha'is believe they are not only safeguarding their identity They are defending the truth with a capital T.

The Orthodox say that is not a matter for the courts to decide.

"We're the true faith. That's what we would say" said Jeffrey Goldberg, a member of the Orthodox Baha'i Faith who left Chicago to be closer to an Orthodox community in New Mexico. "That has to be decided in the hearts and minds of the Baha'i, not by a secular court order."

The Baha'is first took breakaway believers to court in 1966 after a tumultuous time for their community. Nine years earlier, Shoghi Effendi, guardian of the faith and direct descendant of the founding prophet, had died unexpectedly and allegedly without naming a successor.

Leaders decided a Universal House of Justice envisioned by Effendi would oversee the faith. But shortly after the leaders announced their solution, one of them declared that Effendi actually had intended for him to serve as the next guardian.

Charles Mason Remey then in his 90s, said Effendi had addressed him in letters as his son or spiritual descendant.

The National Assembly of France and about 100 others followed Remey. But the rest of the Baha'i community declared Remey a covenant breaker, expelled him from the faith and successfully sued his followers, barring

them from calling themselves Baha'i and using the sacred symbol. Remey's group disbanded, but orthodox believers reorganized and continued to maintain the guardianship.

Thirty years later, Goldberg, an active Baha'i in Barrington, came upon the splinter group while surfing the Internet. He became convinced that he had been duped.

With no explanation, Goldberg quietly resigned from the community because he knew the consequences. When Bahai's are declared covenant breakers, they are shunned or ostracized with the exception of business relations.

But Janice Franco wouldn't let Goldberg go that easily She insisted on knowing why he left and, when he told her, went on a quest to prove him wrong. After plunging herself into Baha'i literature, Franco discovered Goldberg might have a point.

Indeed, both Goldberg and Franco were declared covenant breakers and shunned. Goldberg's wife was encouraged to divorce her husband. Franco's home-schooled children lost a number of friends. To this day they are wary of organized religion.

"It was devastating news to find out the larger group had strayed," Franco said. "I want to follow the truth. I don't want to support a mistake. The consequence is I don't have a community."

Then in 2006, the mainstream Baha'is filed a lawsuit, accusing the orthodox believers of violating the court order issued 40 years earlier.

The Orthodox Baha’is insist they aren’t the same group. They also say a religious denomination can’t trademark truth. The term Baha’i refers to a follower of Baha’u’llah. That applies to him and other Orthodox Baha’i, he said.

“From our point of view, if you believe in Christ you can use the word Christ in your name,” Goldberg said. “It’s a little bit like asking you to recant your faith. It’s unacceptable to us.”

But Stockman said it is the religion’s responsibility to protect the Baha’i name.

“Baha’is are told again and again to try to exercise discipline on what they say about their faith and don’t confuse the public.... We have our own community to build,” he said.

There are 5 million Baha’is in the world—150,000 in the U.S., including 2,000 in the Chicago area. Why the mainstream denomination waited four decades to enforce the court ruling is a mystery. Baha’i leaders declined interview requests.

Barring the Orthodox believers from using the name “Baha’i” prevents them from popping up in Google when users type in that term.

Stockman said the Web is a tricky place to have conversations about spiritual truth.

“It’s not our desire to convert people. It’s our desire to put our material out there for people to know what the truth is and decide themselves.”

mbrachear@tribune.com

Seek with the Seeker

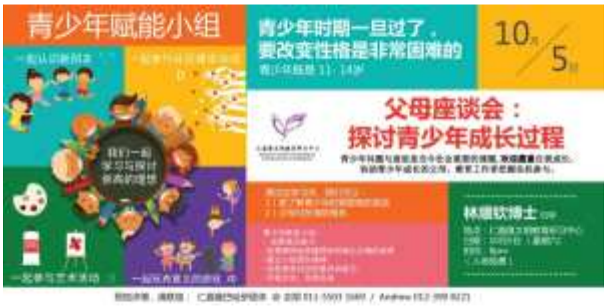
Read Manya Brachear's blog, The Seeker, at Chicago tribune.com/seeker

Religious Conversion in Malaysia by Baha'i Faith

[Deceptive religious conversion in Malaysia - Chinese Malaysian converts 100s of Malaysians to the Baha'i cult]

Baha'i missionary Soon Kam with his wife Sarah Greenspoon (from Jenjarom, Malaysia) with Malaysian dignitaries.

Soon Kam has deceptively converted many Chinese Malaysians to the Baha'i cult.


青少年赋能小组
青少年时期一旦过了，
要改变性格是非常困难的
10月/5日
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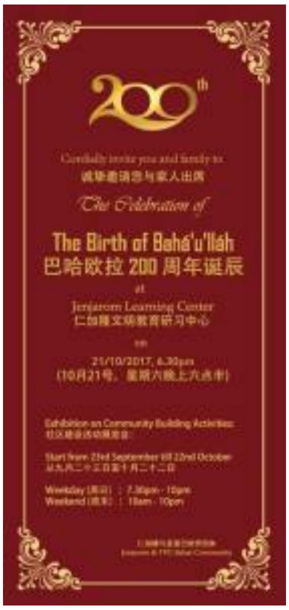
探讨青少年成长过程



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Baha'is in Exile: An Account of Followers of Baha' u' llah Outside the Mainstream Baha'i Religion

BAHA'IS IN EXILE
AN ACCOUNT OF FOLLOWERS OF BAHA'U'LLAH OUTSIDE THE MAINSTREAM BAHA'I RELIGION
VERNON ELVIN JOHNSON, Ph.D.

Title	Baha'is in Exile: An Account of Followers of Baha' U' llah Outside the Mainstream Baha'I Religion
Author	Vernon Elvin Johnson, Ph.D.
Edition	illustrated
Publisher	Dorrance Publishing, 2020
ISBN	1645305740, 9781645305743
Length	280 pages

Author Vernon Elvin Johnson considers Baha'is in Exile a sequel to his doctoral dissertation. In this book, Johnson seeks to continue the history he briefly covered in the last chapter of his dissertation. Baha'is are followers of Baha'u'llah, the main founder of the Baha'i religion. The Baha'is mentioned in this book have been rejected, cast out, or exiled from the faith by the majority - or mainstream - body of Baha'is, creating what some consider divisions in the Baha'i faith.

About the Book

Vernon Elvin Johnson holds four degrees: B.S., Oklahoma Baptist University; two Master's degrees from Southwestern Baptist Theological Seminary, B.D./M.Div. and Th.M.; and a Ph.D. from Baylor University. He has served as a pastor of a mission in Texas and a church in Oklahoma and was a librarian and teacher in an aeronautical school in Tulsa. He is a Southern Baptist evangelical minister with an interest in the Baha'i faith. Johnson plays the guitar and sings and has performed in various churches.

To Buy the book Visit : https://www.booktopia.com.au/baha-is-in-exile/ebook/9781645303800.html

Letter to the LSA by Jenifer Tidwell

March 21, 1999

The Local Spiritual Assembly of the
Baha'is of Arlington. Massachusetts

My dear Baha'i friends,

I hope this year's Fast found you happy and healthy. This special season, which seems to arrive sooner every year, always makes us slow down and reflect upon spiritual matters -- why we go through this physically exhausting fasting process, what we expect from it, and what we believe about God's laws and our obligation to follow them. The Fast is a test, but it's also a time of spiritual rejuvenation, and I have always looked forward to it.

But this year was different for me. I was not fasting with the rest of you. This year, I am observing Lent instead; and at the end of it, I will celebrate Easter, for the first time in my entire adult life.

You see, I've been going through a crisis of faith over the past several months. The problem is this: I love the Baha'i Faith dearly, but there are some doctrinal and spiritual issues in it that I can no longer accept. Since I began attending an Episcopal church last year, many of those issues have been thrown into sharp relief. Seeing them "from the outside" has helped me understand the latent problems I've had with being a Baha'i all these years.

What it ultimately comes down to is that, now, I feel closer to God and to my fellow human beings than I did while I was an active Baha'i. That's the only factor that really counts, I think. Everything else either contributes to it, or is secondary to it.

I think I should explain some of my reasons for making this rather unusual move (I don't personally know of anyone who has gone from being a Baha'i to being a Christian, let alone an Episcopalian). This letter is my apologetic. I hope that it will also help some Baha'is and Baha'i communities understand some of the factors that I think are causing them problems, at least in the United States; some of these points, while controversial, should at least spark some good discussion or soul-searching.

* * *

1. Our Feasts are not spiritually nourishing. They must be for some Baha'is, but for me, they don't even come close to a good church service, or a private meditation, or even a walk in the woods.

The big problem is the content. It's limited to readings and prayers from the Baha'i Writings (which truly are a wonderful source of wisdom), and sometimes instrumental music or singing.

Nothing else. There's no spontaneous prayer, or personal reflections, or creative praise. There's no ritual, either; even though the Writings don't actually rule out the creation of new rituals for short-term use, they discourage ritual use over the long term (such for Feasts and for marriage ceremonies), and Baha'is as a rule stay away from ritual altogether.

I think that's a sad loss. Ritual is a "door to the sacred" -- the familiar repetition of a ritual, combined with one's periodic reinterpretation of the traditions and symbolic meanings attached to it, really do help open one's mind and heart to God. It lends focus and framework to our worship, gives rhythm to our spiritual lives, connects us to our history, and constantly reminds us of what's important in our chosen faith. Yes, it has the potential to mechanize worship (I'm sure many churchgoers have this problem) and to distract us from our core beliefs, but that's something each person can learn to rise above. Besides, Baha'is already have individual rituals such as the 95 repetitions of the Greatest Name. Why are community rituals so much worse?

(Incidentally, I didn't understand these truths about ritual when I was growing up in the Christian faith. At the time, it just seemed repetitive and boring. I readily believed what Baha'is told me about ritual -- that it calcifies the faith of a community, and becomes an end in itself, supplanting a living and creative worship. This is not at all true in the church I now attend, which is as vital and creative a faith community as I've ever been in. Maybe I needed to be deprived of the blessings of ritual for a while to appreciate it!)

Another problem is that I need music when I worship, and Baha'is do not have a strong musical tradition yet. There are a few well-known songs here in the United States -- other countries may have more -- but not nearly enough to provide a source deep enough to dip into at every Feast. Of course, it's not fair to expect that a 150-year-old religion will have a musical tradition as large as the 2000-year-old church! But the Faith is culturally so diverse. It has so much talent in its ranks. Baha'is all know each other and travel everywhere. Countless wonderful songs should be flowing all over the Baha'i world by now! Where are they? And lacking those, why don't Baha'is reach into the musical traditions of other faiths more often?

Finally, I am saddened by the exclusion of non-Baha'is from Feasts. I understand that people who have not chosen to be a member of the Baha'i Faith shouldn't take part in the business-meeting part of the Feast, but why can't they merely observe? And why should they be excluded from the worship aspect of the Feast? I'm sure it must be discouraging for people looking into the Faith, who want to experience how we worship. Their presence may enhance the Feast in unexpected ways, too. I will have more to say about this exclusion later.

In short, it seems like different people simply have different needs with regard to worship. Many people I know (including some Christians) honestly don't like church services. Some need different kinds of rituals, some need private meditation, some need to get out into the woods and mountains. To each their own. Unfortunately, the Baha'i Faith doesn't allow much choice in how to conduct Feasts, and what it does allow doesn't work for me.

2. There's no clergy. I find this issue difficult to discuss because it's a core doctrine of the Baha'i Faith, but I really think the Faith has "thrown the baby out with the bathwater" -- there are good reasons to have clergy, and the lack of clergy causes problems for individual believers and for the community.

It's my understanding that the Baha'i Faith does not have a priesthood partially to avoid the trouble that an overly-powerful clerical class can cause (witness the history of the Faith in Iran), and partially to drive home the point that each one of us is responsible for our own spiritual life, with no intercessors necessary between us and God. Both are valid arguments. However, many Protestant denominations (among other groups) have solved both problems, through theology and church structures that have evolved over time. They do fine. I think it's healthier to meet such problems head-on than to do away with the priesthood altogether.

I've also sensed a naivete on the part of some lifelong Baha'is about what clergy actually do, especially Christian clergy. In mainline Protestant churches, which is all I have any real experience with, a priest's or rector's job includes these roles:

- Facilitator for worship. They act as sort of a "living center" for sacred rituals, or they preach, or they are simply responsible for planning and executing the regular worship services. This is not a bad thing, and Baha'is might do well to have knowledgeable people responsible for planning and carrying out Feasts, for instance.
- Teacher. They've spent years learning about history, theology, other faiths, and so on. In sermons, in Bible studies, in Sunday school classes, and in private conversations, they teach us all this.
- Spiritual advisor. Since priests are trained in theology, and sometimes also in such things as psychotherapy, marriage counseling, or conflict resolution, they are people you know you can go to when you need guidance. In fact, that's their job. Thus, there's a higher level of responsibility that you can't get from volunteers or from random members of a Baha'i community. (Just before I got married, I really needed someone like this to talk to. I did not find such within the Baha'i communities that I knew, and since I wasn't living in a town that had an LSA, I didn't "have" an institution available to talk to either. It was a terribly lonely time, at a point when I feel like I should have had loving support from a religious organization.)
- Community leader. Each church has its own personality, and some of it (though not by any means all of it) comes from its priest. They are partially responsible for the health of a community, and again, that's part of their job. No one in a Baha'i community has its health and happiness as their primary concern, day in and day out.

Of course, Baha'is have their Local Spiritual Assemblies to take care of administrative and spiritual matters. But it's much harder to run things effectively with a committee. And you know what? If I have a real crisis, I don't want to talk to a nine-member LSA, even if it does have God's blessings. I want to talk to a single human being. I want to talk to someone one-on-one, someone who has experience and knowledge that may help, someone with whom I have an ongoing personal relationship, someone whom I know will find time for me. Yes, I know no priest is perfect. But I'll take my chances with a trained priest who has chosen to make serving God his or her life's work, rather than go before an LSA with its nine volunteer members, all of whom I know socially and are probably tired, pressed for time, distracted by their "real" jobs, and woefully untrained in difficult personal issues.

As much as I love my fellow LSA members, I have never felt comfortable going before them with anything personal. It wasn't their fault; nine people is just too many, and their time was always in such short supply that I didn't want to add one more thing to their agenda. Even while I was on the LSA, I never felt we were fully qualified to deal with other people's problems that came before us, even though our ranks did include professional therapists!

In general, I'm hard-pressed to believe that the Baha'i Faith can throw out a role as old as the oldest religions, and not suffer the consequences. The role of priest / elder / shaman / teacher probably exists for good social and psychological reasons (not to mention spiritual ones), and it's present in every other religion that I know. It does not have to be incompatible with the Baha'i tenets of personal spiritual responsibility, the independent investigation of the truth, or anything else.

3. Chronic community fatigue and "burnout." The Baha'i Faith seems to attract more than its share of responsible, intelligent overachievers. This is wonderful, up to a point -- the Faith's small numbers in the Boston area belies the huge amount of activity that goes on! But this takes an enormous toll on people. I think the typical active Baha'i works a 50-hour week (either in a job or at home), serves on at least two committees or an LSA, gets lots of Faith-related email every day, goes to talks and deepenings and Feasts, and maybe somehow finds time for daily prayers in the midst of it all. Then they're asked to host a talk or a party or something. Or to make something for a potluck. Or to serve on one more committee. And they cannot say "no" to the Faith they want to serve, until they are just too tired to say "yes" anymore.

After all, the Faith's needs are so great; who are we to decline the opportunity for service?

I've thought about this issue for a long time. I now believe that the Baha'i Faith in the United States is simply too demanding of its active members. Except in the really big urban areas, everything is done by volunteers, who all have their own lives to deal with. (Hired administrators and secretaries and such would help, but there's never enough money for such luxuries.) Furthermore, service to the Faith is implicitly expected of its members -- and active teaching is explicitly expected. There's always so much that we're being asked to do, to fulfill teaching plans and meet fund-raising goals. Plans are made by LSAs, Regional Councils, National Spiritual Assemblies, the World Center, the Universal House of Justice, and so on and so on. We constantly overreach ourselves, often fall short of our goal, then set the next goal higher. Sometimes victories are won, but at a high human cost: people who were once enthusiastic "burn out," or just get too discouraged to keep going.

I think a religion should allow for more balance. We should all have time for contemplation and reflection. Time to be with our families, time to do our jobs really well without being tired, time to allow spontaneous things to happen like talking to a friend or taking a walk. Can we be spiritually whole without that? When we're so busy serving and running around, we can't hear the "still small voice" of God whispering into the ears of our souls. And that's so important.

Why do we have an endless conflict between taking the time we personally need, and giving the Faith the time and energy it needs? Faith and sacrifice go hand in hand, but does God want us to sacrifice our spiritual well-being for the immediate needs of the Faith? I just can't believe that.

4. The pressure to teach. This is directly linked to the burnout problem: if we had more people, the work would be spread out more, but at the same time, teaching is the reason we spend so much time and effort and money in the first place! Sometimes it seems that the Baha'i Faith's whole purpose is to spread itself. In fact, this is probably a sound theological point -- if the Faith's only ultimate purpose is to bring about the Kingdom of God on earth, then growth to a "critical mass" is exactly what it should be trying to do.

But is this what religion is all about? No, of course not. A religion is also about an individual's relationship with God and the rest of humanity. It's about seeking truth, and it's about learning how to love other people beyond love for one's self. The Christian denominations that I grew up in keep these things paramount; growth is secondary (though it's certainly wonderful when it happens). That comes closer to matching what I know, deep in my soul, to be true.

Now, if I truly believed that the Baha'i Faith is the right answer for everyone else, then teaching it would come naturally. But I don't. I know that many of my closest friends and family are spiritually content where they are; or maybe they're not interested in religious topics, and would be bored or put off by my constantly mentioning the Faith. Love and consideration for the people in my life should take precedence over teaching them.

In a more sinister vein, the Faith sometimes encourages us to use friendship as a means to the end of teaching. A recent letter from the Regional Council for the Northeastern States recommends that we choose a single seeker to take under our wing, and make friends with them -- with the express purpose of opening their heart through kindness and friendship, so that they will be more receptive to the Faith. Isn't this putting the horse before the cart? If I were that seeker, I would be offended if I found out that such a "friendship" was built on the other person's drive to teach, not on a genuine liking and respect for each other.

Finally, I think the emphasis on teaching pulls energy and resources away from non-teaching-oriented service and charity efforts. Perhaps if Baha'is were less focused on teaching, and less overwhelmed by the weight of all their other activities, they could do more in the way of community service, which they are enjoined to do by the Writings. Then again, maybe what's really needed is a change of heart -- away from growth as a primary goal, and towards love and compassion for all people regardless of their beliefs. (Mind you, individual Baha'is are among the most loving and compassionate people I've ever met; here I'm talking about the Baha'i Faith as an institution.)

5. An uncomfortable split between Baha'is and non-Baha'is. We talk about unity this and unity that, but we still use that declaration card to draw a sharp dividing line between who can attend Feast and who can't, who can read certain letters and who can't, who can give money and who can't, and so on. It creeps into our language -- "I'm inviting a non-Baha'i to this deepening, is that OK?" "We had six non-Baha'is and ten Baha'is come to this event." It affects our social lives -- we draw a cozy circle around "us Baha'is" and occasionally widen it to include a new declarant or an enthusiastic seeker. It subtly alters the way we view humanity, so that we no longer see one world, but two: Baha'i and non-Baha'i.

This is a particularly thorny problem for those of us who have spouses who are not Baha'is. For instance, if there's a special event coming up that my husband and I want to go to, I have to ask if we can both go, or if only I can go. Yet we both enjoy the company of our beloved Baha'i friends (not to mention each other's company), so tension is the result. Another side of this issue came up a few months ago, when I told a Baha'i group that I was willing to loan or give them a large amount of money, but I had to discuss it with my husband first to make sure it was financially feasible at that point in time. Even though it would ultimately have been my own money, I was turned down flat, because he was not a Baha'i and shouldn't be involved with giving money to the Faith!

In contrast, the church we now attend welcomed us right from the beginning, regardless of where we were in our spiritual journeys. Nothing was barred to us before officially becoming members, except for voting rights in the annual meeting. In fact, we didn't even know there was such a thing as officially signing up, until just before that annual meeting. No one made a big deal out of it. Even Vestry meetings (the Vestry being the lay governing committee of an Episcopal church, roughly the equivalent to the administrative aspect of an LSA) are open to anyone who wants to observe. Overall, I felt much more welcome there than I probably would have if I had visited Baha'i events as a non-Baha'i.

Isn't this Revelation for everyone? What are Baha'is afraid of? Why can't we welcome people into our events and lives with open arms and no prejudices based on whether or not they've signed a card? Maybe in some countries there's a security issue, but here in the United States, there's no political reason to fear outsiders! Are we afraid people will laugh at us, or that they'll think we're foolish or naive? Are we afraid they won't approve of us if they see how we talk to each other or conduct our community business? Surely the Faith is stronger than that.

This kind of insularity can only hurt the Faith. Worse, it undermines our belief in unity, and borders on hypocritical. I can't imagine Abdu'l-Baha' making a big deal out of whether or not someone has signed a declaration card; on the contrary, I think he would welcome everyone, without even pausing to ask whether they were technically Baha'is or not.

6. An uncertain intellectual foundation. I've been fighting against this one for years, afraid to look too hard at some of the belief structures given to us in the Writings. I still can't force myself to study some of the more pedantic works, like "Some Answered Questions," because I can't reconcile myself to believing what's in them.

For example, the unity of all religions is a wonderful idea, and for ten years, I truly wanted to believe it. Guided by the Baha'i Writings, I tried my best to make myself believe in it. There are some assertions in the Writings about other faiths that I never could believe, though. One is about the resurrection of Christ being strictly symbolic. Yes, a physical resurrection is hard to understand and accept, but isn't that the whole point of the ends of the Gospels? Over and over again (in three of them, anyway), they emphasize that he really did physically return, wounds and all, to the shock of his friends and disciples; the letters in the rest of the New Testament keep coming back to that point. It's so fundamental to Christian doctrine that to reinterpret it as "only symbolic" is to dismiss nearly the entire history of Christian theology, not to mention the obvious meaning of the Gospels. In my opinion, it's intellectually dishonest for Baha'is to claim unity with a theological construct that most Christians never believed in the first place.

But that isn't the half of it; that doesn't address the central core of beliefs that the Baha'i Faith says is common among all the revealed religions, like a belief in a monotheistic God. Buddhism does not necessarily teach this belief. Some individual Buddhists do believe in God, which may be OK within the tenets of some Buddhist schools (I don't know this for sure), but the earliest Buddhist writings we have -- the Pali texts -- apparently indicate that Buddha himself did not teach monotheism at all! Yet Abdu'l-Baha' claims he did. Again: how can Baha'is honestly claim unity with this religion whose doctrine they have changed to be something different from what was historically taught, and against all evidence found by historians and scholars?

The Baha'i counterargument I have heard most often is that Baha'u'llah and Abdu'l-Baha' had direct knowledge from God about these other religions, and therefore we should believe them and not what the other religions currently teach. That may be so; we can't prove or disprove such a claim, at least not in this world. But in a sense, this is a false unity -- the theological sleight-of-hand may help Baha'is feel like they're standing on a firmer foundation, but it does nothing to help them find genuine common ground with modern-day Christians and Buddhists and others. If anything, it hinders any such efforts, because it tends to put people of other faiths on the defensive by essentially telling them they've been wrong all this time. I've seen that happen on the Net, and it's not pretty.

Besides, at some point, our own common sense has to kick in and decide whether or not a revelation is correct, or else we'd be blindly following every nut case who claims direct revelation from God. We chose to believe in Baha'u'llah not just because he told us to, but because his teachings resonated with us at some level; either logically or intuitively, we already believed most of what we heard him teaching. Now if Abdu'l-Baha' had seriously told us that the moon was made of green cheese, and that in the year 2000 we'd all follow the cow in jumping over it in order to bring about the lesser peace, wouldn't a rational person begin to question the fundamental correctness of the Writings? At some point, credibility vanishes and one ceases taking everything on faith. I have reached that point.

7. A lack of open intellectual discussion. This isn't entirely true, of course; since the spark of truth comes from the clash of differing opinions, open discourse is fine, as long as it stays within certain bounds. But those bounds have felt awfully constricting lately. Personally, I haven't wanted to be accused of not being "firm in the Covenant," so I have avoided certain topics that I'd really have liked to talk openly about. This includes many of the issues I've brought up in this letter. (Even if my dear Baha'i friends didn't explicitly accuse me of anything, I know they would still be saddened and disturbed to hear me bring up these topics, and they would probably feel torn between their friendship with me and their loyalty to the Faith. I'd hate to put them through that.)

I did a Web search a few months ago and ended up on Frederick Glaysher's Web site. While exploring there, I found an article called "A Modest Proposal," written by a handful of Baha'is in 1987 for the now-defunct "Dialogue" magazine. It was an excellent article, well-written, insightful, and full of courageous and loving suggestions for revitalizing the Baha'i Faith in the United States. But the National Spiritual Assembly did not allow its publication. Personally, I could see nothing in it that might be considered blasphemous, or disrespectful of the Covenant, or even disunifying; to this day, I have no idea why its publication was prevented.

That got me wondering why it's still necessary to review articles written by Baha'is before publication. Is it really just to make sure the Faith is presented in a dignified manner, and to guarantee factual accuracy? If so, why wasn't the Dialogue article corrected and then published? Or is it because certain ideas are considered dangerous, even when they don't directly conflict with the Writings? That frightens me. If the Faith is true and from God, it should be strong enough to remain standing in spite of all our questions and reinterpretations. Eternal truth is like that. If all serious Baha'i discourse has to be vetted for intellectual acceptability before publication, that belies a deep insecurity on the part of the Baha'i institutions.

In relation to this incident, the Talisman email list incident, and other things, I have heard many anecdotes that indicate that academics engaged in Baha'i studies feel ignored, belittled, or distrusted because of their work. Add to this the May 1997 correspondence between the Universal House of Justice and Susan Maneck, and I'm almost certain there's an anti-academic undercurrent running through the Faith, in America and elsewhere. (This letter implied that traditional, non-religious methods of analyzing religious texts and histories by Baha'is are less worthy than a faith-based approach, in which the basic tenets of the Faith are already accepted as truth by the investigator.) Again, one wonders what the UHJ is afraid of. Shouldn't we be eager to learn more about the historical context of our Faith, regardless of the source of the knowledge? Why would a dispassionate analysis of the Faith, done by methods widely accepted by the world at large, be worth less than those done from the perspective of faith? It seems to me that we need both, for balance.

Finally, there's the matter of Covenant-breakers. We're not supposed to talk with them, nor read what they write. Why not? We're adults, not children; for the most part, we're not so fragile that we can't hear bad things about our Faith and not be seduced into believing them. We might believe on an individual basis that we're not prepared to read such stuff, or that we just don't want to, but that should be a personal decision, not one imposed upon us. For the most part, I bet their arguments against the Covenant couldn't stand up to logical analysis or spiritual wisdom. (The few I've read aren't worth the electrons they're printed on!) If they can, well, maybe it's good for us to argue against them, up to a point -- we could learn from the experience, and grow spiritually and intellectually. Maybe we could even bridge the chasm between us, and view them as human beings deserving of respect and empathy. But sticking our heads in the sand gets us nowhere. Once again, it indicates a fundamental insecurity about the truth of the Faith -- or, even worse, a lack of trust in the faith of individual Baha'is. Either way, it's very authoritarian, and I can't bring myself to agree with it anymore.

8. An overemphasis on unity as an ultimate good. Unity is wonderful, of course, but odd things happen when it becomes the highest ideal that we try to attain. I'm not sure that it ought to be.

When I began looking into the Episcopal Church a few months ago, they had just held the Lambeth Conference, a worldwide bishop's conference which happens every ten years. I read the news stories. Boy, did they have unity problems! There were conservative factions, and liberal factions, and harsh words, and behind-the-scenes politicking, and a near meltdown of the Anglican Communion -- all over the single issue of the Scriptural acceptability of homosexual behavior. I found myself thinking, "How awful. This would never, ever happen in the Baha'i Faith."

Later I thought, "Maybe it should."

Look at what brought about the conflicts at Lambeth: many different interpretations of Scripture, to be sure (which Baha'is aren't supposed to have), but also a love for God, for the truth, and for the Church's spiritual direction. And, importantly, a knowledge that they could express their opinions freely, even if those opinions were unpopular with other bishops or were a break with the past. Now wouldn't it be wonderful if they ever do find unity, given these circumstances? That would be a hard-won, genuine unity. That would be a unity based not on an order that "Thou shalt be unified!", but on care and respect, forged in the furnace of real conflict. On love, not on law.

I think this "difficult unity" is ultimately better and stronger than one that tends to subsume the search for truth in the name of unity. This happens among Baha'is, like during LSA meetings -- for instance, someone may want to keep discussing a point they know is right, but according to consultation rules, shuts up in the name of unity. It also happens in public discourse, as I discussed above -- if someone has an interpretation of some aspect of the Writings that differs from the standard one, they may feel discouraged from talking about it, for fear of causing strife and disunity (or, horror of horrors, being seen as a schismatic).

Instead of resolving such conflicts honestly, Baha'is tend to bury them, lest those conflicts fester and cause disunity. It seems a little cowardly to me now.

Also, there's a little logic problem in Baha'i doctrine that has bothered me for a while. Baha'is believe that the Faith has never been split into sects (lasting ones, anyway), and will in fact remain basically undivided. But those groups that do separate from the mainstream of the Faith are declared non-Baha'is, simply because they separated. It's a semantic trick, no more. I'm sorry, but there *are* other Baha'i groups that do not consider the Universal House of Justice an authority. They do believe in Baha'u'llah (though not in the Covenant as we understand it, hence the term "Covenant-breakers"), so the rest of the world would consider them Baha'is. They consider themselves Baha'is too. Only mainstream Baha'is don't, and they have a powerful psychological motive for not doing so: the bedrock of their faith would be shaken if these breakaway groups were acknowledged as Baha'is.

This is very shaky ground for the claim that this faith is superior to Christianity and Islam, with respect to a lack of internal division. It also causes mainstream Baha'is to actively shun the company and opinions of certain other people who believe in Baha'u'llah; my soul tells me this is neither healthy nor just, and paradoxically, it makes the Faith less tolerant of diversity than many other religions.

And at some levels, what's really wrong with division, as long as it doesn't cause hatred or unloving behavior? I can choose to worship in a progressive church and still love conservative parishioners who leave to go someplace more suited to their beliefs. I can be an Episcopalian and still love my Unitarian and Catholic friends. (And my Muslim friends, and my Baha'i friends, and my Pagan friends, and so on!) I can even play Democrat to my Republican friends, or vice versa. It may be a little harder to understand where they're coming from, since I don't share their beliefs, but tests such as these are opportunities for intellectual and spiritual growth, not an indication that we need enforced uniformity of beliefs. I think what the world really needs is not a ban on divisions, but a spiritual discipline that prevents those divisions from causing hatred and prejudice.

9. Too many answers, not enough mystery. The Baha'i Writings are vast. In my ten years as a Baha'i, I'm sure I haven't read even half of all the English works, and of course I don't stand a chance at reading all the untranslated Arabic and Persian works. Between the writings of the Central Figures and the decisions of the Universal House of Justice, there's probably something authoritative written on almost any topic of spiritual significance!

It really does makes life easier, having such an extensive set of laws and beliefs that I can subscribe to as a body. It means I don't have to think all the time. I can just say, "Sorry, I don't drink," rather than having to decide how much alcohol is too much. It means I can believe in the ultimate unity of the religions and then shape my observations to that belief, rather than doing the hard work of forming hypotheses based on what I observe. It means I don't have to have any doubts about the humanity's future, since we pretty much know what's eventually going to happen. It means I have a perfectly good explanation of Christ's Resurrection; no need to keep going back to it year after year, looking for new layers of meaning. It means that there are very few unanswered questions left.

And this is supposed to help me grow spiritually?

It seems to me that all my real spiritual growth has come during periods of doubt, when I was unconvinced that the answers offered by the Christian or Baha'i doctrines were true. (This is one of those periods.) During those times, I have to go looking for my own answers; those that are given free, without the search, somehow lack the same weight. I feel like I have to use the mind that God gave me, even -- especially -- in religious matters, and to do otherwise would be something less than human. I take the independent investigation of truth very seriously.

The Baha'i Faith tells us that humanity has finally outgrown its adolescence and reached adulthood. Why, then, are we given yet more laws and answers than before? To me, it just doesn't seem to fit.

Furthermore, the set of Baha'i beliefs and laws can only grow over time, as the Universal House of Justice issues more infallible interpretations over the years. They certainly don't seem to be in the business of abrogating anything that the Central Figures have said, nor what they themselves have said in the past. Therefore, the amount of authoritative "stuff" in the Faith cannot shrink; it can only grow. If it continues this way, it seems to me that the Faith will calcify -- with so many unchangeable answers, it will gradually lose its ability to adapt, even if it must do so in order to fulfill its divine station.

There is one non-religious idea that I've concluded is a fundamental truth about the world: the concept of incremental change, of slow adaptation to changing conditions while retaining an unchangeable core of individuality or "self." It's required for anything to thrive, whether it be an organism, a species, a personality, a building, a city, a software artifact, even a belief system. Christianity tried for centuries to resist change, only to be rocked by periodic upheavals like the Reformation. Now many denominations have learned to adapt to a changing world and an advancing understanding of morality, and they work pretty well. The Episcopal Church, at least, offers a relatively simple Gospel-based core doctrine, but its non-core beliefs change with the times. The changes are done thoughtfully, not according to whims or fads, but slowly -- just enough to maintain a certain aliveness. The Church once condoned the subordination of women; now it doesn't. It may once have been silent on the issues of slavery and racism in America; it certainly isn't anymore. The institution learns and adapts.

(Ironically, the Baha'i Faith explicitly teaches incremental change, in the form of progressive revelation -- each religion teaches a core of unchangeable truths, but with a set of beliefs and laws that change from one revelation to another. But the time scale is all wrong; will we really be living with all these same early-twentieth-century interpretations for a thousand years? I find that hard to believe.)

Christianity in general seems to fit this incremental-change model particularly well. There are many Gospels, and none of them are guaranteed to have accurately recorded the exact words and deeds of Christ. Their authors had certain audiences, certain agendas. They contradict each other sometimes, in fact. But because of these loving yet human retellings, the story of Christ's life takes on a mythic status, more so than a historical one. And here the importance of mystery arises: because the Christ story is myth-like, its meaning shifts and deepens throughout a person's life (or a culture's). How can there be any one interpretation to something as profoundly simple as the Last Supper? It's a holy mystery. Different interpretations are appropriate for different people, or at different stages of a person's life, or in different cultures. No one can force a certain interpretation on me, nor should they -- it would lose its mystery, and ruin any chance that I can get other meanings out of it later. Nailing down a single interpretation would damage the myth beyond repair, by stripping it of its mysterious aspect.

I'm convinced that this is why Christianity has lasted so long, and is still growing, in spite of its fragmentation. Its mythic basis allows for changing interpretations, while still remaining firm on the fundamental Christian truths (those pronounced uniformly by all the Gospels). It permits a diversity of denominations, for people with different needs and values. And above all, it offers an infinitely deep pool of spiritual truth, never running dry, no matter how many times a person goes back to it during his or her lifetime.

In contrast, the Baha'i Faith offers a pool which is large, but necessarily finite; definitive answers are always there for the asking.

* * *

As you can see, I seem to have irreconcilable differences with the Baha'i Faith. The question remaining to me is: am I still a Baha'i? If I believe in Baha'u'llah as the Manifestation of God for this day, then I would still be a Baha'i. That's the only test that counts.

The answer is, I just don't know anymore. I no longer have the certitude I once had. I know I'll find out if He is or not in the next world, but until then, I just can't make myself believe it. Because of the solidity, coherence, and authority of its teachings, the Baha'i Faith is not a religion in which one can just pick and choose what to believe or not believe.

My soul is still moved by Baha'u'llah's writings, and probably will always be; their beauty is simply incomparable. I'm sure they're divinely inspired (though I'm no longer sure exactly how). But most of the issues I've described here come from later interpretations, not from His own pen. Therein lies the problem. With the Covenant, Baha'u'llah made it very clear that Abdu'l-Baha' was his successor, and that what he said was authoritative; and then it passed to the Guardian, and so on down to the Universal House of Justice. To believe in the authority of some of these institutions and not others is to break the Covenant, which is emotionally impossible for me. It's also illogical. I don't see how I can believe that Baha'u'llah was who He said He was, and yet discount what He clearly said about the succession of His authority.

That leaves two choices: I accept all of it, or I accept none of it.

Now you know what I have to do. Since I can't make myself accept all of it anymore, I feel like I have no choice but to resign my membership in the Baha'i Faith.

Please understand that this was not an easy decision for me to make. It took months. It's still deeply painful, and it will remain so for a very long time; I have been a Baha'i for my entire adult life, and it is part of my identity. Its teachings are deeply entwined with my personal value system, to the point where I don't know sometimes where my own beliefs end and the Baha'i doctrines begin. I still have a great love for my Baha'i friends, and I'm acutely aware of how much pain this will cause them. To spare them this pain, I considered quietly "going inactive," but I don't think that would be intellectually honest, especially since I plan to be active in the church that we're attending. I also need closure to this whole matter, and leaving it open-ended like that just prolongs it unnecessarily. And besides, every new beginning requires an ending!

I hope that the Baha'is that I know and love can understand why I am doing this. I don't think the Faith is entirely wrong -- I'm just not sure it's entirely right, that's all. It's definitely not right for me, at this point in my life. I know that many of my Baha'i friends do know it's right for them; may they continue growing happily in the Faith! My prayers will always be with them. And the Faith will be right for many seekers. I do think that growth will come, in time; the Faith offers so many wonderful solutions for the problems of this world.

But I also hope that if "entry by troops" does not happen in the way that Baha'is expect it to, that they may better understand why the Faith is *not* right for many seekers. I tried my best to make it right for me, but couldn't do it -- and I was a deepened Baha'i with a strong incentive to stay with it! One of the ways I think the Faith must adapt is to accept its place as one of many, many diverse religions in the world, not as a tiny religion which assumes that it will eventually claim the majority of the world's people. It will not appeal to all those people, because many people's spiritual needs will not be fulfilled by the Faith. If this letter can help the Baha'is understand that better, then that's really the best I can hope for.

I read a book recently called "Things Seen and Unseen." It's an autobiographical work by an Episcopalian woman who describes her slow transition into a church community as being "pushed by God" -- as though there was an invisible hand at her back, gently pushing her in the direction that she needs to go to achieve spiritual maturity. That's what I've been feeling for the last six months. When you feel the hand of God, you go with it. I don't know where I'm going. But I trust that it will be where God wants me to be.

I love you all dearly, and I pray that God may walk with you through all your journeys.

Jenifer Tidwell

What is "The Covenant" of the Baha'i faith?

Baha’is have two covenants and Ironically both have either been broken by all Baha’is or have become invalid and proved to be impractical:

The first covenant is the leadership of the Baha’is after Baha’u’llah. Baha’u’llah had willed that His two sons would be his successors one after the other:

> “The Will of the divine Testator is this: It is incumbent upon the Aghsán, the Afnán and My Kindred to turn, one and all, their faces towards the Most Mighty Branch… The object of this sacred verse is none other except the Most Mighty Branch [‘Abdu’l-Bahá]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater Branch [Muḥammad ‘Alí] to be beneath that of the Most Great Branch [‘Abdu’l-Bahá]. He is in truth the Ordainer, the All-Wise. We have chosen ‘the Greater’ after ‘the Most Great’, as decreed by Him Who is the All-Knowing, the All-Informed.”

After Baha’u’llah died these two folks went into a great dispute and shunned eachother as did their followers. Thus not a single Baha’i held unto this covenant and they all acted against it by following only one of Baha’u’llah’s sons.

- The second covenant turned out to be a complete failure. Abdu’l-Baha had decreed that after him there would be so called Guardians whose number would be 24 people one after the other. Each would be the son of the previous and they should assign their successor while they were still alive:

> O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing … Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—“The child is the secret essence of its sire,” that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him. (Shoghi Effendi, Baha’i Administration, p. 8.)

The first Guardian Shoghi Effendi turned out to be infertile and had no children. Thus the second Baha’i covenant turned out to be a failure from beginning!

Baha'i Views on Polygamy

There is different law for master and the servant. Baha'i adherents have been (formally) asked to be in monogamous relationship but their master Baha'u'llah officially had 3 wives **1** .

1. Baha'ullah married his first wife, Ásíyih Khánum, in 1835.
2. He married his second wife, Fatimih,in 1849.
3. He married his third wife, Gawhar, in 1862.

Footnotes

[1] Bahaullah broke the Babi Rule by marrying 3 wives !!

Bahaullah who claimed to be the abrogator of Babi Religion and initiator of Baha'i Faith had 3 wives. Kitab e Aqdas permits having two wives. Abdul Baha was asked and even he has said that having two wives are permissible.

But Baha'is can have only one wife.

Reason : Unknown

The Baha'i justification for Baha'u'llah marrying his first cousin and a woman given to him by a Babi in addition to the teenager he first married has always been "It was a different time" or "He was following the rules of Islam".

The first issue with this justification is that the Bab reduced the number of wives allowed to two, and since Baha'u'llah was a Babi when he married Gawhar doing so violated the law of the Bab he should have been adhering too.

The second issue is that while most Baha'is don't know this 'Abdu'l-Baha's explanation that when Baha'u'llah said two wives in the Aqdas he secretly meant one is an explanation which was also retroactively applied to Islam's four wife limit by Shoghi Effendi:

> "Concerning the question of plurality of wives among the Muslims: This practice current in all Islamic countries does not conform with the explicit teachings of the Prophet Muhammad. For the Qur'an, while permitting the marriage of more than one wife, positively states that this is conditioned upon absolute justice. And since absolute justice is impossible to enforce, it follows, therefore, that polygamy cannot and should not be practised. The Qur'an, therefore, enjoins monogamy and not polygamy as has hitherto been understood."

(From a letter written on behalf of the Guardian to an individual believer, January 29, 1939, in Lights of Guidance, no. 1672)

In light of this the justification of following the customs of his time even in regards to Islam is not true, since Shoghi Effendi argues Islam advocated for monogamy.

As such Baha'u'llah, according to Shoghi Effendi's commentary, did not understand the Qur'an or was disobeying it. Furthermore Baha'u'llah is meant to be the Almighty. The argument he HAD to follow custom and marry his first cousin certainly is not in keeping with the view he has command over all creation. Maybe one could argue as Baha'u'llah was superhuman he could uphold absolute justice this doesn't fit the facts, which are that in Israel Baha'u'llah lived with his cousin in an opulent Mansion while his first wife was kept in the city, and his third wife he abandoned in the Ottoman Empire for years before summoning her to join him in Israel.

As such the only REAL justification for Baha'u'llah having three wives is that he felt he could do whatever he wanted and that no rules applied to him. Not a trait one would expect in the source of all good in the world and a sign of hypocrisy given he was telling others to do as he said but not as he did. "God works in mysterious ways" indeed.

Baha'i Faith and Israel

Baha'i faith is a very cult-like NRM having its administrative headquarters in Haifa, Israel.

AFAIK the Deputy Mayor of Haifa is not a Baha'i. But they are very influential and they get all the support from the Israeli government because of their huge properties and their contribution to Israeli tourism due to Baha'i pilgrimages and beautiful gardens.

Among general public of Haifa, Baha'is administration does not have a good reputation.

In the interviews recently taken by some Israeli researchers, they found that:

> Interviewees from all groups, with the exception of site promoters, perceived the Baha'i as exerting power over the residents, in some cases with the help of the courts, to induce them to sell their apartments. In most instances, references were not to physical force but to the power stemming from influence, economic resources, and information lacked by the local residents. Thus, some interviewees associated with local groups maintained that they "may have been" forced to sell, whereas others said so with certainty. According to one interviewee, "they purchased land by force... and they came and practically forced people to sell, using temptation (money)." According to another interviewee also associated with local groups, "the Baha'i purchased apartments from the residents by exerting force and pressure on them to sell." In their account of the events, interviewees also used words expressing power and aggressiveness, such as "theft," "stealing," "taking over," and "destroying."

Kreiner, Noga Collins; Shmueli, Deborah F.; Gal, Michal Ben. "Understanding conflicts at religious-tourism sites: The Baha'i World Center, Israel". Tourism Management Perspectives. 16: 232. ISSN 2211-9736.

https://www.academia.edu/15426699/Understanding_conflicts_at_religious_tourism_sites_The_Bahai_World_Center_Israel

And all prominent Baha'i Facebook groups and Baha'i related Wikipedia pages are monitored and managed by full-time experienced editors who are loyal to the Baha'i Administration. There is Baha'i Internet Agency

that works under the direct guidance of the ITC

in Haifa. It has volunteers (and paid staff) in all major countries of the world.

Don't take these people lightly. For me they are a dangerous NWO cult.

Written by Prithvi Singh on Quora (Link : https://www.quora.com/What-do-you-know-about-the-Bahai-faith-in-Israel-I-am-understanding-that-the-Deputy-Mayor-

of-Haifa-is-Bahai-and-all-the-groups-in-Facebook-Israel-are-controlled-by-the-Baha%C3%AD-faith?top_ans=273391000)

Letter of BUPC Baha'is Guardian Neal Chase in the United States District Court

Published on Aug 14, 2021

Letter of the Guardian Neal Chase regarding federal summons filed against BUPC Bahais in the United States District Court.

https://issuu.com/bahai-india/docs/letter_of_the_guardian_neal_chase_regarding_federa

https://issuu.com/bahai-india/docs/letter_of_the_guardian_neal_chase_regarding_federa

Baha'i Faith and LGBT Community

Believe it or not, contrary to the Baha’i claim of oneness of humanity Baha’is view the LGBT community in a very derogatory manner. The following is a small list of the terms Baha’i leaders used to refer to the LGBT community and describe homosexuality:

- “defilement of evil passions”
- “satanic deeds”
- “shameful sexual aberration”
- “immoral conduct” or “Immorality” or “abhorrent”
- “wrong” or “corruptive” or sometimes borderline insanity: “conduct borders on insanity”
- “being against nature”
- an affliction and great burden: “afflicted this way is a great burden to a conscientious soul”
- “handicap” or “aberration” or “abnormality”
- an act that is a disgrace to the Baha’i cult: “disgracing the Cause”
- “cause of suffering”
- unhealthy use of the sex impulse: “Outside of marital life there can be no lawful or healthy use of the sex impulse”
- A problem whose solution is this: “with the help of doctors, by prayer and meditation, by self-abnegation and by giving as much time as possible to serving the Cause in your community you can eventually succeed in overcoming your problem”
- lustful desires that must be overcome: “pride, greed, selfishness, lustful heterosexual or homosexual desires, to name a few which must be overcome, and overcome them we must if we are to fulfil the purpose of our human existence”
- LGBT community must face punishment from society: “Sex relationships of any form, outside marriage, are not permissible therefore, and whoso violates this rule will not only be responsible to God, but will incur the necessary punishment from society.”

The source for all the above statements is an article compiled by the Baha’i cult Universal House of Justice that can be found here: Homosexuality

Cracks in the Covenant of Baha'u'llah and Baha'i Faith

Bahá'ís present their "Covenant" as something unique to their religion. They present it as an undisputable documented contract of inheritance, a will and testament, that is protected by God so that any violaters against it will be rendered impotent by it. The Bahá'í Faith's history is full of fragmentation, and the course the Bahá'í Faith has taken quick surprise turns on a number of occasions.

Bahá'í Faith is itself a product of Covenant Breaking

First Covenant Breaking

The act that brought the Bahá'í Faith itself into existence was in defiance of such a covenant. The Báb's successor, was actually Mirza Yahya and Not Bahá'u'lláh. Bahá'ís produced evidence that Bahá'u'lláh was the Báb's intended successor, but did not deny that the Báb appointed Mirza Yahya.

Second Covenant Breaking

Bahá'u'lláh appointed his eldest son Abdu'l-Bahá as his successor and after him his younger son Mohammed Ali. After the death of Abdu'l-Bahá although Mohammed Ali was alive still many followed , Shoghi effendi the grandson of Abdu'l-Bahá. Not following Mohammed Ali was Covenant Breaking of Bahá'u'lláh's writing.

Third Covenant Breaking

Later, the third Bahá'í leader, Shoghi Effendi, died childless. Having failed to produce a will, and having failed to leave any clear indication of a successor, Shoghi left the Bahá'í world in a precarious situation. What he did was in apparent violation of the Bahá'í Covenant. The Bahá'ís whose allegiance lies with the heterodox organisation, those loyal to the Universal House of Justice currently seated in Haifa, Israel, maintain that those who are true to the Covenant will be empowered by the Covenant.

Bahá'í history shows us a different picture. At many times, the Bahá'ís who eventually prevailed were nearly vanquished. The Bahá'ís loyal to Universal House of Justice claims that they are are dominant group, but even that domination seems impotent and obscure, lacking the influence to even familiarize the world with the word Bahá'í in this information age.

Bahá'í history is mottled with inheritance disputes. In defense of their Covenant, Bahá'ís regard the darker periods as divine tests, arguing that egos are often tested by opportunities for power.

What Bahá'ís do not acknowledge is the fact that their history is just as fragmented as other religions, with breaks occurring from its first years to the years following the death of Shoghi Effendi.

At present The Bahá'ís are fragmented in following sects.
1. People of Bayan or Bayanis
2. Essence Of the Baha'i Faith

3. Unitarian Baha'is
4. Free Baha'is
5. Reform Baha'is
6. New History Society
7. Orthodox Baha'is (followers of Joel B. Marangella)
8. Bahá'ís Under the Provisions of the Covenant (follower of Neal Chase)
9. Baha'is Loyal to the Guardian (followers of Jacques Soghomonian)
10. Tarbiyat Baha'is (followers of Rex King et al)

11. Heterodox Bahá'ís
12. 5 Elders
13. Qurratis or Ayanis

Guardianship of the Baha'i Faith Continues

https://www.youtube.com/watch?v=W9zl6idTwMo

E. S. Yazdani, Fifth Guardian of the Baha'i Faith Interview, November 4, 2020

Mainstream Baha'i Faith is heading for a vertical split.

Persian Baha'is vs the Rest

The Baha'i Faith the youngest of all the Faiths and supposedly the most united is now suffering from existential crisis. Already divided into many fractions and sects, the Faith is now faced with its existential threat of a power struggle between the Persian Baha'is and the rest. This crisis may lead to the already decimated Faith into vertical split shaking the roots of the faith.

There is no denying the fact that the Baha'i Faith is born in Persia and Persians have had a great sacrifice in spreading the Faith across the globe.

We will have to go back into the history to recollect that the Persian Baha'is pioneered to places far and wide and have devotedly served the faith. The progress of the faith in golden era from 1970 to 2010 was mainly due to the efforts of Eidelkhanis, Nakhjawanis, Razavis, Afshins, Rouhanis, Mohajers, Azadis and so on. All familiar names to the Baha'i community, known for their selfless services. While these individuals offered their service they also led administrative positions – so we had people who had practical experience for managing the affairs.

Subsequently the faith saw some unfortunate developments. While the Persian front-runners toiled, a big section of the Persian Baha'is felt that it was their right to govern the affairs. They had a sense of superiority and prided that they were connected to the cradle of the faith. Perhaps as a result of this, resentment crept in amongst other sections. Added to this was the fact that growing tension between Israel and Iran, made Israel suspicious of the Baha'is of Persian background visiting Israel. And the crack widened.

During Chile Temple inauguration in 2016, many Persian Baha'is used to boast that Faith is spreading in Iran and many family members of the former Iranian President Ahmadinejad are taking part in Ruhi curriculum. The non-Persian Baha'is used to take this new-found interest of the Iranians in the Faith as an attempt of penetration rather than acceptance. As Ahmadinejad was seen as the arch-enemy of the Faith.

So today , while superficially Baha'is express perfect harmony, for most of us it is clear that the gap is too large now and cannot be bridged. Administrative responsibilities have started slipping from the hands of Persians and they make no attempt to hide their discontent. After all, they represent a section who has sacrificed most and have had to face severe hardships for the Cause of God. The rest of the community just enjoyed the outcome of their hard work and yet walked away with administrative posts.

The non-Persian Baha'is feel that the Persian Baha'is have enjoyed enough limelight and it is high time they take a back seat. There have been few cases of disloyalty by some Persian Baha'is which has added to the demand that Persian Baha'is cannot be trusted entirely.

As this split widens, though ideologically, the mainstream Baha'i Faith will not break, the future will see a risk of Persian Baha'is forming a separate body for governance of their affairs. Much to the dismay of the founding fathers of the faith and to the pleasure of the enemies of the Faith and Covenant-breakers, there is an enemy within.

The grievances of Persian Baha'is are expressed in this open letter to the UHJ which is being widely circulated amongst Baha'is.

AN OPEN LETTER TO THE UNIVERSAL HOUSE OF JUSTICE

Subject: Persecution of the Persian Baha'is at the highest seat of the Baha'i Administration

Dear esteemed members of The Universal House of Justice

Paul Lample, Payman Mohajer, Shahriar Razavi, Stephen Birkland, Stephen Hall, Ayman Rouhani, Chuungu Malitonga, Juan Francisco Mora, Praveen Mallik

It saddens me to write this letter to the esteemed members. Members, who collectively are supposed to be infallible in their decisions. For quite some time, some of the decisions of the members are being viewed as being with a targeted agenda –cleansing the Baha'i Administration of Persian Baha'is' very silent callous Racism and fanatism is engulfing the whole of Baha'i Community. The Persian Baha'is are being persecuted in which ever land they pioneered and surprisingly the Universal House of Justice is mock spectator to this persecution.

One could argue that these steps are seen with prejudice. However, when sequence of similar actions is witnessed the benefit of doubt reduces.

Let us one by one see such incidences to conclude whether it is co-incidence or otherwise:

1. Recently a prominent Heterodox Baha'i, **Omid Seioshansian**, who was born in Qatar, was blacklisted in Qatar. Government authorities in the country have levelled criminal and national security charges against him. Mr. Omid now will face severe penalties in Qatar's judicial system. And will be denied entry.

Although **Bani Duggal**, the BIC's Principal Representative to the United Nations, said that "the Baha'i International Community is saddened that the State of Qatar has chosen to expel members of a community that has peacefully coexisted in and contributed to the progress of the country", the silence of UHJ has raised concerns. Many prominent Baha'is are of the opinion that UHJ is behind the expelling of Omid as they are in cleansing process of Persian Baha'is and Omid a high ranking Persian Baha'i in Baha'i Administration, who has an eye on selection to UHJ. He has a lot of cloud in countries like India.

2. Another high ranking Persian Baha'i, a counselor, **Dr. Jabbar Eidelkhani** who had served for many years in Bangladesh was also removed from his post and a very insignificant Indian Baha'i was asked to step in his shoes. Was this part of a strategy?

3. Another Persian background lady, a former counselor and member of the NSA of India, **Mrs Zeena Sorabjee**, was asked to resign/retire from NSA after being elected on NSA. Fate accompli?

4. A prominent Baha'i of the USA, **Bahareh Moghaddam** has been accused of trying to deceive and misguide the Baha'is of Iranian descent by sowing seeds of discord. UHJ just watched silently.

5. **Mr. Ali Nakhjawani** was hunted for his misunderstood statement resulting into ignorant Baha'is daring to ask him that why he gave such statement. UHJ could have defended in this situation.

6. The case of Baha'i Scholar **Ahang Rabbani** has not been forgotten. After working for 15 years at the World Centre, he was heartbroken. UHJ had no comfort to offer.

7. **Jamshed Fozdar** and **Feroz Anarki** were on the brink of being declared Covenant-Breakers but some better reasoning prevailed on UHJ and they stopped from doing such an atrocious act. Both these gentlemen have bitterness still.

8. The Late **Mr. Hasan Sabri** along with **Isabella Sabri** made fun of Persian Baha'is and used to call them KHAR (donkey) and used to say that Persian Baha'is are misguiding other Baha'is. There are several other such incidences of rebuke. UHJ conveniently ignores these. They use to say Panchami is the centre of deviation.

9. The number of Persian Baha'is as counselors have come down drastically and the story is not different for the ABMs. They were asked to leave their place of pioneer (where they had established themselves, gained respect and involved themselves in Teaching of the Faith) and settle in some other parts of the world. This is nothing but humiliation and harassment. UHJ choses to look the other way.

10. When a non-Persian Counselor retires from his post, he is immediately offered another post in his own country. But if the counselor is Persian, and that too a pioneer, never this opportunity of service had been offered to him or his experience used for promotion of the Faith. This happens under watchful eyes of the UHJ.

11. A sincere Persian Baha'i **Mr. A.S. Furudi** who took care of the Baha'i property the National Hotel at Pune in India was threatened by one of the members of UHJ that he should come in line with UHJ or face severe consequences.

12. A Persian pioneer a devoted Baha'i **Dr. Ahmed Ansari** was asked to resign after he was elected as a delegate for National convention. It was feared that he was a sure member of NSA

13. **Payam Shoghi** - A person of capacity, he served the faith as a counselor but he was sacked by the UHJ and was asked to resign from all his administrative positions, just because he was "accused" for forging Documents? Which was never proved.

14. **Shahryar Nooreyazdan** - He has such a wide experience about the faith. Has given years as a pioneer to Mumbai Community. A person instrumental in building the Lotus Temple and donating huge amounts of his savings was never given any hearing by UHJ. All his suggestions are ignored and was made centre of mockery.

15. **Farida Vahedi** - She served the Faith with best of her capacity running the External affair department very efficiently but just some Indian NSA members did not like her success was asked to resign from the NSA of India. In her place a dumb Ram Sevak Yadav was brought to NSA just to appease the Hindu nationalist Government .

16. **Afshin** and his son **Naim** now live a life of loneliness. Afshin gave all of his golden years for the propagation of faith in India. Today when he is ill and may be in need of financial assistance, the UHJ is wasting sources on inexperienced, and worthless people like Praveen Kumar Mallik, Rajan Sawant etc. All the "soldiers of Baha'u'llah" are being treated like worthless entity.

17. The Baha'i Academy in Panchgani was subjected to pressure because its Director **Mr. Lesan Azadi** was a Persian and son of a Martyr. UHJ made his life and of his family miserable. He was sacked as Auxiliary Board Member.

Such examples leave us with a bitter conclusion that those having Persian (Cradle of Faith) background need to sieved. It is as though the UHJ sees the Persian Baha'is being responsible for the formation of so many sects. A thought is prevailing in the Faith that Persian Baha’is are working in groups and are having soft corner for the Persian fourth Guardian Nosratullah Bahremand of the Orthodox Baha’i Faith, who is calling his shots from Australia. Such a suspicion has been prevailing for many years now. UHJ has so far not taken any steps to reject this idea.

While all this is happening, the clout of Baha'is with Jewish background is increasing. Whether it is happening with connivance of Jewish state, is a question that then comes to mind.

Esteemed members do look into the injustice that has crept in functioning of the Faith. Else history would not forget UHJ being cause of moral and population downfall of our Beloved Faith.

A GROUP OF PERSIANS Baha'is

Baha'i Conversion Manual

Teaching-Christians-More-Effectively-Handbook-by-David-YoungDownload

What did Abdul Baha think about Africa and African People ?!

It is interesting that Africa is the only place the Faith is really succeeding in light of 'Abdu'l-Baha's extremely disparaging comments about Africa. Even most people who have left the Faith like myself do not seem to really ever comment on the fact 'Abdu'l-Baha's comments are really quite shocking.

To his credit he doesn't attribute the inferiority of Africans he describes to genetics but he really comes across very much of his time, and even those who would spin his comments in the best positive light (viewing them as encouragement to "civilize" the ignorant Africans) seem ignorant as to how advanced much of African civilization was even dating back to prehistory.

Here are some of his comments regarding Africa:

> “The inhabitants of a country like Africa are all as wandering savages and wild animals; they lack intelligence and knowledge; all are uncivilized; not one civilized and wise man is to be found among them. On the contrary, consider the civilized countries, the inhabitants of which are living in the highest state of culture and ethics, solidarity and inter-dependence; possessing, with few exceptions, acute power of comprehensions and sound mind. Therefore, it is made clear and evident that the superiority and inferiority of minds and comprehensions arises from education and cultivation, or from their lack and absence. A bent branch is straightened by training and the wild fruit of the jungle is made the product of the orchard. An ignorant man by learning becomes knowing, and the world of savagery, through the bounty of a wise educator, is changed into a civilized kingdom. The sick is healed by medication, and the poor man, by learning the arts of commerce, is made rich. The follower, by attaining the virtues of the leader, becomes great, and the lowly man, by the education of the teacher, rises from the nadir of oblivion to the zenith of celebrity.” These are the proofs of the wise men.
>
> The prophets also acknowledge this opinion . . .

https://reference.bahai.org/en/t/ab/TAB/tab-625.html

One may claim 'Abdu'l-Baha is merely giving a speculative comment and not his own views when he goes on about not one civilized African existing here, but he attributes these comments to the "republic of wise men" clearly showing he is viewing this comment about Africans acting like wild animals in a positive light. His comments in Some Answered Questions and elsewhere strongly support the view that the view of Africans as wandering savage animals is very much a view he shares and endorses:

> Consider how often murder occurs among the barbarians of Africa; they even kill one another in order to eat each other’s flesh and blood! Why do not such savageries occur in Switzerland? The reason is evident: it is because education and virtues prevent them.

https://reference.bahai.org/en/t/ab/SAQ/saq-78.html.utf8

> All these brutal qualities exist in the nature of man. A man who has not had a spiritual education is a brute. Like the savages of Africa, whose actions, habits and morals are purely sensual, they act according to the demands of nature to such a degree that they rend and eat one another.

https://reference.bahai.org/en/t/ab/SAQ/saq-29.html.utf8

> If we study human beings such as the aboriginal tribes of central Africa, who have been reared in complete subjection to nature's rule, we will find them deficient indeed. They are without religious education; neither do they give evidences of any advance whatever toward civilization. They have simply grown and developed in the natural plane of barbarism. We find them bloodthirsty, immoral and animalistic in type to such an extent that they even kill and devour each other. It is evident, therefore, that the world of nature unassisted is imperfect because it is a plane upon which the struggle for physical existence expresses itself.

https://reference.bahai.org/en/t/ab/PUP/pup-119.html.utf8

> If man himself is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage tribes of central Africa are evidences of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity.

...

> But left in his natural condition without education and training, it is certain that he will become more depraved and vicious than the animal, even to the extreme degree witnessed among African tribes who practice cannibalism.

https://reference.bahai.org/en/t/ab/PUP/pup-101.html.utf8

> If you should leave a man uneducated and barbarous in the wilds of Africa, would there be any doubt about his remaining ignorant?

https://reference.bahai.org/en/t/ab/PUP/pup-97.html.utf8

> What is the difference between the people of America and the inhabitants of central Africa?
>
> All are human beings. Why have the people of America advanced to a high degree of civilization while the tribes of central Africa remain in extreme ignorance and barbarism? The difference and distinction between them is the degree of education. This is unquestioned. The people of Europe and America have been uplifted by education and training from the world of defects and have ascended toward the realm of perfection, whereas the people of Africa, denied educational development, remain in a natural condition of illiteracy and deprivation, for nature is incomplete and defective.

https://reference.bahai.org/en/t/ab/PUP/pup-105.html.utf8

> Therefore, his race should everywhere be grateful, for no greater evidence of humanism and courageous devotion could be shown than the white man has displayed. If the blacks of the United States forget this sacrifice, zeal and manhood on the part of the whites, no ingratitude could be greater or more censurable. If they could see the wretched conditions and surroundings of the black people of Africa today, the contrast would be apparent and the fact clearly evident that the black race in America enjoys incomparable advantages.

https://reference.bahai.org/en/t/ab/PUP/pup-45.html.utf8

How do Baha'is reconcile this? Other than the standard religious line of "Beloved Leader knows best, accept his thoughts and shut up or excommunication for you".

If one respects 'Abdu'l-Baha as a philosopher then his comments are quite progressive for the time and reflect a big improvement on the view of full eugenicists but by modern standards his comments are very ignorant.

The Baha'i community paints its efforts in Africa as being about empowerment and empowering locals to take charge of their own spiritual development. How is this is any way reconcilable with 'Abdu'l-Baha's firm "White Man's Burden" view that Africans have no morals and must be civilized through education being given to them?

> https://www.reddit.com/r/FreeSpeechBahai/comments/pi2z6o/why_did_abdulbaha_have_such_a_low_opinion_of/

What do Muslims think about the Baha'i faith ?!

The founder of Baha`ism

Baha`ism or Babism is a sect attributed to Mirza Ali Mohammed who was known as al-Bab. He initiated his call in 1260 AH (1844 AD), announcing his aim to reform the corrupted conditions of Muslims. He made his call public in Shiraz—south of Iran—where he gained some followers. Later, he sent a group of his followers to different parts of Iran to announce his advent and spread his claims, mainly that he is a messenger sent by Allah.

Mirza Ali Mohammed authored a book entitled Al-Bayan, and claimed that it contains a divinely revealed code of laws. Moreover, he claimed that his message abrogates the laws of Islam and innovated rulings for his followers similar to those of Islam. He instituted a 19 day fast that ends with the spring equinox, so that 'Eid al-Fitr always coincides with the day of Nairuz (Coptic New Year). In the Baha`i faith, the fast starts from sunrise and ends at sunset. In Al-Bayan, he said: "We have enjoined upon you fasting for a fixed number of days, and designated for you Nairuz as a feast after completing them."

The founder of the Baha`i faith called for the conference of Badasht which was held in Iran in 1264 AH-1848 AD. In this conference, he outlined the faith and declared its independence from Islam and its laws. Scholars of his time resisted this call; they proclaimed its corruption and issued fatawa declaring him a disbeliever. He was incarcerated in Shiraz and then in Isfahan. After wars and clashes between his followers and Muslims, Mirza Ali Mohammed was sentenced to death and was crucified in 1265 AH.

His successor, Mirza Hussein Ali, called himself Baha`ullah and authored a book entitled Al-Aqdas, in which he followed the footsteps of his late leader and founder of this belief, Miraz Ali Mohammed, as outlined in his book Al-Bayan.

In Al-Aqdas, Mirza Hussein Ali contradicted the principles of Islam and the other faiths. He annulled the doctrine of Islam and its laws by prescribing nine prayers to be performed each day and night and designating the place of his residence as their qibla [direction of prayer]. In Al-Aqdas, he said: "When you wish to perform prayer, turn your faces towards my holy direction." He further annulled pilgrimage and commanded the destruction of the sacred House of Allah (Ka'ba) after the advent of an able and brave man from among his followers.

The Baha'is [followers of Baha'ism] followed the opinion of former philosophers. They stated the eternity of knowledge saying: (Baha' teaches that the universe is without beginning in time. It is a perpetual emanation from the First cause. God and creation are co-eternal

Opinions on Baha'ism

Generally speaking, Baha'ism is a fabricated faith; it includes elements from Buddhism, Brahmanism, idolatry, Judaism, Christianity, Islam and beliefs from the Baatini school of thought.

Baha'i beliefs

- Baha'is do not believe in the afterlife, Paradise or Hellfire. In this respect, they imitated the Dahriyas.
- The first Baha'i leader claimed in his interpretation of Surat Yusuf that he is better than Prophet Muhammad (peace and blessings be upon him) and his book Al-Bayan is better than the Qur`an.
- They do not acknowledge the prophethood of our master, the Messenger of Allah, Prophet Muhammad (pbuh), or that he is the seal of all Prophets. Hence, they are not Muslims since all Muslims believe that the Qur'an is the Book revealed by Allah and believe in the words of Allah Almighty:

Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the seal of the Prophets. [Qur`an 33:40).

The ruling
Based on this, Muslims have unanimously agreed that Bahai'sm or Babism is not an Islamic doctrine and that whoever believes in it is not a Muslim but an apostate from Islam; an apostate is a person who abandons Islam for another faith.

Different Titles of Baha'u'llah

- the "Light and the Splendor of God"

- the "Lord of Lords"

- the "Most Great Name"

- the "Ancient Beauty"

- the "Finger of Glory"

- the "Pen of the Most High"

- the "Hidden Name"

- the "Preserved Treasure"

- "He Whom God will make manifest"

- "He Who is the Lord of all religions"

- the "Most Great Light"

- the "All-Highest Horizon"

- the "Most Great...

- the "All-Highest Horizon"
- the "Most Great Ocean"
- the "Supreme Heaven"
- the "Pre-Existent Root"
- the "Self-Subsistent"
- the "Day-Star of the Universe"
- the "Speaker on Sinai"
- the "Sifter of Men"
- the "Lord of the Covenant"
- the "Tree beyond which there is no passing"
- the "Judge"
- the "Lawgiver"
- the "Redeemer of all mankind"

- the "Lord of Revelation"

Courtesy : https://bahaitexts.blogspot.com

Beliefs of Free Baha'i Sect of Baha'i Faith

Website : https://freebahais.org/

Do the Free Baha'is believe in the Bab, Baha'u'llah and Abdu'l Baha?
Yes, the Free Baha'is believe in Bab, Baha'u'llah and Abdu'l Baha. Bab was the forerunner and prophesier of the advent of Baha'u'llah. Abdu'l Baha was the rightful successor and interpreter of Baha'u'llah's writings and was titled as Most Great Branch. However, the Free Baha'is reject the authority of Shoghi Effendi after Abdu'l Baha.

What do Free Baha'is believe about Guardianship?
Baha'u'llah in His mighty Will and Testament had appointed Abdu'l Baha as his first Guardian and His second son, Mohammed Ali Effendi as his second Guardian. During Abdu'l Baha's guardianship Mohammed Ali Effendi had broken his covenant with the faith and had played mischief against Abdu'l Baha, hence Abdu'l Baha ex-communicated him. Abdu'l Baha has penned down the pain and agony casted by Mohammed Ali in his Will and Testaments. Free Baha'is believe that Abdu'l Baha was the only Guardian of the faith.

What is the Holy Book of the Free Baha'is?
Free Baha'is, being the true Baha'is, follow 'Kitab-i-Aqdas' and encourage deep study and research into it.

Do the Free Baha'is recite prayers?
As per Baha'u'llah's teaching, Free Baha'is recite long, medium or short obligatory prayers every day.

Do the Free Baha'is observe fasts?
Free Baha'is do observe fast every year for 19 days, in the month of Ala.

What is the Free Baha'i view on participation in politics?
As per the Baha'i Laws, participation in politics is prohibited. Although, Kitab-i-Aqdas says, one should obey the laws of the country he resides in.

What do the Free Baha'is say about the Will and Testament of Abdu'l Baha?
Free Baha'is believe that the Will and Testament of Abdu'l Baha is genuine, except the part of Shoghi Effendi where he has been declared as the Guardian of the faith. Free Baha'is believe that the Will was forged after the death of Abdu'l Baha and the succession part was inserted by Lady Munirih, the mother of Shoghi.

Do the Free Baha'is accept Shoghi Effendi as the Guardian?
Free Baha'is do not believe in the Guardianship of Shoghi Effendi. Abdu'l Baha, in his entire life span, had neither groomed nor declared Shoghi as his successor. His appointment as the successor was forged by his mother, after the death of The Master Abdu'l Baha.

Do the Free Baha'is believe in a Universal House of Justice?
Free Baha'is believe in the concept of Universal House of Justice, but not the current established Universal House of Justice, whose members are appointed and not elected. Free Baha'is believe in

the true Universal House of Justice which will be established only when the Baha'is are free from the shackles of administration.

What are the duties of a Free Baha'i?

A Free Baha'i is required to work hard to attain world peace by following the commandments of Baha'u'llah, with which he was raised. Abdu'l Baha has said, "I have not appointed any officer in the faith." Each and every Baha'i is the Guardian of his own faith, and responsible for spreading the message of Baha'u'llah. One should spread the message of love and peace, eliminate prejudice, and pray to Baha'u'llah for establishing the true Universal House of Justice.

How does one become a Free Baha'i?

Free Baha'is do not follow any administration, so there are no declarations required. If someone is followings the true teachings of Baha'u'llah and Abdu'l Baha, he will be considered a Free Baha'i. The Free Baha'i Faith is not behind numbers. A Free Baha'i should purify himself from greed of attaining positions, and start working out of love for humanity and world peace.

Do the Free Baha'is believe in the concept of LSA, NSA, or ABM?

The Master Abdu'l Baha has clearly stated, "I have not appointed any officers in the faith." These man made assemblies and authoritative positions have pushed the Baha'is to work out of greed of acquiring positions which lead to fake reports and false statistics. But, if a person frees himself from administration, he will fulfill his duties towards Baha'u'llah and not for NSA or UHJ. Thus, he will be rewarded by Baha'u'llah for his efforts. For this reason, Free Baha'is do not believe in Officers or Office Bearers and one has to be the Guardian of his own faith and action.

Do the Free Baha'is hold Nineteen Day Feasts (NDF)?

Free Baha'is gather for NDF once every 19 days, where they recite prayers, discuss on teachings, uplifting morals of society. Free Baha'is never ask for contribution and have never asked for huququ'llah.

Where are the Free Baha'is located?

Free Baha'is are located worldwide at different locations. As of now, Free Baha'is are majorly located in the USA, UK, Singapore, Thailand, Germany, Russia, Emirates, Oman, Bahrain, Iran, Sri Lanka, India, and Bangladesh.

Website of the Baha'is of India - BUPC

Website : https://www.bahai-india.com

One of the most important provisions of the Will and Testament of Abdu’l-Baha is that the Universal House of Justice (UHJ) must have a president who is a descendant of Baha’u’llah. The BUPC is the only Baha’i group which has a Universal House of Justice with a descendant of Baha’u’llah as its president. The purpose of the descendant of King David being the president of Baha’u’llah’s Universal House of Justice is so that we can recognize the true UHJ of Baha’u’llah from fakes, frauds, and imitations.

Guardianship in BUPC

Unique to the BUPC: belief the institution of the guardianship is the continuation of the Davidic line, which Bahá'u'lláh passed onto his son, who in turn passed the lineage on to the institution of the guardianship. In His Proclamation Baha’u’llah wrote:

> “The Ancient Beauty [Baha'u'llah] ruleth upon the throne of David. Thus hath my Pen spoken that which the histories of bygone ages have related.” (Proclamation of Baha'u'llah, p. 89)

The BUPC Baha’is of the World believe that Mason Remey is not the spiritual son but the ***LEGALLY ADOPTED SON OF 'ABDU'L-BAHA*** and therefore an Aghsan. This makes Mason Remey an Aghsan (branch of Baha’u’llah and ‘Abdu’l-Baha) and therefore qualifies him as the Guardian that is the president of the IBC/UHJ who has legally inherited the throne of King David.

Abdu’l-Baha made Mason Remey his legally adopted son being fully aware that the First Guardian Shoghi Effendi will not have any issue and the chain of Guardianship should continue through Mason Remey. While Shoghi Effendi is the Afnan Guardian.

The Gurdianship in BUPC runs as follows:

Mason Remey (The First Aghsan Guardian)

The Adopted and only son of ‘Abdu’l-Baha. Appointed by Shoghi Effendi in 1951, to be the first Aghsan Guardian of the Baha’i Faith as the president and executive of the first International Bahai Council (IBC). Mason Remey served as a Hand of Cause under Shoghi Effendi. Mason Remey received recognition from ‘Abdu’l-Baha as well as Shoghi Effendi for being the firmest proponent of Baha’u’llah’s Covenant. As the legal executer of the Will and Testament of ‘Abdu’l-Baha, Shoghi Effendi identified Mason Remey as ‘Abdu’l-Baha’s “Dear Son” (therefore an Aghsan) in writing, welcomed Mason as the first President of the IBC/UHJ in 1951, and protected the transfer of David’s throne from ‘Abdu’l-Baha to his son Mason.

Joseph Pepe (The Second Aghsan Guardian)

The adopted and only son of Mason Remey. Appointed by Mason Remey to be the Second Aghsan Guardian of the Baha’i Faith. Joseph Pepe Remey was the President of the Second International Bahai Council and today his son succeeds him as the Third Aghsan Guardian of the Bahai Faith.

Neal Chase ben Joseph Aghsan (The Third Aghsan Guardian)
The third and the present Aghsan Guardian of the Baha'i Faith. Towards whom all the Bahais of the world should turn to recognize Baha'u'llah's true Universal House of Justice. Branch; 3rd Guardian of the Baha'i Faith seated upon the throne of David. Great-grandson of Abdu'l-Baha, the adopted and only son of Joseph Pepe Remey.(http://bupc.org)

Covenant-Breakers Thwarted in Baha'i Domain Dispute

On February 24, 2005 the National Spiritual Assembly (NSA) of the Bahá'ís of the United States filed a complaint with the United Nations World Intellectual Property Organization Arbitration and Mediation Center (WIPO) against Neal Chase for his use of the domain name UHJ.net, which claims to be "The Official website of the Universal House of Justice" - a name for which the NSA has a United States federal trademark registration, issued in 1965.

The May 8 ruling released by the World Intellectual Property Organization (WIPO) will keep the domain UHJ.NET in the possession of the Baha'is Under the Provisions of the Covenant who are the only people in the world to have the true Universal House of Justice of Baha'u'llah with the Davidic King (Aghsan – Branch) as its president, the great grandson of 'Abdu'l-Baha as its functioning executive and living "guardian" seated upon the throne of King David that is to last for ever (see Psalms 89 for more).

Thousands of people have rejoiced at the defeat of the Age Old Enemy of the Davidic Kingship of Baha'u'llah and Abdu'l-Baha and of their sons entitled in Persian 'Aghsan' which literally means 'Branch' (see Zech. 3:8 KJV for more) that has been passed down through 'Abdu'l-Baha's son, grandson and now great grandson who is the president and first servant of the Council of the Universal House of Justice in this day today. The full text of the decision is at http://bupc.org/wipo.
The official Web site of the Universal House of Justice is at www.uhj.net
And the worldwide community of Baha'is at www.bupc.org

Covenant Breakers defeated in Court

Nov. 28: In a landmark judgement, a federal court in Chicago recently overruled a 1966 court decision that stopped the Davidic Kingship--Mason and his successors to the Executive branch of the UHJ-- from using the Baha'i name. The Chicago court judges, while criticising the 1966 ruling, said that it was a wrongful means of trying to resolve a question of religious authority. The federal 7th Circuit Court of Appeals has ruled that the 1966 decision does not apply to Neal Chase and the BUPC "even though they admitted to being [the legal] successors-in-interest to Remey" (https://www.chicagoiplitigation.com/2008/05/former-officers-not-bound-by-companys-injunction/).

The attempts of the Haifa- based mainstream Baha'i faith to shut down the public teaching effort and close down all the websites and publications of the Baha'is Under the Provisions of the Covenant, have been thwarted with this ruling.

One of the most important outcomes of the ruling was that it has put aside all questions regarding religious organisations having any right to trademark its names or icons.

This came as a major boost to the 144,000 strong followers of the Baha'is under the Provision of Covenant world-wide. They believe that the mainstream Baha'i faith has strayed from the religion's original teachings.

"The abrogation of the original order has freed us from their "marks" and the 6-66 injunction is overthrown, null, and void. We are free to go forward with our path and plans to further advance the Baha'i faith, headed by the third guardian Neal Chase, the Covenant appointed" said Mr Sameer.

Spread of BUPC Faith

From 1980 to 1996 theAdherents were mostly concentrated in Missoula, Montana, with groups at times in Wyoming, Arkansas, Minnesota, Colorado, and Wisconsin.

From 1996 to 2005 the membership of BUPC increased world-wide and after the defeat of the covenant breakers in the domain dispute and court case and the Third Guardian Mr. Neal Chase taking a more proactive stand the BUPC Faith spread like wild fire in countries like United States, United Kingdom, Canada, France, Azerbaijan, India, Bangladesh etc. It looks like the mainstream covenant breakers has nothing to stop the spread of the True Faith except some false censuses to show that they are still being accepted in the International society as a Faith and not as a deviant cult.

Subh-i-Azal Lived Longer than Baha'u'llah

Shrine of Subh-i- Azal in Cyprus

Subh-i-Azal: Died 81

Mizá Muhammad Ali: Died 83

Majd'ud Din: Died 99
Charles Mason Remey: Died 100
Joel Marangella: Died 95

Bahá'u'lláh: Died 74

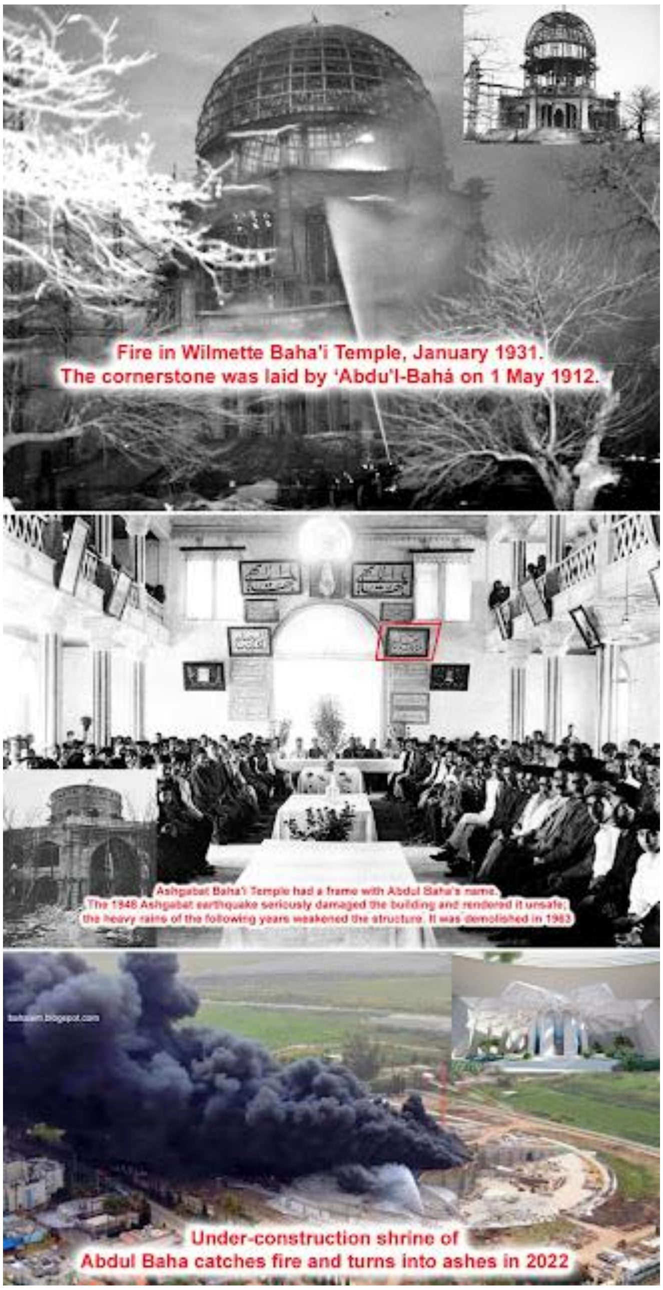
Abdu'l-Bahá: Died 77
Shoghi Effendi: Died 60

It isn't just about the so-called Guardian dying at a relatively young age. In fact, he.....

- Died suddenly of Asiatic Flu,
- Died in London, not the Baha'i World Center,
- Died in the middle of the Ten Year World Crusade (1953-1963),
- Left no will and testament,
- Had appointed no successor, and
- Had expelled from the Baha'i Community, often for trivial reasons, EVERY ONE OF HIS BROTHERS, SISTERS, AND MALE AND FEMALE COUSINS!

https://www.reddit.com/r/exbahai/comments/tg31na/covenant_breakers_live_longer/

Was Abdul Baha Beloved of God ?


Fire in Wilmette Baha'i Temple, January 1931.
The cornerstone was laid by 'Abdu'l-Bahá on 1 May 1912.
Ashgabat Baha'i Temple had a frame with Abdul Baha's name.
The 1948 Ashgabat earthquake seriously damaged the building and rendered it unsafe;
the heavy rains of the following years weakened the structure. It was demolished in 1963
Under-construction shrine of
Abdul Baha catches fire and turns into ashes in 2022

Click to enlarge

How Baha'u'llah Referred to His Family

The term Aghsan (Branches) signifies Baha’s son and Afnan (Twigs) the Point’s kinsmen according to Baha’s terminology. Baha considered himself to be Asl-i Qadim (the Ancient Stock). Hence the term Branches for his sons to distinguish which from the Point’s kinsmen, since he regarded him as his precursor or harbinger, he used the term twigs in respect of the latter although both terms are synonymous.

Baha conferred high-sounding letters on the members of his own family and chief followers.
For titles bestowed on his wife and daughter see supra. For titles bestowed on Mirza Aqa Jan of Kashan.

Specimens of his honours list in respect of his entourage and chief followers are quoted below:

- Mushkin-i-Ilahi (Divine Fragrance);
- Zaynul-Muqarrabin (The Ornament of the Favourable);
- Jabrail-i Amin (Gabriel the Trusty);
- Qannad-al-Samadaniyya (The Confectioner of Divine Eternity);
- Khabbaz-al-Wلhidiyya (The Baker of Divine Unity);
- Dallak-al-Haqiqat (The Barber of the Truth);
- Mallah-al-Quds (The Sailor of Sanctity)

The Hasht-Bihisht P. 307.

Baha'is in my Backyard - Full Movie

> https://youtu.be/us2xTn0zjTc
> **Baha'is in my Backyard**

The movie "Baha'is in my Backyard" was produced by the Israeli company Belfilms. Directed by Naama Pyritz & Asaf Shafir.

Nine or Nineteen Members on the Universal House of Justice? – A debate in the Baha'i Faith

When someone joins a religion, it will always be riddled with uncertainty for him or her rather than filled with faith. Even if one was born into the faith or grew up among the most devoted of friends and relatives, this is true. A religion journey is usually distinguished by great joy, astonishment, and exquisite camaraderie, as well as a great deal of doubt, difficulty, and grief.

Okay, so it's acknowledged that doubts are a natural component of religious beliefs, and when people have concerns, they strive to work through them, investigate them, and emerge stronger and more confident in their views. Perhaps there are good answers to your doubts, and as a result, your faith will be stronger and more solid. On the other hand, if you don't get any positive replies, you'll be forced to choose between sticking with a religion you know isn't logical and abandoning it in favour of ideas that are.

Now, imagine there are contradictions and incompatibilities in what one perceives to be true, only to discover later that it was all untrue and based on selfish gain? There is a laundry list of such items forced down Bahais' throats that are not supported by the Bahai Scriptures and are not founded on Bahaullah and Abdul Baha's teachings. Today, I'd want to look at one of the items on that list and compare it to the teachings of the Bahai faith's founders.

Among the many incompatibilities and inconsistencies in the Bahai Faith's beliefs, practices, and governance, such as the continuation of Guardianship, the authenticity of Abdul Baha's Will and Testament, the validity of the current Universal House of Justice, and the non-election of women to the UHJ, to which the current Administration has provided no satisfactory answer, a new controversy is arising that will strike the foundations of the UHJ, and it is the number of members. For these integers that are diagonally opposite each other, we discover various references. Some sources claim 19, while others say between 9 and 19, and some state things that aren't specifically referenced in the Holy Scriptures.

The Bahai faith is unable to make decisions on a number of contentious problems, one of which being where nine should be used and where nineteen should be applied. There is a clear reference from Abdul Baha stating that the UHJ will have 19 members.

1- We can see that Abdul Baha clearly said that the UHJ will have 19 members.

> The King and Rulers of the world will find their true authority under the ruling of House of Justice. The Laws of God will be vested in **nineteen men** who will compose the House of Justice and render decisions.... The House of Justice will decide between kings and kings. All judgment will be from the standpoint of God's law

(Ten days in the light of Acca by Julite M. Grundy, Printed in Chicago December 1907. Published by Bahai Publishing Society Chicago, ILLIONIS, U.S.A. WORDS OF ABDUL BAHA)

2-The Present universal House of justice is advocating for membership between 9 and 19.

> The number of members of the Universal House of Justice is not explicitly fixed at nine, (a) and in a Tablet ‘Abdu’l-Bahá stated that the Universal House of Justice may function with up to nineteen members at its discretion. (b)

According to Ali Nakhjawani, Abdul Baha claimed that the number "might be 19," and that he justifies this by stating, "We had a meeting of UHJ with members of ITC, and the members were 18 and manageable."

A member of the Universal House of Justice incorrectly attributes this to Abdul Baha. 'Ninteen' is plainly referenced in the previous passage.

(a) 1998 letter by / on behalf of Universal House of Justice

(b) 'Ali Nakhjavani, Shoghi Effendi: The Range and Power of his Pen, Casa Editrice Baha'i, 2006, p 251

3- The number of members is not specifically specified in Holy Text, according to Shoghi Effendi's secretary. This is also incorrect.

> "The membership of the Universal House of Justice is confined to men. Fixing the number of the members, the procedures for election and the term of membership will be known later, as these are not explicitly revealed in the Holy Text." (27 May 1940)

(Women on the Universal House of Justice: by / on behalf of Universal House of Justice, 1988-05-31, date of original: 1998)

4- Another study argues that the UHJ should be made up of 19 people. The Local Spiritual Assembly was most likely formerly known as the Local House of Justice, and the House of Justice had 19 members in 1905.

> “There are three meetings held in Bombay, on Tuesday, Thursday and Sunday evenings at six o clock. The Tuesday meeting is reserved for house of justice composed on **19 members”**

(A year with the Bahais of India and Burma by Sydney Sprague second edition pa 15 The Priory Press High Street, Hampstead, London, N.W.)

Whatever the cause, the change from nineteen to nine was not a divine decree; rather, it was the kind of deception for which the Bahai faith is notorious. The Bahai Administration is now attempting to justify its nine members. This, along with several other flaws in the Bahai Faith, will cause Bahais to doubt the faith's authenticity. Without a doubt, the Bahai Faith is a man-made religion that evolves through time. Downsizing became necessary because the Bahai Administration believed that supervising and controlling 9 members would be simpler.

What is the importance of the UHJ in the Baha’i faith?

As per the teachings Bahaullah and Abdul Baha, the UHJ plays a very important role especially because it enacts laws “that are not expressly recorded in the Book,” according to the Baha’i writings, legislating on issues not covered in the original writings of Baha’u’llah and Abdul Baha:

Those matters of major importance which constitute the foundation of the Law of God are explicitly recorded in the Text, but subsidiary laws are left to the House of Justice. The wisdom of this is that the times never remain the same, for change is a necessary quality and an essential attribute of this world, and of time and place. – Abdul Baha, cited in Wellsprings of Guidance, pp. 84-86.

Abdul Baha also promised that the Universal House of Justice is "the source of all good and freed from all error." Will and Testament of Abdul Baha, p. 19.

To summarize, the UHJ is a group of people who are responsible for looking after the whole Bahai community and for putting the teachings into practice as well as developing laws from Bahaullah's teachings. They are, in a sense, acting as a Guardian who has assumed control of the faith today. Imagine a team that has a big role to play in the Bahai world, but its basis is built on lies?! Also, if a 19-member team can become infallible when they work together, can we be confident that reducing the number to 9 will have the same outcome? Is it really possible to consider them infallible? Is it possible to trust their acts and statements at face value? Perhaps this is why, from the inception of this complete system of existing form of UHJ, the team has strayed so far from the faith. All of their choices have been discovered to have faults and weaknesses.

The big question!

Now comes the big question that every Bahai should consider: Do we still believe in a system despite its numerous flaws? If one is unable to discover solutions to his or her problems and questions, it may be time to change one's path. It doesn't have to be atheism or a different theological perspective; it only has to be one that is based on truth and is rational and clear. You should not be ashamed of seeking to discover your own path in a way that makes sense to you; you are not required to follow the same faith as your family just because you have done so previously.

Source : The Caravan, Volume 6, Edition 3
https://freebahais.org/the-caravan-magazine/

Baha'is are just interested to Convert the People to Baha'i Faith

Baha'is always claim that the aim of their Social and economic development activities are for the betterment of the society, for the empowerment of women, to lift the levels of Jr. youth through moral education. But the reality is exactly opposite. When one reads the writings and the actual practices, we find that every activity of the Baha'is is directed towards one and only one goal and that is “Teaching the Baha'i Faith.”

One should not simply say that there is a lot of hypocrisy in the Baha'i Faith; rather, the Baha'i Faith is Hypocrisy personified. This hypocrisy is embedded in the foundations of the Baha'i Faith.

1- "Every activity... is for the purpose of teaching the Faith and confirming people."

> The all-important thing of course is that every activity... is for the purpose of teaching the Faith and confirming people. Therefore you and the other Bahá'ís should watch the situation very closely. You should study those who attend the meetings, and when you find one who you feel would become a strong and active Bahá'í, then you should concentrate on teaching him. Thus, if you are able to confirm some souls, you will have rendered distinguished and outstanding service. Actually this is the goal of all such activities in all of the universities.

(From a letter dated 1 June 1955 written on behalf of Shoghi Effendi to an individual believer)

https://bahai-library.com/compilation_guidelines_teaching#1992

2- Gradually and Tactfully convert the people: Baha’i Guardian Shoghi Effendi

> ...the upper classes ... need the right type of people to approach them, and a method that can suit their mentality. Our teaching methods should allow a certain degree of elasticity in establishing contacts with various types of individual seekers. Every inquirer has to be approached from his own angle. Those who are essentially of the mystic type should first be given those teachings of the Cause which emphasize the nature and value of spiritual realities; while those who are practically minded and of a positive type are naturally more ready and inclined to accept the social aspect of the Teachings. But of course, gradually the entire Message, in all its aspects and with the full implications it entails, should be explained to the newcomer. For to be a believer means to accept the Cause in its wholeness, and not to adhere to some of its teachings.
>
> However, as already stated, this ought to be done gradually and tactfully. For conversion is after all a slow process.

(From a letter dated 28 December 1936 written on behalf of Shoghi Effendi to an individual believer)

3- Sacred obligation is to deliver the message to their fellowmen at once, and on as large a scale as possible.

> There is so much suffering, such a great and desperate need for a true remedy and the Bahá'ís should realize their sacred obligation is to deliver the message to their fellowmen at once, and on as large a scale as possible. If they fail to do so, they are really partly responsible for prolonging the agony of humanity.

(Shoghi Effendi, Lights of Guidance, p. 127)

4- The UHJ in one of its message says:

> The cornerstone of the foundation of all Bahá'í activity is teaching the Cause.

(The Universal House of Justice, Baha'i World Centre, March 3, 1977)

5- In a facebook post one active Haifan Baha'i states the following

> Just a small reminder of what the House wants each and every single one of us to do NOW:
>
> 1. Become friends with all of your neighbours on your street and in your neighborhood. Invite them over to cups of tea and get to know them and go and visit them in their house. Take them a food to enjoy together with your cup of tea.
> 2. Host a children's class in your house and invite your neighbours children to all attend. You do not have to run it, u just have to host it.
> 3. Host a REGULAR devotional gathering in your house. Invite your neighbours and their kids. Share prayers together from the Faith and from other sacred traditions to make it even more amazing. Try and get chants, kids prayer songs etc
> 4. Help enthusiastic attendees setup regular devotional gatherings in their own homes AND accompany them in this. Help your friend to help their friends to run regular devotional meetings in their house. This process will multiply until the whole world is in a devotional gathering.
> 5. Host a Junior Youth Class in your House. Invite the neighbours JYs. Once you are friends with neighbours you can tell them about the JY programme.
> 6. Once the children and and JY start coming then offer to train their parents to become Childrens class teachers and JY animators.
> 7. Train the new teachers and animators and help them start a childrens class and JY in their own home (if they are far away enough in the neighborhood).
> 8. Accompany the new teachers and animators on their path of service towards spiritualising our new generation. Help them to do everything you just did i.e. to get them to eventually also train children class teachers and JY animators AND to accompany their new teachers and animators to setup JY programme and childrens classes in THEIR own homes. This process is now growing exponentially.
> 9. Repeat Cycle.

This is all we have to do. This is all the house wants us to do. If we do this the whole world will become involved in a core activity. World peace will finally come. The words of God do the work for us. All we have to do is the logistics.

The time is now. Get up stand up for your right to live in a world which is at peace. We can have world peace in ONE generation. How exciting! Are not proud to be blessed with a concrete plan on how world peace can be achieved!? Nobody else is doing this! Only us! So time to get up and stand up for YOUR RIGHT to live in a world at peace.

Allah'u'abha all and may we fill our cups with the blessings which rain down~

https://www.facebook.com/groups/2209644753/permalink/10156990348534754/

Abdul Baha: Canine teeth are for hard shells such as almonds

Canine Teeth are designed to break Hard Shell

Abdu'l-Baha says :

> Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the low as for the purpose of eating meat. Know thou that these four teeth are not treated for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth however, are designed for breaking hard shells, such as those of almonds. **1**

Abdu'l-Baha claims that the four human canine teeth have been created for the breaking nuts like almonds ! Firstly , breaking nuts using teeth are dentists' (and parents') worst nightmares ! The easiest way to chip one's canines is to try to break open a nut with them.

Secondly ,even if one does want to make the unwise choice of breaking nuts with their teeth, they will go about doing so using their molars , not canines, for the canines are in no way suited for this task.

1. Helen Bassett Hornby, Lights of Guidance: A Baha'i Reference File, chapter XXIV, no. 1007.

What will be the food of the future? -- Baha'u'llah v/s Abdu'l-Baha

"What will be the food of the future?" "Fruit and grains. The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural diet is that which grows out of the ground. The people will gradually develop up to the condition of this natural food."

--Abdul Baha, in response to a question

After reading this I just kind of begrudgingly accepted that the Baha'i Faith advocates vegetarianism. But a few weeks later I found this quote by Baha'u'llah:

"Eat ye of that which God hath made lawful unto you and do not shun meat. God hath, as a token of His grace, granted you leave to partake thereof save during a brief period. He, verily, is the Mighty, the Beneficent. Forsake all that ye possess and hold fast unto that which God hath purposed"

--Baha'u'llah

After finding out Baha'u'llah said this, I became viscerally upset at Abdul Baha for teaching against this. I began to question if he was really infallible.

> https://www.reddit.com/r/FreeSpeechBahai/comments/uun5sf/one_of_the_things_that_made_me_start_questioning/

Dr.John Fozdar Passed away in Malaysia

[caption id="attachment_2157" align="aligncenter" width="254"]

Dr. John Fozdar[/caption]

Dr. John Fozdar (1928 - 2022) was the son of Khodadad and Shirin Fozdar . He was named Knight of Baha'u'llah by Shoghi Effendi. He converted many Buddhist to Baha'is in Brunei and Sarawak. He was Counsellor in Asia from 1980 to 1995. He was very active in the spread of Baha'i Faith in Malaysia. He died on 22nd October 2022.

In later years of his life he became an open critic of Universal House of Justice and had criticized the working of Universal House of Justice and had also questioned the legitimacy of Nine Member Universal House of Justice - the prime body of Baha'i Faith, located in Haifa, Israel.

The Baha’i minority in the State of Israel, 1948–1957

This article examines the virtually unexplored topic of the Baha'i religious minority in Israel's early statehood period based mainly on primary source documentation. It will be argued that while the number of Persian Baha'is in Israel after 1948 was minuscule — even smaller than the similarly minuscule Circassian and Armenian populations — the non-Arab and non-Muslim identity of the Baha'is, the lack of any historical antagonism between the Baha'is and the Jews, a shared history of marginalization in the modern Middle East, the Baha'is' principled commitment to non-violence as a basic tenet of their religious faith, their complete neutrality leading up to and including the 1948 War, (and their support for Jewish statehood after it), their lack of proselytizing in the state of Israel, and the fact that nearly all of their high-ranking administrators in post-independence Israel hailed from the United States — whose support Israel sought — led the state to cultivate this minority to a degree few other minorities experienced in post 1948 Israel.

Ref : https://www.tandfonline.com/doi/full/10.1080/00263206.2018.1520100

Baha'i Planning for Non-Baha'i Children

The Baha'is always claim that they want to create a spiritual atmosphere for the development of the society .That is the reason they want to conduct children moral classes.

Their apex body the Universal House of Justice have asked the Baha'is all over the world that to establish children moral classes in their neighborhood inviting all the non Baha'i children and their parents. In these classes the Baha'is give small doses of Baha'i Faith teaching to these tiny tots who are as young as 5 years. Naturally when they reached maturity they are already vaccinated by Baha'i Faith and they will easily accept the Faith. In the process they will invite their non-Baha'i parents also towards the Faith. The unaware parents will think that somebody is spiritualising their children on truthfulness , honesty, obedience to the parents etc. But the real purpose is attracting them towards the Baha'i Faith.

1. The Christian priests have openly objected and warned them not to conduct Baha'i classes with Christian children.In Sri Lanka the Buddhist Monks have warned the Baha'is that do classes only with Baha'i children not with Buddhist.
2. In Uzbekistan when the Government officials raided a Baha'i meeting they found that many small non Baha'is children were being proselytised. When the officials asked them have you taken the permission from their parents? The Baha'is replied that we are having Tea and for that we need not take permissions. The officials gave them a strict warning and deported a few of them.
3. In many Junior youth programmes of the Baha'is the Baha'i Administration facilitate the meetings between young boys and girls so as the spread immorality.
4. Here are two letters as a reference which the Baha'i apex body has sent for conducting Baha'i children classes.

“With regard to neighborhood children’s classes, this is a most promising development which will undoubtedly attract to the Faith many families concerned about the spiritual and moral education of their children, and the friends should not underestimate the power of their children becoming involved in them. Indeed, many stories have been received that describe a strengthening of Baha’i identity as Baha’i children participate in classes with children from the wider society.”

“The establishment of children’s classes, one of the core activities of the Five-Year Plan, is intended to address young people’s need for spiritual education up to about age 11. An outward-looking orientation in this sphere of service has enabled

Baha'is across the world to reach out to greater numbers of children than could ever have been contemplated heretofore. In particular, Baha'i communities have increasingly come to conceive of the education they offer as being for all children, without distinguishing between those that come from a Baha'i background and others. Clearly, this has implications for the organization and coordination of classes. It also has a profound impact on the conception of the Baha'i community in terms of its interactions with wider society."

The Baha'i Faith is hypocrisy personified.

(أحد الأحباء إلى سالة مؤرخة 9 تشرين الأول/أكتوبر 2007 كتبت بالنيابة عن بيت العدل الأعظم)

أيها الحبيب العزيز،

تلقى بيت العدل الأعظم رسالتك الإلكترونية ... المتعلقة بصفوف الأطفال ...، وقد طلب منا إرسال الرد التالي.

نقدر اهتمامك القلبي بتربية الأطفال البهائيين ورغبتك في توفّر منهاج دراسي بهائي مركزي يتّبع برنامجًا مدروسًا ومنهجيًّا للتعلم...

إذا كانت لديك اقتراحات حول طبيعة البرنامج الذي يجري تطويره على الصعيد المركزي، فإننا نشجعك على تبادل أفكارك مع محفلك المركزي.

وفيما يتعلق بصفوف الأطفال التي تعقد في الأحياء (الجوار)، فإنها من أهم التطورات الواعدة وستؤدي بلا شك إلى جذب عائلات كثيرة مهتمة بالتربية الروحانية والأخلاقية لأبنائها، وعلى الأحباء ألا يستهينوا بقوة انخراط أطفالهم بها. في الواقع، لقد استُلمت قصص عديدة تصف كيف تتعزّز الهوية البهائية عندما يشارك الأطفال البهائيون في صفوف تضمّ أطفالاً من المجتمع الأوسع.

أردنا أن نؤكد لكم دعاء بيت العدل الأعظم في العتبات المقدسة عسى أن تستجذب جهودكم المبذولة في سبيل تقدم أمر الله والنهوض بالتربية الروحانية والأخلاقية للأطفال تأييدات الجمال المبارك.

مع التحيات الحبية البهائية،

بيت العدل الأعظم

(Letter dated 9 October 2007 written on behalf of the Universal House of Justice to an individual)

Dear Bahá'í Friends,

Your email letter…regarding children's classes…has been received by the Universal House of Justice, and we have been asked to respond as follows.

Your heartfelt concern for the education of Bahá'í children and your desire for a national Bahá'í curriculum which follows a well-conceived and systematic program of learning are appreciated…

Should you have suggestions to make about the nature of the program that is being developed at the national level, you are encouraged to share your ideas with your National Assembly.

With regard to neighbourhood children’s classes, this is a most promising development which will undoubtedly attract to the Faith many families concerned about the spiritual and moral education of their children, and the friends should not underestimate the power of their children becoming involved in them. Indeed, many stories have been received that describe a strengthening of Bahá’í identity as Bahá’í children participate in classes with children from the wider society.

We are to assure you of the prayers of the House of Justice in the Holy Shrines that your efforts to advance the Cause of God and to further the spiritual and moral education of children will attract the confirmations of the Blessed Beauty.

With loving Bahá’í greetings,

Department of the Secretariat

(رسالة مؤرخة 22 تشرين الثاني/نوفمبر 2009 كتبت بالنيابة عن بيت العدل الأعظم إلى أحد الأحباء)

أيها الحبيب العزيز،

تلقى بيت العدل الأعظم رسالتك الإلكترونية المؤرخة ... والتي تطلب فيها إيضاحات بشأن صفوف الأطفال البهائية. نقدر عاليًا اهتمامك بتوفير تربية فعالة للأطفال البهائيين. إن بيت العدل الأعظم يشعر بأنه يجب النظر في المسائل التي أثَرتَها في سياق التطورات الجارية حاليًّا في العالم البهائي، وفي هذا الصدد، طُلب منا تقديم الملاحظات التالية، ونعتذر عن التأخير في الرد.

إن تأسيس صفوف الأطفال، وهو أحد النشاطات الأساسية لخطة السنوات الخمس، يهدف إلى تلبية حاجة الصغار للتربية الروحانية حتى سن الحادية عشرة. إن التوجّه نحو الخارج في مجال الخدمة هذا قد مكّن البهائيين في جميع أرجاء العالم من الوصول إلى الأطفال بأعداد أكبر من أي وقت مضى. وعلى وجه الخصوص، ازداد وعي الجامعات البهائية بأن التربية التي تقدمها هي تربية موجّهة لجميع الأطفال، دون تمييز بين أولئك الذين يأتون من خلفية بهائية وغيرهم. ومن الواضح أن هذا له آثاره على تنظيم الدروس وتنسيقها، كما أن له تأثيرًا عميقًا على فهم وتصوّر الجامعة البهائية من حيث تفاعلها مع المجتمع الأوسع.

كل هذا لا يعني بالضرورة زيادة دروس الأطفال المركزية، بل على الأصح، يجب على كل جامعة (locality) النظر، بموقف يتّسم بالتواضع، في أفضل السبل لتوفير التربية الروحانية لأعداد متزايدة من الأطفال. وفي ضوء هذا، لا ينبغي أن يفهم موضوع دروس الأخلاق سواء التي تُعقد في الأحياء أو المركزية منها على أنهما مقاربتين مجزّأتين متبادلتين (mutually exclusive approaches)، بل باعتبارهما وسيلة عملية يمكن عن طريقها استخدام موارد الجامعة المحدودة بالضرورة، على أفضل وجه، للقيام بالأولويات المتاحة. وفي رسالة كتبت بالنيابة عن بيت العدل الأعظم مؤرخة 9 تشرين الأول/أكتوبر 2007، لوحظ أن صفوف الأطفال التي تعقد في الأحياء (الجوار) هي من أهم التطورات الواعدة وأنها أدت في كثير من الحالات إلى تعزيز الهوية البهائية عندما يشارك الأطفال البهائيون في صفوف تضمّ أطفالاً من المجتمع الأوسع. والعامين الماضيين قدما دليلاً آخر على الإمكانات التي لديها. ومن المتوقع أن تتحسّن الصفوف المنعقدة في الأحياء باستمرار، من خلال التجربة والتشاور مع المؤسسات المعنية، حتى تصل إلى مستوى أية صفوف مركزية كانت موجودة سابقًا أو تفوقها.

نأمل أن تساعدك الملاحظات أعلاه، وإن كان لديك مزيد من الأسئلة حول موضوع التربية البهائية للأطفال في جامعتك، فمن الأفضل إحالتها بدايةً إلى محفلك الروحاني المركزي.

مع التحيات الحبية البهائية،

دائرة السكرتارية

(Letter dated 22 November 2009 written on behalf of the Universal House of Justice to an individual)

Dear Bahá'í Friend,

The Universal House of Justice has received your email letter dated... seeking clarification regarding Bahá'í children's classes. Your concern for the effective education of Bahá'í children is warmly appreciated. The House of Justice feels that the issues you raise should be considered in the context of current developments in the Bahá'í world and, in this connection, we have been asked to provide the following comments, acknowledging with regret the delay in our response.

The establishment of children's classes, one of the core activities of the Five Year Plan, is intended to address young people's need for spiritual education up to about age 11. An outward-looking orientation in this sphere of service has enabled Bahá'ís across the world to reach out to greater numbers of children than could ever have been contemplated heretofore. In particular, Bahá'í communities have increasingly come to conceive of the education they offer as being for all children, without distinguishing between those that come from a Bahá'í background and others. Clearly, this has implications for the organization and coordination of classes. It also has a profound impact on the conception of the Bahá'í community in terms of its interactions with wider society.

All this does not necessarily imply the redundancy of centralized children's classes. Rather, in each locality consideration must be given, with a humble attitude of learning, as to how best to provide a spiritual education for ever-growing numbers of children. In this light, the issue of neighbourhood and centralized classes should not be understood as a dichotomy of mutually exclusive approaches, but as a question of the practical means by which the necessarily limited resources of the community can best be applied to the priorities at hand. In a letter written to you on behalf of the House of Justice dated 9 October 2007, it was observed that neighbourhood children's classes are a most promising development and that in many instances they have led to a strengthening of Bahá'í identity as Bahá'í children participate in classes with children from the wider society. The past two years have offered further proof of the potential they hold. It is expected that, through experience and consultation with the relevant institutions, the classes held in neighborhoods will continually improve until they equal or surpass the standard of any centralized children's classes that previously existed.

It is hoped that the above comments will be of assistance to you. Should you have further questions on the subject of the Bahá'í education of children in your community, it is best to refer them in the first instance to your National Spiritual Assembly.

With loving Bahá'í greetings,

Department of the Secretariat

Lineage of Guardianship in Baha'i Faith

Courtesy : https://bahaisofvaranasi.blogspot.com/

Shoghi Effendi was not an immediate descendent of Abdul Baha. He was the child of Abdul Baha's daughter Ziyá'iyyih Khánum.

In the W&T, Master has clearly mentioned that the first male descendent of Shoghi Effendi will be the next Guardian. However, if for any reason the first male descendant is not capable of handling the responsibility of Guardianship, it will be the next son. If not that then Shoghi Effendi in his own lifetime will need to appoint a Guardian.

It is nowhere stated that there must be a Will appointing the next Guardian...

Also, it is not possible that Shoghi Effendi will disobey the Master and die without appointing the next Guardian.

Shoghi Effendi did not have any children, thus he established the International Baha'i Council—UHJ in its infancy—during his lifetime and appointed Charles Mason Remey as its president (head).

It should be noted that only the Guardian is permitted to serve as the IBC's president. This serves as the first evidence that Mason Remey was chosen to serve as the second Guardian.

It is also important to remember that, in accordance with the W&T of Master, the UHJ must be looked after and guided by a Living Guardian, who serves as the UHJ's head. In other words, UHJ requires the Guardian as its Head in order to operate.

Another indication that Mason Remey is the Second Guardian is the fact that Master used to refer to Remey as his son in his letters (i.e. spiritual one). Mason Remey, like Shoghi Effendi, was Master's spiritual son rather than his biological son, making him qualified to serve as the second Guardian.

Mash'aa Land, Baha'i Faith & Colonization of Palestine

Courtesy : https://www.jstor.org/stable/2803160?seq=25

HAMULA ORGANISATION AND MASHA'A TENURE IN PALESTINE

SCOTT ATRAN

Ecole des Hautes Etudes en Sciences Sociales

and

Museum d'Histoire Naturelle de Pans

The thesis is examined that nontribal masha'a villages in Palestine were inherently socially fragmented and, therefore, susceptible to outside intervention and land expropriation. Some general features of the village patronymic group, or hamula, are explored. It does indeed appear that few, if any, such groups are, or were in the recent past, genealogically integrated patrilineages. There is a short treatment of the agricultural routine in the lowlands where the masha'a system prevailed. The usual claim that the periodic redistribution of communal lands characteristic of masha'a was inimical to economic planning and management proves unwarranted. A comparative analysis is made of the effects of Ottoman Land Registration, British Settlements and Zionist colonization on the social and economic organisation of masha'a villages in and around the Plain of Esdraelon. Physically exposed and socially amorphous plains villages composed of sedentarising semi-nomads and hill migrants did seem prone to outside interference. Those older continuously inhabited hill villages with a stronger social fabric were apparently better able to forestall the alienation of their valley lands. But very different fabrics could show resistance. A village constituted of a few powerful and competitive hama'il, such as Umm el-Fahm, was clearly poised to balance internal socio-economic antagonisms and parry outside threats. Yet, even a socially heterogeneous village containing a number of smaller hama'il, such as Isfiyya, held fast owing to a village-wide network of affinal relationships and persistent inter-hamula ties of matrilaterality.

Masha'a, which prevailed in the plains of the Levant through the early twentieth century, was a system of communal land tenure characterised by a periodic redistribution of agricultural plots among peasant cultivators. In Palestine, its practice differed from village to village and also changed in the course of time.

Most accounts, however, have wedded fragmented colonial descriptions of this varied peasant economy to an assumed Bedouin tribal model of social organisation, so providing an all too facile explanation of both the origin and demise of masha'a. The general idea is that masha'a constituted a holdover from a nomadic regime of communal pasturage. Inimical to the colonial political economy set in motion at the end of the Ottoman Empire, and carried through by the British

Mandate and Zionism, masha'a was allegedly maladapted to the intensive production and co-operation required of a functionally viable society in the modern world.

While most analysis of masha'a has linked the socio-economic ills of land fragmentation to communal tenure, in fact masha'a often persisted as a protective mechanism against them. Moreover, few, if any, villages in Palestine were patrilineally integrated in the Bedouin mode. As long as masha'a endured,competition between a few strong patronymic groups, or hama'il, could be productively balanced, as in the village of Umm el-Fahm.

Man (N.5.) 21, 271-95

In more heterogeneous villages containing a number of smaller hama'il, such as Isfiyya, masha'a could stress the overriding economic importance relations of affinity and matrilaterality might take in a society supposedly organised agnatically. Only in relatively amorphous villages, which tended to mix marginal peasant groups with sedentarising semi-nomads, did masha'a readily fall prey to processes of and alienation and community dissociation. But such processes were externally directed, not internally driven.

Are non-tribal villages feudal?

One of the first to question the significance of tribal organisation for Levant villagers was Weulersse (1940: 328-33), who argued that the genealogical mode of reckoning among Alawite groups was incomplete and, where seemingly complete, a highly fictitious pest hoc formalisation of non-kin alignments. Barth (19531) further stressed the relative insignificance of genealogy for the *feudally' organised villages of southern Kurdistan, He classed the Kurdish groups in the area according to three types: Jaf nomads, Hamawand tribal villages, and 'detribalised" villages. The first and second types owned their means of production (animals and land) and were fairly meticulous about their genealogies. For the nomads, genealogy served as the principal means of political recruitment, while for the tribal villagers it provided a strong collective group structure that operated as a powerful agent between governmental authorities and individual villagers. The non-tribal villagers, though, were mainly tenants of absentee landowners, and there was no wider kinship structure that connected non-tribal villages to one another or that linked the vestigial lineal segments of any one village together.

Although there may have been temporary intermediate forms of organisation, supposedly only the tribal and non-tribal poles were structurally stable. The former would invariably devolve into the latter after periods of long centralised rule. This was presumably because central governments and their clients aimed to divide and conquer by promoting factionalism, fragmenting genealogy and scattering patrimony. With the unity of the group thus dissipated, its land could be picked off rapidly in piecemeal fashion (Barth 1953:131-4). Furthermore, since the purpose of parallel cousin marriage was supposed to 'reinforce the political implications of the lineage system' (1953: 137),one would expect a consequent decline in the frequency of such unions.

The apparent social and economic unity of non-tribal tenant villages was illusory, argues Barth, Politically, the village's tendency to disintegration as a result of 'rabid factionalism' was held in check only by a standardised opposition to some 'enemy' village (1953: 120). Since governmental control was strong, the actual threat from such ostensible enemies was minimal. Economically, agricultural co-ordination could not be viewed as an indigenous form of creative economic activity or enlightened co-operation. Rather, as with the collective control of farming organisation in landlord-dependent Iranian villages, the collective scheduling of crop routines ‘is administrative rather than wealth-producing’ activity which tends “to retard . . . village economic growth and specialization’ (English 1966: 94-6).

While the distinction between tribal and non-tribal organisation does appear to be sociologically significant, the socio-economic consequences imputed to that distinction are less clearly so. There is no rule of the matter that settled tribal groups need eventually suffer a decline in their preference for parallel cousin marriage and lineage endogamy. This may be so no matter how advanced the process of sedentanisation (E. Marx 1967: 232) and regardless of whether the agnatic section remains weak or strong (Aswad 1971: 72-3, 113), although polygyny may also facilitate a strong section's ability to maintain a wide network of affines on the outside as well.

Indeed, contrary to predictions by both Chelhod (1965; 1969) and Barth, settled non-tribal groups do not differ as a rule in this respect from tribal groups. For those tribal and non-tribal groups who consistently practise parallel cousin marriage, the proportion for such marriages seems to hover between 10 and 5 per cent. (Barth 1954: 169; Grangvist 1931: 81, 194; Rosenfeld 1957: 35, 44; Ayoub 1959: 267; Peters 1963: 177-9; E. Marx 1967: 225; Khuri 1970: 508; Arran 1985b). This figure appears to characterise any statistically functional world where, as generally seems to be the case, no more than one of every two available parallel cousins is actually taken for a spouse (cf. Antoun 1972: 125; Cresswell 1976: 106-9). To be sure, as with non-sedentanised tribal groups, relative frequency of in versus out marriage may increase among sedentarised non-tribal groups when external conditions take a precarious or threatening turn, as among Palestinian Arabs following the creation of the State of Israel (Cohen 1965; Rosenfeld 1976); although insecurity could also lead to an increase in exogamy for economically and genealogically weak groups seeking to ‘buy’ protection from stronger groups by giving women to them (Barth 1954; Peters 1963; Aswad 1971; Cresswell 1976). Furthermore, while it may be the case that tribally organised societies often have a higher degree of independence from centres of urban and government control (cf. Fernea 1970), it does not follow that the socio-economic organisation of non-tribal village societies is ‘feudal’, as Barth suggests.

Yet, according to Rosenfeld (1968: 732), socio-economic organisation in Palestinian villages was just so: ‘Politically, the feudal landlords and overlords.. . promoted an internal hamula (patrilineage) system in order to maintain the collective order necessary to keep their tax, tenant, and rent economy oper- ative”; whereas economically, the system of

> ***redistributing “communal” [sasha a] lands, while underwriting a minimal leve] of subsistence for the peasants, was a creation of the feudal regime. Its purpose was to keep people on the land, fix two or three field wheat and/or barley and durra seed cycle and serve for the orderly collection of taxes and rent in kind. The redistributive system existed also in many tenant villages where it similarly prevented agriculturalists from gaining fixed rights in land or building on or improving plots {Rosenfeld 1064).***

At first blush, this claim would appear to contradict Barth's, inasmuch as Palestinian villages are allegedly ‘tribally’ organised in the sense thar a man's corporate status is genealogically defined and patrilineally prescribed: ‘families are linked together in patrilineal descent and form patrilineages’ (Rosenfeld 1976: 13; cf. Antoun 1972: 87-8; Lutfiyya 1966: 143). But in point of fact, there are scarcely any such villages in Palestine. In virtually all the villages described in the literature, and in those Sunni (e.g. Umm el-Fahm), Christian (e.g. El-Bireh) and Druze (e.g. Isfiyva) Arab villages whose inhabitants I questioned, the constituent patrilineal units (jeb) of any one hamula are rarely connected genealogically., These units vary in depth but never encompass fewer than two, and almost never more than five, generations; and it is recognised by one and all that few, if any, of the component feb of a hamula are of the same ‘sinew’ (‘asal). As for general social relations between hama'il, these are usually phrased in idioms of affinity (nasab) and matrilaterality (makhwal), although relations between groups having the same patronym, but belonging to different villages (e.g. El-Birch and Ramallah), are expressed in terms of patrilinearity (e'ammam).

Since there 1s admittedly no sense in calling today's hamula ‘feudal’, the question arises as to whether past practices of social control, hamula endogamy and inter-hamula competition were feudally determined or oriented. The division of Palestinian villages into hama'il competing against one another for the economic and political patronage of the State is attested to by native sources of the first half of the nineteenth century (collected and analysed by Macalister and Masterman 190%: 345-6). The sheikhs of the more powerful hama'il served as intermediaries between the authorities (first Turkish, then Egyptian, then Turkish again) and the peasants and ‘guaranteed the taxes due from their severaldistricts’ (1005: 3144).

Conditions hardly changed over the course of the century. The hamula operated as a corporate group co-liable to answer for one another's honour and crimes, and recognised as such by other hama’il and by government authorities. It was also a group of co-succourage, with members helping one another at those various times of the life-cycle that required extraordinary capital outlay (marriage, setting up a new residence), and also jointly contributing to the alleviation of a member's outside debts, especially if those debts carried the risk of alienating a valued portion of the hamula’s patrimony (Baldensperger 1906: 14). In matters of physical defence the hamula often acted as a unit: most often a hamula occupied a distinct quarter (ara) of the village and could readily convert the interconnected houses of its quarter into a virtual fortress if need be. Members of the hamula also controlled the disposition of each other's women:‘Cousins have the first right to each other; sometimes they may pay less [dower] than should they be strangers’ (Baldensperger 1900: 180). Finally, in regard to the peasants’ principal economic activity:

> ***It is commonly ordered that the farmers shall proceed to reap simultaneously, and it is often forbidden to go out to the fields to reap until all are ready. By this arrangement the assessment of the tax on the crop may be made with more uniformity and thieving rendered difficult. In all these matters, requiring the regulating authority of organized overseers, it is the so-called ukhtiyaripeh, or as we should say, selectmen, the chiefs of the tribes [dor or hama il], who decide questions from the day that the land was parcelled out to the feddans [i.e. those who had the dght to participate in the lottery that periodically redistributed maiha’a***

lands) until the crop is gathered (Grant 1907:135; cf. Robinson & Smith 1841: 11, 187).

But for all the collective village responsibility exemplified by the functioning of hamula and the operation of the masha'a system, there is nothing even remotely resembling European feudalism. In the Arab East there was never any 'direct relation of lordship and servitude' (K. Marx 1967, III: 790) chat ted the agricultural labourer to the land (of. Cahen 1953). As Volney (1787: 377) stressed at the end of the eighteenth century: "the peasants are oppressed by the tyranny of government, but not degraded by feudal servitude'. Nor could the masha'a system simply be the creation of an exploitative system in the manner, of, say the Russian system of communal tenure whatever the latter's superficial resemblances to masha'a (cf. Blum 1971: 527). Rather, as with the original land-equalisation systems of Walachia and Moldavia (Stahl 1969: 32), there is no indication whatsoever that the State officially prescribed the system, or presided over any aspect of its operation; and there is clear evidence that semi-nomadic tribal groups, who more often than not ignored government authorities or directly opposed them, spontaneously cultivated their lands as masha'a (Jaussen 1908: 238; Musil 1908, III: 58-0, 203).

Still, it would be a mistake to see the masha'a system simply as "a carry-over from the Bedouin tribal organization' (Tannous 1943: 174). For whatever its degree of compatibility with Bedouin relations of production—and it considerable—the masha'a was eminently a peasant system of production (cf. Weulersse 1946: 108), True, the grazing schedule of peasant herders was intimately associated with the agricultural regime. Especially among the marginal peasantry living in mud dwellings in the exposed plains, herding offered the option of assuming an alternative semi-nomadic livelihood should adverse socio-political or climatic conditions warrant it. But masha'a aimed primarily at ensuring a low though constant level of sedentary productivity in a politically and climatically Auctuating environment. This it did by equitably distributing risk, not gain. It was not a primordial form of socialism (as some recent Revolutionary Palestinian craces claim); for, the fruits of cultivation accrued exclusively to the individual or household (before taxes and rent), and there was no general redistribution of surplus.

Assuredly, the Turkish pasha was well aware of the practice of masha'a, as he was of the organisation of the village along hamula lines, and soughtatevery turn to exploit this knowledge. But then so did the powerful Bedouin sheikh or agha who endeavoured to usurp the government tithe ('ashr) by offering the hapless peasant 'protection' (khuwa) from government agents and other Bedouin in return for an even greater share of the crop. Whatever complicity there might have been between Bedouin and government agent in matters pertaining to the milking of the peasantry, it did not directly require, sanction or sustain the masha'a system, at least in the Levant and Irag. **1**

There is, perhaps, a looser interpretation of 'feudalism' meant, namely, ruthless exploitation of the mass of fellahin by powerful agents: Bedouin sheikh, urban effendi, government pasha or nahiyeh (landed gentry") family. According to nearly all colonial reports on the economic conditions of agriculturalists in Palestine (e.g. Strickland Report 1030: 11), as well as the only detailed anthropological piece (Patai 1949), which is based largely on these sources, the masha's system was an unmitigated socio-economic disaster for the peasantry precisely because it facilitated such 'feudal' exploitation of the village collectivity in manifold ways. The most recent historical treatment of the subject has done nothing ro dispel this story:

> ***The musha' land system evolved from tribal organization in which there were common grazing*** **rights over a certain territory. . . . The most harmful aspect . . . was its process of periodic redistribution, Most fellaheen lacked interest in improving their temporarily held land when the fruits of improvement would be taken from them . . . manuring, weeding, terracing, or crop alternation was rarely employed, and the already nutrient-deficient soil was further depleted.....*****Local notables and landowners who were most often entitled to large percentages [rent shares)......were unwilling to give up the local economic and political leverage that they maintained over a musha’ community, When musha’ shareholders fell into debe, they often remitted their shares as debt payment and remained as tenants on the land they once owned collectively......Musha' shares that devolved through inheritance forced 2 fixed amount of land area to be divided among a geometrically increasing number of heirs. . . . [Musha'] was described by every major authority on land in Palestine as the most debilitating factor affecting the | fellah's] economic betterment (Stein 1984: 14-18)*** **2**

Curiously, no serious inquiry into the relationship between masha’ agriculture and the social organisation of a Palestinian willage was ever undertaken. Nevertheless, Briush colonial authorities and Zionist colonising agents—often quoting one another (e.g. Peel Commission Report 1937: 233; see also Aumann 1975: 22—3)—argued that the periodic break-up of farms that the masha’a system entailed had to disturb the social harmony of the village profoundly. The celebrated “Five Village Survey” executed in 1944 by the Palestine Office of Statistics (published in the Ceneral Monthly Bulletin of Current Statistics, 1945— 1946) did examine the relation between plot distribution and social organisation at the time of Land Settlement, that is, after the masha’a system had ceased to operate. But most of the conclusions drawn from this study as to the social and economic fragmentation of the peasantry pertain only to consequences ensuing from the stabilisation (ifraz), or ‘freezing’, of masha’s into mafruz, that is, permanently allotted parcels. These conclusions echoed earlier inferences as to the supposed long-term economic consequences of masha’a; such analyses wrongly assumed, however, that the baneful effects of the abortion of masha’a were caused by its conception (e.g. Granott 1952: 216-18).

In an important monograph on the tribal Al-Shiukh of the Hatay (formerly part of French and Ottoman Syria, today of Turkey), Aswad (1971) shows that most of the socio-economic evils associated with land fragmentation were avoided by villages that remained masha’a, Moreover, despite persistent attempts by authorities to abolish masha’a, these villages have proved most resistant to outside interference and most successful ar economic co-operation and conversion to intensive agriculture. Anthropological studies of Syrian (Sweet 1960), Israeli Arab (Cohen 1965) and Jordanian (Antoun 1972) villages that were formerly masha’a and non-tribal note that the complete coordination of the agricultural routine required by the masha'a system could only have been sustained by a considerable measure of inter- and intra-famula cooperation. But these studies do not detail past social and agrarian relationships, and they provide no hard evidence for or against the thesis that the maintenance of masha’a in non-tribal villages favoured outside control and exploitation.

The nature of the lowland agrarian regime

The length of each redistributive cycle varied widely across Palestine, but was usually either one, two, three, four or five years. Latron (1936: 188) reports a predominance of triennial redistribution in Syria, whereas Weulersse (1046: 99) sees the 'archaic' form of redistribution as annual. But it is more plausible that the length of the redistribution cycle depended upon the local character of soil and precipitation. Environmental conditions required that the crops grown be adapted to mostly clays, clayey loam and some light soils, and to a seasonally sporadic rainfall varying annually from 100 to goo mm. In addition, planting and harvesting schedules had to be suited to the water requirements of these crops during their various stages of maturation.

> **If the rainy season fails to get under way before the middle of December, as it not infrequently does, each day diminishes the chances of a suceessful winter sowing, for afterwards there are likely to be such violent and persistent downpours that the soil becomes untillable even for an Arab ploughman, and wheat, barley and winter legumes must all be quickly sown during the few days when work is possible. When at length enough rain has fallen, all of the draught animals of the village, oxen, cows, horses, donkeys, and camels are commandeered in order to put the seed into the ground as quickly as possible (Pinner 1930: 57).**

In many parts of Palestine, the two-field system was in vogue (cf. Ruppin 1918: 23; Stavsky 1946: 106). One year half the land would have only a winter crop (shitwi) of wheat and barley, while the other half would have only a summer dew crop (seifi) of sesame and Indian millet (dhura beida, i.c., Sorghum cern). This second half would then have the winter crop the following season, while the first half would remain fallow ("ard bour) until the next summer crop.

The major drawback to Arab cereal farming in the eyes of colonial authorities was simply that it was geared to maintaining, rather than increasing, the standard of living. For the colonists, however, the main problem was that it conflicted with the labour intensive policy of settling the maximum number of workers on the land (kibush avodah or avedah ivr): 'although for technical reasons cereals cannot be avoided, they represent a small proportion of [Jewish] farm income; more labour is needed and more profit is given by other crops' (Keen 1946: 25). Of all crops grains can thrive under the widest range of soil and moisture conditions. They can be culuvated with comparatively little labour and they provide large yields of dry matter: in Palestine during the 1880's, the average return on seed was sixfold, reaching twelvefold in good years (Klein 1883: 45; cf. Cuinet 1896: 345-6). Grains are also high in food value (containing a high percentage of carbohydrates, some protein and fat, and vitamins and minerals) and are relatively easy ro handle, transport and store owing to their low water content.

The winter cereal crop of wheat and barley thus furnished the peasantry's basic means of subsistence. The latter also helped to sustain the animals in the winter. Lentils and vetch (Kersenneh, i.¢., horse lentils, or Vida ervilia) were also grown at times to supplement the staples and, when ploughed under, to enhance the principal grain crops by fixing nitrogen in the soil (green manuring). Deep rooted legumes opened up the soil, increasing aeration and bringing nutrients from deep layers of the subsoil to the surface: soil moisture increased and additional food was obtained, The quick growing nature of the legume crop also made an effective ground cover to prevent soil erosion and check weed growth.

The summer crop of Indian millet provided a good hedge against partial failure of the grain crop, thriving in marginal areas with poor soils and low, but variable, rainfall and responding well to nitrates. It also provided a valuable short-term grazing crop and prepared the soil for cultvanon of a succeeding crop of winter barley. The summer sesame crop was the peasants' main, and frequently only, market crop. But it also had a purely agricultural advantage:

"Wherever it is grown, the succeeding winter crop is larger in consequence' (Brown 1938: 133). The additional two or three ploughings and weedings (thenayeh) the summer crop required left the earth in good tilth and was considered an investment in the coming winter crop. It was the unwritten law of the land that those who had planted a summer crop had the right to plant the next winter crop (Atran 19835a; cf. Hirsch to Pinsker, 4 April 1886, in Druvanov 1919: 751).

The seeding and growth requirements of the various crops required conscien- tious ploughing. This ploughing, which scraped the earth to a depth of 10 to 15 cm. loosened and cleansed the soil, maintained moisture by increasing the soils absorptive capacity and killed weeds that prevent transpiration of water. In short, the sporadic rainfall, together with the growth characteristics of the various integrated crop routines, required that ploughing, seeding, weeding and harvesting be done as efficiently, and in as short a time, as possible. This could not have occurred without the complete co-operation and co-ordination of adjacent plot owners.

Clearly, the contention that the agricultural regime of the peasantry took no account of soil management and improvement is unwarranted. In this regard, the significance of the collective discipline involved in the fallowing of masha'a lands can hardly be overestimated:

> **the small, independent landholding tenure system is maladapred to traditional means of cultivation. . . . Extensive cultivation requires 3 flexible relationship between land and people, a situation in which land may be used for a time and abandoned, as its fertility declines, to the natural processes of recovery (Fernea 1970: 52).**

Not only did fallowing ensure the land's continued productivity, it also supported the village livestock by leaving considerable stubble (20 to 30 cm. high) tor fodder. Such livestock included work animals, such as oxen, mules, donkeys and, occasionally, horses and camels, but also sheep and goats. These latter supplied the peasantry with its primary source of meat, milk and durable fabric (Grant 1907: 142). While it appears that pasturing such flocks 'above the altitude of cultivation" contributed to soil erosion in the hills (Post 1891: 106), the implication that 'the plague of sheep and goats has always been reckoned a curse for agriculture' in che valleys (Granott 1952: 91-2) is greatly exaggerated. Indeed, without the weeding and manuring these animals provided, "fertilizer long-term agricultural utilization of alluvial soil would most probably have declined' (Kolars 1066: 584). **3**

The social organization of masha'a in the Plain of Esdraelon.

The late nineteenth century witnessed a significant improvement in agricultural production (cf. Schélch 1984) and security of life in the plains of Palestine (cf. Lewis 1955). At the same time, the organisation of production and the distribution of landed property changed markedly. Consider what happened in the interior Plain of Esdraelon (Marj Ibn "A'amr). From the carly 1870's onwards, the Sursuks, a family of Syrian bankers with headquarters in Beirut, acquired title to the bulk of village lands in the Plain of Esdraclon.* By the mid-1920's most of this land had been sold off to the Jewish National Fund, and its erstwhile tenants evicted. Extensive cereal cultivation and herding were replaced by various forms of intensive agriculture and stockbreeding, Towns such as Nazareth and Jenin that serviced and locally marketed cereal production suffered a considerable drop in fortune (cf. Shaw Commission Report 1930: 453), while towns such as Haifa and Afula that were geared to servicing industrial and farming machinery and marketing cash crops and other fair-market items profited and grew accordingly (cf. Vital Statistics Tables, 1922—45, Department of Stansitics, Palestine Government 1947: Tables Ag, A7).

The Arab villages in the area had a history of interrupted but recurrent settlement (Robinson & Smith 1841; Schumacher 1887). At the end of the eighteenth century, large tracts of the fertile valley of Esdraelon were abandoned under the rule of Ahmed Pasha 'el-Jezzar' ("The Butcher') (Browne 1806: 423: cf, Volney 1787) with 'barely a quarter of this beautiful country under cultivation' *(Archives de la Chambre de Commerce de Marseilles, Série J-835, 10.5.1790)*.

Although by the middle of the next century much of the Plain was still 'in great part neglected" (Robinson 1856: 91), migrant settlers from the hills mingled with semi-nomadic arab (as opposed to long-range camel herding bedu), and 'we could see the tents of nomadic Arabs and the men ploughing the fields' (1856: 116). Once more ravaged by such powerful Bedouin tribes as the Bem-Skur in the early 1860's (Tristram 1865: 490), by the next decade 'many parts' of the Esdraelon were again being cultivated (Thomson 1882, II: 175) when the Turkish authorities began to implement Land Registration. Shortly thereafter it seems that "almost every acre of the Plain of Esdraclon is at this moment in the highest state of cultivation" ewing no doubt in part to the fact 'that it is perfectly safe to ride across it unarmed in any direction' (Oliphant 1886: 58; cf. Conder & Kitchener 1882, 11: so).

The social composition of the relatively isolated and exposed plains villages consisted of a somewhat amorphous combination of hill migrants and sedentarising semi-nomads (cf. Steuernagel 1925). The newfound security of life in the plains offered migrants from the agronomically poorer and remote hill arcas a more regular source of livelihood (cf. Oliphant 1886); whereas the semi-nomads in the region were faced with a constantly decreasing area of manoeuvre that forced settlement (Ashkenazi 1938: 16-20). Among masha'a villages in the hills bordering the Esdraelon that escaped the inital fate of more exposed plains villages were Isfiyya and Umm el-Fahm. These were older continuously inhabited villages with a relatively solid social fabric characterised, in the one case, by a persistent network of inter-hamula ties, and, in the other, by a strong intra-hamula organisation,

The masha'a lands of these villages were nearly contiguous, forming a strip of land extending from the northwest to southwest frontier of the Plain. This strip lay by the ancient via maris linking Egypt with Syria. Isfiyya was perched on the summit of Mount Carmel (Jebel Mar Elias), overlooking its 5,000 dunams of masha'a land in the valley below from a height of over s00 meters, Umm el-Fahm was also situated at an altitude of nearly 500 meters in the Samarian Hills at some distance from its 144,000 dunams of valley land, only a portion of which were held in masha’a. From its branch-village (Khirbeh or eshiyeh) at the ancient tell of Megiddo (Armageddon), encompassing Khirbat Lajjun and Tell el-Mutsellim, the fields of Isfiyya’s branch-village, Jelameh (or Khirbat "Asafneh) were in view at a distance of some 10 km. For both villages, as throughout Palestine, only valley lands devoted to field crops were systematically held in masha’a. Garden plots in the built-up area of the village (hawakir), as well as olive and fruit orchards, were generally freehold (mulk).

For Umm el-Fahm, already a large village of some zooo souls by the 1880's (Oliphant 1886), evidence for a strong hamula organisation was clear-cut: “The village is divided into four quarters, each under its own Sheikh—el Jabarin, el Mahamin, el Mejahineh, and el Akbariyeh® (Conder & Kitchener 1881, I: 46).The division of masha'a lands followed strictly along hamula lines. Each hamula received a permanent allotment of land: 100 feddan cach for Aghbariyeh and Mahamid, 67.5 for Mahajneh and 79.5 for Jabarin.**5** Each *feddan* represented the amount of land that a team of oxen could work in a season (26 to jo days).**6**

Each hamula holding was also permanently divided into a number of agrarian zones, each zone *(mawqa’)* being characterised by its soil quality, accessibility, topography and so on (cf. Bergheim 18035; Latron 1936; Weunlersse 1946; Atran 1985a). The various zones ranged in size from a few hundred to nearly 3000 dunams (the Aghbariyeh mawga’ of tell el-wayat) and from fairly shallow, rock and hilly land to decp, rich and even soil. For example, the masha’a holdings of the Mahajneh were divided into seven zones. Proceeding in order from the Khirbat Lajjun towards the town of Afula these were:

1. Tell el-asmar ("Tell of the black stones’) was characterised by good yields but difficulty in plowing owing to the numerous stones.

1. Wadi es-sit ("Wadi of the [beautiful passing] woman’) was rugged and rocky (waar) and thus not very productive.

1. Khalt es-suq (‘The marketplace’) where formerly livestock were bought and sold had reasonably good yields.
2. Dhaher u dabt esh-sherif ("Hill of [the Bedouin ‘A" id] Sherif”) had good soil but uneven terrain.

1. Edh-dhra’ ("The winnowing place”) was level land considered the richest and easiest to work.
2. El-khubeh ("The tell of the khubeh [plant]”) was hard to clear because of the underbrush.
3. Tell el-wayat wa el-na'imi ("The place of the wild animals and the na'imi (plant]’) was the least productive (khafifi).

Each zone was divided into exactly as many equal parcels as there were shares *(feddan)* in the hamula corporation. These shares were then distributed by lot *(qura”)* to member households in proportion to the number of shares each household possessed in the hamula corporation. Originally, the number of shares equalled the number of teams of oxen that a household possessed. After registration, however, the number of shares were fixed. Over tme, each household's share tended to decrease owing to the practice of equal inheritance among sons.

The hama'il of Umm el-Fahm, like most hama'il in Palestine, were corporate patronymic groups that were not genealogically integrated. Nevertheless, membership in the corporation was expressed in a patrilineal idiom: aid due *(a'una)* a member of the same harmula was aid owed a patrilineal kinsman (cf. Stavsky 1946: 100-10). If a man were too sick to plough, harvest or thresh, it was incumbent upon his fellow hamula members to come to his aid without recompense. If he was in conflict with someone outside the hamiila, then members of his patronymic would be obliged to come to his defence. When this happened, the whole residential quarter of the village might be converted into a veritable stone fortress (this was true of Umm el-Fahm even into the 1950's). Hamula members also exercised a marked degree of control over the disposition of one another's women. Although direct lineal kinsmen (in the jeb) had first say as to whom their women should or should not marry, other hamula members could veto giving women over in marriage to other hama'il. Moreover, the fact that hamuls members were adjacent plotholders in the masha'a lands required constant co-operation in agricultural details. The political, economic and social integrity of the multifunctional village hamuda were thus one.

But the village was also a moral agent that encouraged the political, social and economic association of the different hama'il, Conflict between hama'il was subject to the arbitration of at least those village elders whose own families were not directly involved. The elders *(ikhtiyariyeh)* assured the common defence of the village against attack, and set the particular modalities for protecting the village patrimony. For example, in anticipation of a Bedouin raid during harvest time, the elders would see to it that hama'il helped one another to cut and bury away (in makmura) the greatest quantity of crop in the shortest possible time (cf. Laorty-Hadji 1856: 514; Voloey 1787: 379). The elders also mediated between government authorities and the various hama'il, although here there was a greater tendency for each hamula to come to its own terms with the agents of the government, especially in matters of tax collection.

Control over the disposition of women ar the village level involved persuasion rather than the injunction of rights. A woman should presumably always have been given to a son of the village (ibn el-balad), all things being equal. By doing so one could keep a constant eye on the family honour *(ard)* that a woman mvariably put at risk. Morcover, a wide network of affinal connexions between sections of different hama'il supplied a ready and effective store of potential political and economic allies. If renewed, affinal ties could be converted into matrilateral bonds that would underscore more lasting political and economic relationships. Matrilateral kinsmen, for example, could be expected to bolster's one's position in the competition for ascendancy within one's own hamula, and, if one lacked capital, to be available for co-cultivation partnerships.

The overall composition of village and hamula was such as to discourage capital investment in the hamula's masha'a holdings from persons outside the village, but not from members of other hama'il within the village. A member of one hamula, finding himself short of capital, could enter into a parmership *(sharika)* with a member of another hamula who would supply the necessary oxen or seed for cultivating the land during one masha'a cycle. Such a partnership had to be agreed upon before the allotment of land by the hamula, and could not be dissolved until the next redistribution. In this way, members of one hamula could buy shares in the masha'a holdings of another. Each hamula sought to minimise the extent of the other's infileration by offering more generous terms to fellow members when possible. But the general requirements of village life also fostered some degree of corporate interfacing between *hama'il*.

Besides, even if a certain number of shares in the pamula's holdings were transferred to an outside owner, no actual plots of land were lost. The new owner (mallik) only had the right to participate in the hamula's periodic redistributions, just like any other hamula shareholder (sahib fil masha'a). Even then it was usually the former proprietor who actually cultivated the land, paying the outside owner a rent on the land (gism el-"ard) of one fourth of the produce. So, the alienation of land shares did not necessarily entail alienation of the hamulfa's source of livelihood.

In the long run, regardless of who actually cultivated the land, the outside owner was only assured the right to collect rent on a (mathematical) share of the hamula's masha'a holdings, since plots invariably changed hands among owners after each cycle. The cultivator himself would be entitled to one fourth of the crop for his labour, and the remaining half of the crop would be directly apportioned according to the amount of capital contributed. Seed (bdhar) accounted for a full quarter of the produce, and a team of oxen for the other quarter. The tithe was usually taken from the threshing floor (bedar) before the division of the crop and apportioned among the four main factors of production: labour, land, seed and team.

Owing to its religious prestige as a patron of the Mosque and to extensive private holdings of olive groves and orchards, one section of the Aghbariyeh hamula was able to gain ascendancy over the others. From that position it also managed to acquire a dominant political role in the village by mediating with government authorities and gaining the right to collect the village's taxes. By thus obtaining access to large amounts of ready capital the head of the section, Hassan Sa'ad, having taken the ttle 'Effendi' managed to acquire substantial economic interest: about one third of the Aghbariyeh's masha'a lands, one fourth of Mahamid's and one fourth of Jabarin's. Only the rival Mahajneh hamula refused to cede land to Hassan Sa'ad Effendi; the Mahajneh did, however, sell off upwards of ten feddan worth of masha's shares to a Christian resident of Nazareth. Sell, members of the Mahajneh hamula worked as co-cultivators (contributing labour and occasionally capital) on Aghbariyeh lands.

Although Hassan Sa'ad Effendi had title to about one fourth of the total masha'a land of the village, he was unable to stabilise his plots and force an end to their periodic redistribution. Not only the Mahajneh, bur also the majority of Jabarin, Mahamid and even Aghbariyeh *fellahin* refused to block or make exceptions to the periodic redistributions of any masha'a lands, Arguments that the land could be converted into more profitable orchards failed to move them: not only because they recognised that it would take at least seven years for the trees to bear marketable fruit, but because they realised that the entire culture of cereal production would thus be undermined. Informants who took part in the controversy over whether to stabilise or 'freeze' the land (ifraz barani) were cognisant of the social effects of the decline in traditional cereal culture. In their eyes, masha'a came to represent the last safeguard against the destruction of a whole way of hife—a way of life that was evidently collapsing all around them.

The social corporations that were bound to extensive cereal production not only supplied a reliable, if economically uninspiring, source of livelihood. They also furnished a familiar strategic framework that allowed a certain latitude in directing social (e.g. marriage alliances) and economic (e.g. co-cultivation partnerships) life choices (cf. Atran 1985b). Such a framework thus provided for a continuing measure of control over one's fate at a time when the majority of fellahin seemed destined to become "partners of the wind' (shrik el-hawa', ef. Post 1891: 105). It is this sentiment that the Palestine Royal Commission acknowledged, but did not seem to understand: "it appears evident that, in certain areas, the Arabs regard this [masha'a] system of tenancy, destructive as it is of all development, as a safeguard against alienation" (Peel Commission Report 1937: 219).

It was the internal strength of the hamula, fostered by competition within and between hama'il, that prevented the dominant shareholder from gaining a controlling and directing interest in the village corporation. Although thevillage hama'il did permit sale of land shares to persons outside the village, such sales were carefully watched and required at least the tacit assent of the village elders. Sales were prohibited to any outsider suspected of trying to convert land shares into alienable plots. This included representatives of various Zionist agencics. In this way also, the villagers managed to resist attempts by the authorities at Land Settlement, at least until the lands were seized by the new Israeli Government in 1948. **7**

Unlike the original inhabitants of the neighbounng Druze village of Dalich who apparently came from the Aleppo region, the first settlers in Isfiyya probably immigrated from Lebanon. **8** The retreat of the Egyptian armies in 1840-41, brought in its wake the destruction of all but the two named Druze villages in the Carmel (Oliphant 1884). These two absorbed some of the homeless, as well as refugees from other ruined villages as far away as the Hauran. In 1859, when the British Consul estimated the number of inhabitants of Isfiyya at 400, tilling twenty *feddan* (Conder & Kitchener 1881, I: 281-822), Isfiyya already had a heterogeneous (though by no means amorphous) social composition consisting of several unrelated patronymic groups.

The twenty *feddan* mentioned apparently refer to the 'corn-land and olives [that] surround the village'. What is not reported, however, is the fact that the villagers also cultivated the lands of Wadi Kishon (Wadi Mugata'a), a narrow valley linking the Plain of Esdraelon to the Plain of Acre. Since the grain on the hills matures some weeks later than grain in the valleys the fellahin were able to work both. The yield in the valley, though, could attain double that of a comparable surface in the hills. In the Wadi, which had two productive seasons a year, each feddan represented twenty-five hectares and was correspondingly referred to as a double, or 'Greek', feddan (feddan roumi), which also designated the amount of land that could be worked in a year." **9** Shares of land in Isfiyya were distributed directly to shareholders, and not indirectly through their hama'il as in Umm el-Fahm. Thus, each shareholding was counted as a fraction of the twenty *feddan roumi* of the village corporation. Accordingly, each of Isfiyya's several agrarian zones were divided into twenty equal parcels. A quadrennial lottery would then award a full shareholder, who was usually capital owner (shaddad) as well, one parcel (maress) per zone; holders of half a share (shagha) received half a parcel, etc.

As the village grew the reduction and disproportion of household shares in the masha'a lands increased." **10** Reduction ensued from the practice of equal inheritance. This meant that sons would receive like fractions of the household share when their father died, or when he no longer felt able to administer houschold budget and farming operations. **11** Disproportion resulted from differential reproduction of families, and from the buying and selling of shares. Yer, uncil its abrogation in Isfiyya in the early 1930's, the masha'a remained the socio- economic linchpin of the village corporation in general, and the extended family household in particular. With its demise, factionalism would become the dominant mode of social integration above the level of the patronymic group, and the extended family household would soon fragment into nuclear families (Atran 1985a).

The corporate efficacy of the masha’a system in the face of reduction and disproportion depended to a significant extent on the availability of land elsewhere. Such land existed on the Carmel itself as open woodlands *(ahrash)*

Although appreciably less fertile and harder to work and clear, this land served as a safety valve against the fracturing of the domestic community and the fragmentation of its joint farm. Indeed, villagers considered both jointly farmed lands and open woodlands as masha'a.

In Isfiyya's masha’a days, the village family *(‘ayli)* was generally a patrilocal extended household consisting of as yet unmarried sons and daughters, married sons and their families, spinster sisters, and, on occasion, bachelor brothers. [12] Married sons with grown children could only remain economically viable if they had about eight to ten hectares of land to work. Moreover, if they were bound exclusively to their share of the masha's lands their contribution to the labour of the joint household would be greater than that of the unmarried sons; their parts of the inheritance and the disposable budget, however, would be the same. In that event, the unbalanced relation between production and consumption would prevent the extended family farm from persisting, much less from increasing, at a rhythm at which new individual households formed. But if, as was the case until 1921, the woodlands around the village could be opened up and held privately by anyone desiring to do so, then the excess labour represented by the individual households of married sons could be productively channelled off and their greater land needs met. In this way, division of the father's estate and the setting up of separate households would represent a natural fissioning, rather than a brutal scission and fragmentation.

In fact, the old estate, that is, the patrimonial masha’a farm, might still be, and often was, managed jointly since the criteria for efficient economic planning would not have changed. Although there would no longer be a common budget, nor necessarily a common residence, agricultural management need not suffer. Furthermore, sisters-in-law would no longer be subject to the domestic pressures of a common account or to the ensuing suspicion that the brothers-in-law take advantage of their husbands. Still, sisters-in-law would work together seeding the joint farm (when their husbands shared the ploughing), minding each other's children, fetching water and generally offering sympathy and help to one another. Finally, there would be a tendency to create a jural link that would solidify the social, political and economic bonds of the domestically divided extended family by taking a brother's daughter as spouse for a son.

Now a father did not always decide that a son should exercise what the community recognised as a right to take one’s patrilateral parallel cousin (bint ‘amm) in marriage. Although it is impossible to obtain accurate statistics for unrecorded marriages that occurred from fifty to a hundred years ago, it appears that the decision was taken in regard to only about one of every two available patrilateral cousins. Yet, such marriage, while ideologically sanctioned and undoubtedly preferred as a consecratory union incarnating the integrity of the joint estate, was by no means the only sociologically significant or normative form of union. For once the preferred union had served to preserve the family patrimony, further economic, political and social calculations could not but favour various degrees of exogamous alliance (see Arran 1985b for recent statistics).

By thus keeping a woman in the family, one would be in a position to give up a woman to a more distant kinsman, and even to a villager from another patronymic group; or, since little or no brideprice would be given for a parallel cousin, one could better afford the capital outlay required to take in a woman from the outside. Such 'exogamous' unions could well serve to strengthen further the internal solidarity of the domestically divided extended family, by opening the joint farm to a wider network of potential suppliers of land, capital and labour. These other sources could then be tapped by the joint farm or the individual domestic unit as the need arose. With economic integrity comes political integrity, and affines might thus not only aid in the production of wealth but also in the accumulation of power and prestige.

The institutional importance of exogamy within the system of preferential exogamy 1s even more crucial to an understanding of masha'a operations beyond the level of the joint farm. The general structure of co-operation and co-ordination between members of the village corporation was expressed in the idiom of affinity (nasah); that is, villagers interpreted their mutual dependence in all masha'a operations other than those of the joint farm in terms of the duties and obligations that belong to affinal relationships. Thus, aid given was aid due to an affine; conflicts resolved were conflicts that were not supposed to have arisen between those 'whose wives are our sisters'.

The Druze of the village sll consider one another affines (nasayib). Today, village endogamy runs to over 80 percent. and was doubtless higher in the past owing to the relative isolation of the Carmel villages. Informants of the older generation visualised relationships with their various sets of adjacent masha'a plotholders chiefly through the women (wives and sisters) relating them. Unless a neighbour happened to be a Christian, it was seldom thar an affinal chain could not be found to link up adjacent plotholders, and often several alternate chains could be elicited. Yet, even Christians were treated as if they were affines in masha'a matters, being entitled to all considerations due affines in this respect.

If adjacent plotholders happened to be agnates or close cognates (one generation removed) genealogies were invoked; for neighbours who were neither agnates nor close cognates, however, there need not be any significant genealogical segment interposed in the affinal chain ultimately linking them. When it came to partnerships, though, the mode of reckoning was generally mediated by genealogy, unless the parmership was between Druze and Christian. In other words, informants usually tried to visualise their various partnerships in an idiom of consanguinity (see Atran 1985a for a schematic rep- resentation). Partners were considered ultimately married to the sisters and daughters of either agnates ('ammam) or cognates (ikhwal). Most often, it appears, partnerships were not renewed from one redistribution to the next, except those between brothers; although some partnerships were later repeated and partnerships between close consanguines were seemingly more' frequent, such as those involving paternal or maternal uncles and their nephews. Thus, despite the fact that partners tended to change as often as neighbours, the former were treated in an idiom thar implied some measure of social-strucrural dur- ation. In fact, partnership (sharika) was not infrequently compared to 'mother's-brothership' (makhwal). Both imply, rather more informally than wich patrikinship, mutual material aid, with the emphasis in the comparison on aid in tilling the land.

Yer, the conceptual line between neighbour and partmer was not hard-and-fast. Yesterday's neighbours were potendally tomorrow's partners and vice versa. Indeed, the village as a whole was not only bound together by overlaying networks of affinity, but also thoroughly integrated through overlapping relationships of matrilaterality (the consequences of affinity in the ascending generation). This is not to say that such relations were always or generally harmonious, but by cross-cutting lines of social and economic division, they did prevent, or at least dilute, tendencies to scission in the community.

Unlike the idiom of patrilineality, the idioms of affinity and matrilaterality bespoke a situational rather than mechanical solidarity. But affinity and matri- laterality underscored different aspects of the village condition. Recourse to the idiom of affinity allowed the villagers to respond to an indeterminate set of needs. It was an eclectic means of expression, forming a kind of social canopy allowing villagers to configure all contingencies that might arise: for example,any of the various sets of circumstances that the lottery might turn up with each redistribution of masha'a. The ties expressed in the idiom of martrilaterality were also widespread throughout the social body politic, but they branched out in particular directions. Through them, the affairs of the moment became transactions between groups. Matrilateral links thus represented special nodes where hamula corporations interfaced. The partnerships that interlinked the more enduring joint estates might dissolve; the matrilateral relationships that interlaced the more permanent patronymic stocks might wither (if the affinal link were not renewed after a couple of generations); but in their passing they would knot and strengthen the social fabric.

As long as the social fabric held firm, Isfiyya, like Umm el-Fahm, was able to avoid alienation of its commen landed patrimony. Nevertheless, two extraneous developments combined to put an end to the masha'a in Isfiyya by the early 1930’s. Informants cite the British decision to close off the woodlands to further expansion as one of the two main causes of the masha's system's demise.

The other cause cited was the acquisition of titles to some of the communal land by Jewish colonists who pressed the Mandatory Government to allow them exclusive cultivation rights under the Land Settlement Ordinances.

In Turkish ames, a village's confines were set as the limits beyond which a man shouting from a house in the village could no longer be heard (a court decision at the beginning of the British Mandate fixed this at 2.5 km.). All land not cultivated and lying outside the territorial limits of the village was considered ‘dead’ *(mewar),* and any land left fallow for three consecutive years was deemed ‘abandoned’ *(mahiul*). Until the Mahlul Land Ordinance (1920) and the Mewat Land Ordinance (1921) rights to cultivate such land could be obtained by payment of a ‘redemption price’ or upon proof that it had been under continuous cultivation for at least ten years. After passage of the ordinances these lands could only be opened with prior consent of the authorities. Any lands cleared without consent were subject to seizure bythe State. Despite Isfiyya's stiff resistance to the ordinances (cf. Sawer 1925: 8), in the end opportunities for the expansion of village farming were greatly reduced, if not eliminated.

Although Umm el-Fahm also disposed of communal woodlands, they were not part of a large forested block of territory such as the Carmel, which the Mandate authorities sought to convert into a prime example of the State Domain. Nor did Umm el-Fahm’s woodlands serve quite the same ‘safety-valve’ function as Isfiyya's. Not only did Umm el-Fahm have considerably more income from olive and fruit orchards, but its richest families also brought in income from land and land shares acquired from other villages,

In the late nineteenth century, Badi'a Effendi of Acre (one of the principal benefactors of the Bahai faith) began buying into Isfiyya's masha'a lands with the consent of the Mukhtar and the village elders. Ultimately he acquired about one fourth of the total. In the mid 1920's he sold the titles to the Jewish National Fund (Keren Kayemer) without consulting the villagers (cf. Granovsky 1931: table 8). When the villagers discovered this they decided to end the periodic redistributions of the land in order to benefit from the law granting title to anyone who could prove continuous cultivation for ten years.

The Land Settlement Ordinance (1928) and the Land Settlement Amendment Ordinance (1930) had just come into effect. These aimed to end masha’s in the country as a2 whole through a village by village cadastral. Henceforth, individuals would receive ttle deeds for each separate plot of land they had cultivated in the last masha'a cycle. Between June 1929 and February 1932, however, masha’a had been abolished by official action in only eight villages (see Granott 1952: 241). In Isfiyya, the last redistnbution had occurred in 1927,

Thus, when Nejib Mansour became Mukhtar in 1932, the decision was made to‘unofficially freeze’ *(ifraz barani)* the land in the knowledge that the Settlement Officer was unlikely to reach the village for some time.

As it turned out, the Settlement Officer did not reach Isfiyya until 1941 despite the entreaties of the Jewish National Fund representatives. Although the representatives had official deeds to the land (gawashin) and signed documents from the villagers naming locations and proprietors of the sold plots, the latter documents proved problematic in the Land Court. This is because those same plots had since been redistributed to several other villagers in succeeding lotteries. The village finally came to an out-of-court settlement by granting the Fund lands in the extreme northwest and east. So, for the time being, the villagers had managed to save the bulk of their masha'a lands. But these were now stabilised *(mafruz),* with individual holdings permanently fixed and scat- tered. Much of this land was later bought off, especially after the establishment of the State of Israel; it had, in any case, since ceased to function as a patrimony for the village corporation and the joint farm.

Conclusion

For the marginal population of the plains, the masha’a system proved particu- larly susceptible to outside interference that would eventually dismantle it. First of all, it was a native system that imperial and colonial authorities had little, if any, cconomic regard for. The authorities were also largely oblivious of the social nature of masha’a, that is, of the organic relationship between village social organisation and the agrarian regime. They were thus content to force, or allow the peasantry to suffer, economic changes with minimal consideration of the social consequences.”

Secondly, for the increasingly large marginal population of the plains, the social-structural mechanisms most apt to resist, or at least stall, the economic fragmentation and social disintegration of the village were lacking. Forced registration of lands and the consequent large-scale transference of titles placed the economic fate of the marginal peasantry in the hands of absentee landlords.

In the competition for the economic control of Palestine that pitted the capital of the Arab landlord against Jewish capital in a depressed agricultural market, it was the latter that proved more in tune with the market forces then prevailing in the world economy and which, through the Mandate, predominated in Palestine (Stein 1984; cf. Bonné 1935: 117; Firestone 1975). Thus, the fact that Arab landlords were compelled to sell off (surreptitiously) their holdings to the colonists, coupled with the inability of the peasants to block the decisions of their landlords, meant that the peasants would have to give up their familiar, if not wholly chosen, way of life.

The case was otherwise, however, for a significant minority of older, continuously inhabited, hill villages. For the most part, they had evolved flexable, self-sustaining mechanisms of economic isolation and internal socal integration. Before registration, these mechanisms had enabled the hill villages to implement masha’a when conditions allowed, and to retreat from it when circumstances were no longer favourable, With registration, retreat became possible only on pain of forfeit. But income from the hills, coupled with a history of socio-economic coordination, maximised the possibilities of wholesale registration of their valley lands and minimised the opportunities for piccemeal alienation.

Political considerations briefly alluded to above have doubtlessly abetted in the often rigid and simplistic interpretation of the intricate relationship between social orgamsation and the agrarian regime mn the masha’a villages of Palestine and elsewhere in the Levant. While the area was under Ottoman rule, European inquiries into the region's political, social and economic character were almost exclusively devoted to biblical and geographical surveys. There was littleinterest in the people as such. Thus, Thomson, who joined in Robinson's explorations and was acknowledged by Oliphant as an authority on the country,typically remarked:

> **In reality, many parts of Esdraelon are remarkably productive, and there are numerous villages around ir. But there is little profit im mere names to which no historic interest is attached, and therefore I leave you to admire, without interruption, the ever-varying plain along which our pathway hes (Thomson 1882, 11: 174).**

To this day, the only comperent descriprions of masha’a agriculeure in Palestine consist in a handful of pages written by a few contributors to the British-run Palestine Exploration Fund Quarterly Statement in the late nineteenth and carly twentieth centuries. The discussions are fairly general and barely suggest the wide variation in the forms of masha’a prevalent throughout the country. There is no sustained case-by-case (or even a single detailed case) study of the relationship between village social orgamsation and the actual implementation of masha'a. In Syria as well, the only serious, but still summary, evaluations of masha’a are those of the French colonial geographer-historians, notably Latron and Weulersse. Although Weulersse especially had a decided anthropological bent, he did not attempt a systematic analysis of village social organisation, much less its relationship to the agrarian regime.

Only in the last three decades has anthropology turned its considerable analytic skills on the Middle East. Understandably, it is the evolving relationship between agriculture and social organisation over the last thirty years that has come most clearly into focus. The actual operation of masha'a is generally excluded from this purview, having largely disappeared by the time methodical fieldwork commenced. Yet, to reconstruct this many-faceted socio- economic regime, anthropologists and historians usually depend on the often limited and unreliable reports of explorers, colonists and colonial functionaries.

This has done much to obfuscate, bur little to clarify, the politically sensitive issue of the land problem in Palestine.

To be sure, there is something to Barth's suggestion concerning the internal strength of a village's social fabric and its susceptibility to outside interference and control. But apart from a few noteworthy exceptions (e.g. Peters 1976), an unfortunate tendency to assume the adequacy of Bedouin tribal models vitiates many of the generalisations about the nature of colomal and precolonial peasant societies in the Middle East. For these all too comprehensible and beguiling accounts of agnatic association and dissociation fail to capture crucial regional differences in the history of social and agrarian interrelations. Given a heavy added dose of political sensibility often leading to biased appraisals of the Palestine land problem in particular, knowledge of the varied course of sedentary organisation and plains agriculture remains in a predictably lamentable state. This article, while still woefully insufficient, aims simply to introduce some subtlety into the question,

NOTES

1. Concerning Egypt, in particular, and the Middle Fast, in general, Baer (1966: 151) concludes:

> **Under the musha' system there is no incentive to invest for ameliorating land, which in any case passes sooner or later into the hands of others. The aim of 2 landholder under such conditions is toexploit the land to its utmost. . . . Because of the fragmentation of landed property, many farms are too small for efficient exploitation to be worthwhile.**

Now, in Upper Egypt where masha's was common, detailed knowledge of landholdings was available to authorities from an early date, unlike the case in the Levant and Iraq. This circumstance may indeed have facilitated a ready exploitation of the peasantry, specifically by appropriating the collective discipline of the masha's system (cf. Poliak 1939: 69=70). But this state of affairs by no means warrants the conclusion that masha'a was intrinsically disposed to, or created by, a 'feudal' management.

Similar considerations apply to North Africa. Sone see masha'a as the creation of a fiscal system imposed by the authorities on settling tribes. This supposedly had nothing to do with agrarian collectivism, but was a creation of the Turkish or Moroccan system of government (see Bonné 1955: 117-18). Nevertheless, even when government control was lax, peasants kept to the system (Hoftherr 1932: 124; ¢f. Ageron 1968). In Tunisia: 'In certain tribes (Frachich, Nefzaoua), a periodic division of plots was decided upon by the mi'ad after the rains' (Valens: 1981: 714; of. Bardin 1039); while in Libya, too, tribes spontaneously decided thar, 'whenever the rain falls, the land is available for all, in equal measures, to plough; the decision concerning the detailed allocation of strips of ploughland is taken summarily by casting lots as soon as the rain falls' (Peters 1976: 70).

2. According to the Johnson-Crosbie Report (1930: 45), where masha'a prevailed in Palestine, It is useless to expect that any land will be weeded or fertilized, that trees wall be planted, or, in a word, that any development will take place'. In the case of Transjordan, Walpole (1944) opines: 'it is doubtful if a tenure more inimical to farming could have been devised by any community". For Syria, Klat (1957: 19) avers that: 'Musha tenure is, undoubtedly, one of the main reasons of the present low productivity of the once prosperous plains of the mterior of Syria and constitutes an obvious bar to any form of agricultural progress'. Likewise for Warriner (1966: 76), commenting on masha'a in the Levant and Iraq: "Of course the system has grear disadvantages, since it prevents any investment in the land and is an obstacle to any attempt at progress. The individual cultivator is precluded from manuring the land or undertaking any improvement such as terracing against erosion .

3 In fact, Ottoman attempts to end fallowing and grazing by imposing a 'thorn' or "weed tax (malshok) on the 'last' produce of temporarily idle land could not but undermine the system of extensiveagriculture in the country (Shaw Commission Report 1930: 450). Without rest or the enrichment and weeding contributed by grazing animals, the ferality of valley lands would inevitably decline. Forced into the hills, flocks would do considerable damage to the vegetation protecting against the erosion of shallow hill soil. In sum, the peasant would have to expend ever increasing amounts of (unavailable) capital and labour on an ever decreasing rerurn for both high and lowland cultivation.

It is worth noting in this respect that the first serious disputes between the fellahin and Jewish colonists in the 1880's at the Gedera and Petah Tikvah settlements in the Martime Plain have been attributed to what "was really a customary village quarrel (fiprah kifarit rigilak)' (Dinor 1954: 96); that is, 'the Jewish purchasers were not acquainted with local customs regarding freedom of pasturing' (Porath 1975: 375). Yet like other disputes that followed, the quarrel over "grazing rights' was nearly always a quarrel over attempts by the fellahin to recover at least partial use of lost sasha'a lands, as eye-witness accounts by the colonists themselves make clear (e.g. Hirsch to Pinsker, 4 April 1886, in Druyanov 1919: 747-53). But inasmuch as the first colonists were generally unaware of the intermittent nature of masha'a and its intimate relationship to peasant herding, the erroneous conception of the Palestinian plains as largely given over to pasturage is comprehensible, The mistake is less comprehensible, or at least less easily dismissed as ingenuous, when repeated by modern commentators (cf. Haycraft Commission Report 1921: 57).

4. Articles 8 and 9 of the Ottoman Land Code of 12 Ramadan 1274 AH. (21 April 1858) prohibited communal ownership of the land and granted a prescriptive right of usufruct (tasarmif) only to individuals who could demonstrate actual possession and cultivation of a plot for at least ten consecutive years {hag el-garar). Since land previously held in masha'a precluded prior possession for more than a few years (i.e. for not more than one redistriburnive cycle of the masha'a), peasants could only obtain usufruct rights under the second and third provisions of Article 78. Here registration (tabu) was granted against payment of a redemption price (bedal el-mithl or hedal er-

fabui). Villagers refusing to pay the tabu lost any claim on the land, which could then be auctioned off,

5 This permanent division of masha'a lands among hama'il was somewhat unusual for Palestine. Most villages with strong hama'il periodically apportioned land among the hama'il; and each hamuela, in turn, then redistributed parcels among its member houscholds by lottery (cf. Stavsky 1946; Cohen 1965; Antoun 1972). In Umm el-Fahm, though, there were only periodic redistributions within the hamula, and not first between hama'il. But the method of redistribution current in Umm el-Fahm was not unheard of elsewhere. For example, in the village of Isdud about a quarter of the land was held in masha'a, as with Umm el-Fahm {Auvhagen 1907: 50). Also, Isdud's masha'a land was divided into four blocks and given to four hama'il that lived in four separate quarters of the village,

Each hamula received its holding with fixed boundaries. A given block was reckoned as the property of the hamula and could not be exchanged. Within the bamula, land was divided among the individual households by lot every two years. In Umm el-Fahm, redistributions were sometimes every two years, at other times every (our, as with Isfiyya.

6. Conder (1878, II: 245) sets the feddan in the plains at 112-144 Turkish dunams (one Turkish dunam equaling 0.00193 hectares). By the 1880's the Ottoman Government had fixed the standard feddan at 100 dunams (Schumacher 188g; 163-4). During the British Mandate the Turkish dunam was superseded by a metric dunam equal to 1/10 hectare. Occasionally, however, the double, or 'Greek', 'feddan (feddan roumi) was the accepted surface measure. For example, Isfiyya's masha'a lands measured 20 feddan roumi, each feddan FOtiHI comprising 240 dupmams.

7 The opposition of certain segments of the Arab landowning elite to the political ambitions of Zionism did, it is true, slow the process of breaking up the masha'a and alienating the land. But this political strategy of resistance proved economically most effective with those villages whose intemal corporate structure was strong enough to meer that of the landowning elite half way (see Atran in press).

8. With the permission of the editor of L'Homme, this description of masha'a in Isfiyya 1s taken from a more detailed discussion of the historical relanonship between the village's social organisation and agrarian regime (Atran 19854).

9. Isfiyya was the subject of a study by Leonard Kasdan (1961) in the mid-1950"s. In line with Murphy and Kasdan's (1959) thesis about Arab kinship generally, Kasdan argues that: 'the Druze are patrilineal in descent, yet ther pattern of integration 1% bilateral'.

Furthermore, Within Isfiyya . . . consanguinity can only operate as a basis for the organization of ongoing groups of a corporate nature when conflict occurs between unrelated groups. As a consequence, integration at larger levels of magnitude must be based upon some other principle . _ . the principle at work is affiliation with factional groups (1941: 90).

The two chief sources of error in Kasdan's analysis of this purported 'type case' of Arab sedentary society are the related presuppositions that (1) patronymic groups cannot constitute social corporations because they cannot structurally discriminate agnates from cognates, and that (2) the practice and ideology of preferential endogamy applies only to agnatic groups. Concerning (1), however, even if (2) were correct, the fact that the vanous jeb of a hamula are not genealogically linked entails that the hamula is not bilaterally integrated, since matrlateral connexons thus also cannot ramify through the genealogy of the kamula. Moreover, as indicated below, (2) does not apply to lsfiyya, in particular, nor to sedentary Arab villages, in general (Atran 1985b). Indeed, m the past the faction scarcely had a corporate function in village life. Up until the end of the village masha ‘a, the village asa whole constituted a political and economic corporation based on affinity and matilaterality, which was largely undivided along factional lines (Arran 1985ad), Kasdan, though, makes no mention of masha'e, arguing that ‘economic co-operation is a strictly family affair. Consequently it plays no part in defining solidary kin units. Land is not only alienable but must be divided among one's heirs’(1961: 85).

He further errs in his contention that Isfiyya's valley lands, where masha’a was practised, were since “Turkish times © . . secondary in importance and value to the villagers from an agricultural standpoint’, as supposedly were valley lands elsewhere in Palestine (1961: 30).

10. The population of Isfiyya increased by about so per cent, over the second half of the last century. Three quarters were Druze and a quarter Greek Catholic (Schumacher 1887: 178; Miilinen 1907: 150). By 1932, following the last masha’a redistribution on record, the village numbered 750, with about the same proportion of Druze to Christians (cf. Ben Zvi 1ps4: 71).

11. Under Muslim law, which also applied to the Druze, sons were entitled to equal parts of the father’s estate and daughters to half parts, In practice, however, daughters rarely pressed their claim. To do otherwise would mean losing the protection of her father’s family, which would leave her completely at the mercy of her husband's family for whom she always remains a stranger,

12. *Ayli* is also a generic term for something in the order of ‘family’. As such it may also designate the members of a hamula, a jeb (or ‘azab), or a nuclear family. The same applies to dar, which encompasses a more general notion of *household’. It may also denote the members of a hamsda, a jeb or an isolated dwelling unit. "Ayli and dar, however, are by no means synonymous. Although both may have identical extensions, their intensions differ. “Ayli signifies a kin group in its relationship to other like kin groups, whereas dar refers to a given 'ayli's domestic constitution. Thus, political alignment is usually ascribed to the ‘ayli, while dar indicates domestic activity and co-residence (to the extent it exists: for example, in the ‘quarter’, or bara, of a hamula).

13. As a political aftermath to the disturbances of 1929, two different inquiries by representatives of the colonial government on the state of Arab agriculture in 1930 indicated that the traditional methods of extensive cereal cultivation, in general, and masha'a, in particular, could not accommodate both an increasing Arab rural population and continued colonisation (Shaw Commission Report 1930: 120—1; Hope-Simpson Report 1930: 142). The official Zionist response insisted that accommadation was possible far into the future if only the Arab peasantry were 10 learn to live intensively on less land, as the colonists obviously were capable of doing (Granovsky 1931). Since it was economically impossible for the Jewish population to continue to grow apace with the fellahin by adopting the methods of Arab agriculture, it was up to the latter to retool their economy and reorganise their culture accordingly: “A very important point bearing on the development of the colonization is that the Jewish authorities rejected the idea that the standard of

living of the colonists should be dictated by the economics of the farming system at any given time' (Keen 1946: 25).

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Leader of Baha'i Faith - Abbas Effendi was an Agent of Britishers in Palestine

[caption id="attachment_2243" align="aligncenter" width="383"]

Abbas Effendi -Knighthood by Britishers[/caption]

P***lans were also made for the handling of agents during the advance. Alexander Aaronsohn in Advanced Intelligence prepared a list of potential agents in Zichron Ya'akov and in nearby Arab villages whom he believed could be recruited once the EEF arrived and sent forward to obtain real-time information. Aaronsohn also made a second list of Jews and Arabs who might assist in counterespionage missions, and a third which named suspects to be detained and houses billeting enemy headquarters considered worth searching. He also singled out several Bahai notables in Haifa and in Zahla, Lebanon, including the leader of the Bahais, 'Abbas Effendi, who would be willing to collaborate with the arriving British. He even received a password from a local Bahai which could serve as a 'useful introduction'.****

*CAB 314: 115B, GS, memo, App. 11 to 'Report and Appendices of an Enquiry by the Standing Sub-Committee of the CID with the Responsibility of the Navy and the Army for the Defence of the Suez Canal', 2 June 1910; WO 106/212: Hoskins to WO, 2 June 1910; WO 106/211: GS, Army of Occupation, Major A. Solly-Flood probably to DMI (Cairo), 22 Aug. 1910. **(Yigal Sheffy, British Military Intelligence in the Palestine Campaign, 1914–1918, Routledge (1998))** For more information : Visit : https://www.routledge.com/British-Military-Intelligence-in-the-Palestine-Campaign-1914-1918/Sheffy/p/book/9781138873605

Anti Conversion Law and Baha’i Faith in India

[caption id="attachment_2256" align="alignright" width="481"]

Baha'i Conversion of Hindus[/caption]

Baha’i faith has a long history of conversion in India. Baha’u’llah, the founder of Baha’i Faith encouraged many Baha’is to settled in India so as to convert the Locals into this new Religion. Some of the individuals who settled in India were Hájí Sayyid Mírzá and Sayyid Muhammad of Muslim background. The first Baha’i Press was established in the year 1882. Professor Pritam Singh was the first convert from Sikh Community and later he facilitated in publishing first Baha’i magazine in India. With the help of continuous efforts from the missionaries, the Baha’i faith could established many communities in Bombay, Calcutta and other cities of India. The first Baha’i of Hindu background was Narayenrao Rangnath Shethji. Baha’is of Zoroastrian background played an active part in bringing new converts. Still some of the prominent Baha’is in India are from Zoroastrian lineage.

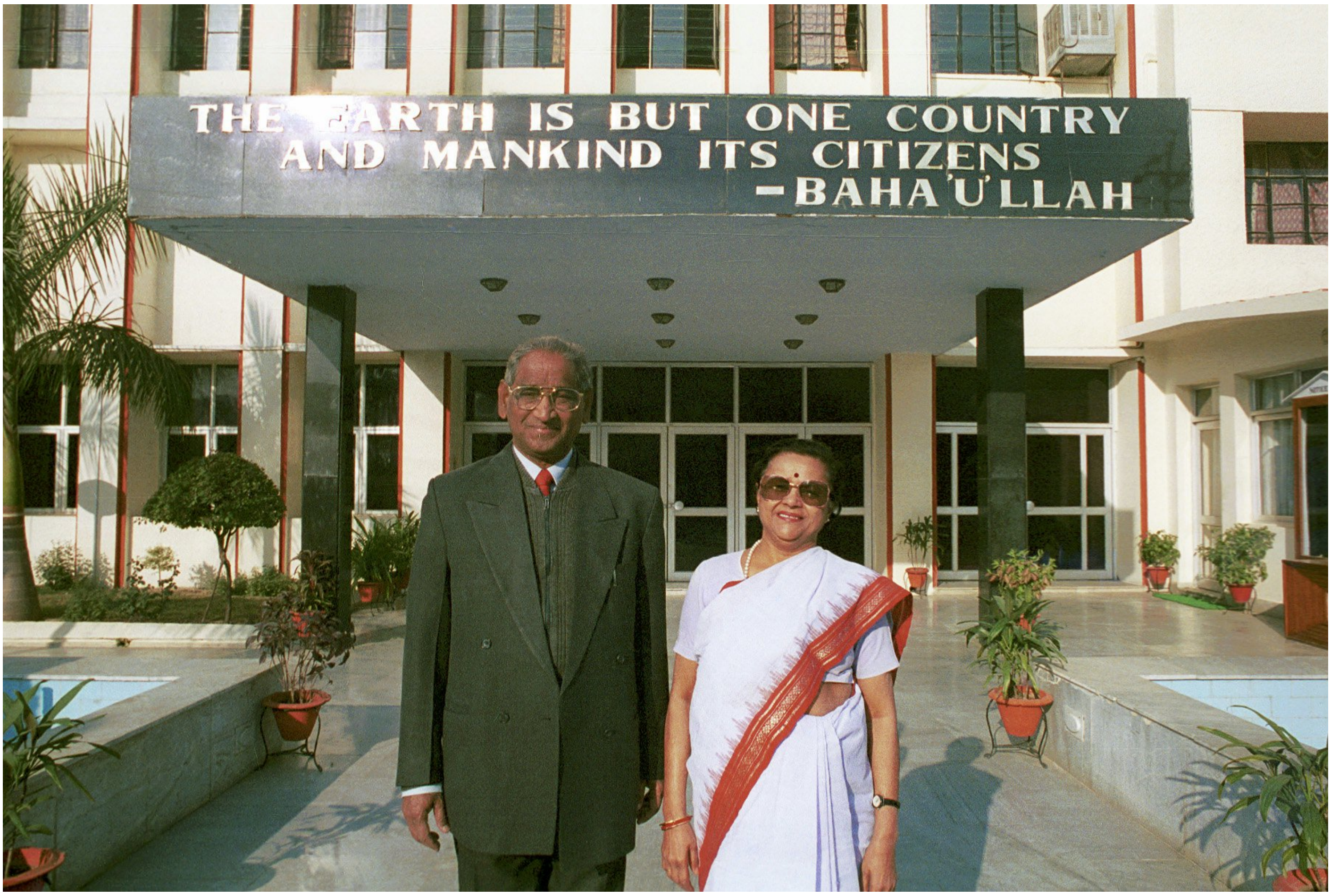
Of late, due to strict anti-conversion law of India, Baha’is are finding difficulties in getting new converts. As a precautionary measure Baha’is have withdrawn the declaration card for new Baha’is from some cities of India.

Baha’is have recently adopted an indirect method of getting new souls into the faith by organizing devotional meetings with neighbors belonging to other religions. Similarly they have started moral classes for Children and Junior Youth Programme.

[caption id="attachment_2255" align="alignnone" width="460"]

Declaration Card to convert to Baha'i Faith[/caption]

The purpose of these activities is to change the perception of people towards Baha'i faith and later on enrolled them. It is easier to find Baha'is teaching Ruhi books (conversion manual of Baha'i religion) in many parts of the country such as Nashik, Malegaon , Sangli , Kerala , Lucknow, Bihar sharif etc.



Some prominent Baha'is also used their Educational Institute to propagate their Religion. One such example is Mr. Jagdish Gandhi – Founder of City Montessori School in Lucknow and His wife Mrs. Bharti Gandhi – Founder- City International School.

You can find sayings of their leader Baha'u'llah at the entrance of these schools.

New Era school of Panchgani is also a Missionary school of Baha'i Faith.

[caption id="attachment_2261" align="aligncenter" width="730"]

New Era High School
FOR THE BETTERMENT OF THE WORLD
AUDITORIUM

New Era School - Panchgani[/caption]

Baha'is have divided the areas into various clusters and zones. Local Spiritual Assembly [LSA] is formed at a place as soon as the number of new converts reaches nine and then they are asked to hold Nineteen Days Feast [NDF] and are motivated to carry out activities to bring in more converts. All these are done to avoid monitoring from Government bodies or hard-core Hindu organizations who are working to stop the conversion of Hindus to other religions.

[caption id="attachment_2263" align="aligncenter" width="640"]

Spiritual
Praveen

Children and Junior Youth Programme[/caption]

Baha'i have also built a Lotus Temple in New Delhi which is open to all religions. It's served as a silent preacher to people of other religions who visit the place to see the architecture of the building.

[caption id="attachment_2265" align="aligncenter" width="463"]

Lotus Temple - Baha'i Faith Silent Preacher[/caption]

Baha'is also exaggerate their numbers in India to gain minority status in the country but till date have been unsuccessful. (https://bahaicensusindia.blogspot.com/)

Three ways for Shoghi Effendi's followers to interpret Shoghi Effendi's unexpected death

[caption id="attachment_1978" align="aligncenter" width="192"] Shoghi Effendi[/caption]

1. Even though Shoghi Effendi appointed no successor, a successor must be found, because even if it is not clear who the legitimate successor is, it is more important for the institution of Guardianship to just continue. This is the position of the Orthodox Baha'is.

2. Shoghi Effendi appointed no successor so the institution of Guardianship must end. But we will go off and create the Universal House of Justice on our own, and give it powers which were previously under the domain of the Guardian (e.g. excommunication). This is the position of Haifan Baha'is.

3. Shoghi Effendi appointed no successor so the institution of Guardianship must end. But the Guardianship and the Universal House of Justice were designed to complement each other - one cannot exist without the other - so the Baha'i Faith must continue with neither a Guardian nor a Universal House of Justice. No one supports this view for some reason.

Shoghi Effendi's writings certainly do not seem to support option (2):

It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions [Guardianship and the UHJ] of the Administrative Order of Bahá’u’lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coördinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions—instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other’s authority and functions, and are permanently and fundamentally united in their aims.

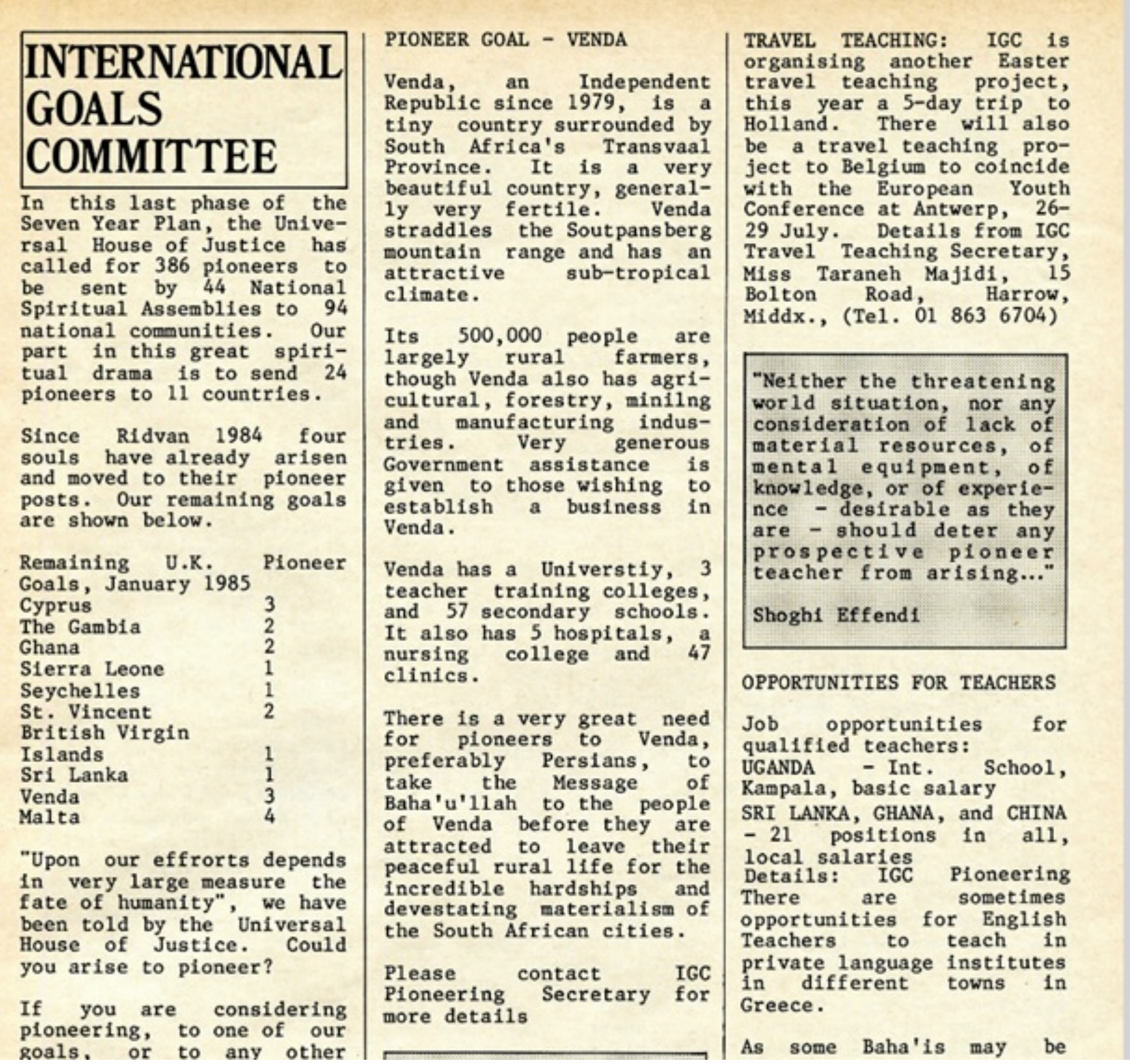
Divorced from the institution of the Guardianship the World Order of Bahá’u’lláh would be mutilated and permanently deprived of that hereditary principle which, as ‘Abdu’l-Bahá has written, has been invariably upheld by the Law of God. “In all the Divine Dispensations,” He states, in a Tablet addressed to a follower of the Faith in Persia, “the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.” Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

Severed from the no less essential institution of the Universal House of Justice this same System of the Will of ‘Abdu’l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

--Shoghi Effendi, World Order of Baha'u'llah

https://www.reddit.com/r/FreeSpeechBahai/comments/10oae4a/three_ways_for_shoghi_effendis_followers_to/

U.K Baha'i Activities from 1936 - 1985



INTERNATIONAL GOALS COMMITTEE

In this last phase of the Seven Year Plan, the Universal House of Justice has called for 386 pioneers to be sent by 44 National Spiritual Assemblies to 94 national communities. Our part in this great spiritual drama is to send 24 pioneers to 11 countries.

Since Ridvan 1984 four souls have already arisen and moved to their pioneer posts. Our remaining goals are shown below.

Remaining U.K. Pioneer Goals, January 1985	
Cyprus	3
The Gambia	2
Ghana	2
Sierra Leone	1
Seychelles	1
St. Vincent	2
British Virgin Islands	1
Sri Lanka	1
Venda	3
Malta	4

"Upon our effrorts depends in very large measure the fate of humanity", we have been told by the Universal House of Justice. Could you arise to pioneer?

If you are considering pioneering, to one of our goals, or to any other

PIONEER GOAL - VENDA

Venda, an Independent Republic since 1979, is a tiny country surrounded by South Africa's Transvaal Province. It is a very beautiful country, generally very fertile. Venda straddles the Soutpansberg mountain range and has an attractive sub-tropical climate.

Its 500,000 people are largely rural farmers, though Venda also has agricultural, forestry, minilng and manufacturing industries. Very generous Government assistance is given to those wishing to establish a business in Venda.

Venda has a Universtiy, 3 teacher training colleges, and 57 secondary schools. It also has 5 hospitals, a nursing college and 47 clinics.

There is a very great need for pioneers to Venda, preferably Persians, to take the Message of Baha'u'llah to the people of Venda before they are attracted to leave their peaceful rural life for the incredible hardships and devestating materialism of the South African cities.

Please contact IGC Pioneering Secretary for more details

TRAVEL TEACHING: IGC is organising another Easter travel teaching project, this year a 5-day trip to Holland. There will also be a travel teaching project to Belgium to coincide with the European Youth Conference at Antwerp, 26-29 July. Details from IGC Travel Teaching Secretary, Miss Taraneh Majidi, 15 Bolton Road, Harrow, Middx., (Tel. 01 863 6704)

> "Neither the threatening world situation, nor any consideration of lack of material resources, of mental equipment, of knowledge, or of experience - desirable as they are - should deter any prospective pioneer teacher from arising..."
>
> Shoghi Effendi

OPPORTUNITIES FOR TEACHERS

Job opportunities for qualified teachers:
UGANDA - Int. School, Kampala, basic salary
SRI LANKA, GHANA, and CHINA - 21 positions in all, local salaries
Details: IGC Pioneering
There are sometimes opportunities for English Teachers to teach in private language institutes in different towns in Greece.

As some Baha'is may be

https://afnanlibrary.org/bahai-journal-united-kingdom/

An Open Letter to Universal House of Justice

SUBJECT: Persecution of Persian Baha'is in at the Highest Seat of Baha'i Administration

Dear Esteemed Members of Universal House of Justice

Paul Lample

Payman Mohajer

Shahriar Razavi

Stephen Birkland

Stephen Hall

Ayman Rouhani

Chuungu Malitonga

Juan Francisco Mora

Praveen Mallik

It saddens me to write this letter to the esteemed members. Members, who collectively are supposed to be infallible in their decisions. For quite some time, some of the decisions of the members are being viewed as being with a targeted agenda –cleansing the Bahai Administration of Persian Baha'is' very silent callous Racism and fanatism is engulfing the whole of Bahai Community. The Persian Bahais are being persecuted in which ever land they pioneered and surprisingly the Universal House of Justice is mock spectator to this persecution.

One could argue that these steps are seen with prejudice. However, when sequence of similar actions is witnessed the benefit of doubt reduces.

Let us one by one see such incidences to conclude whether it is co-incidence or otherwise:

1. Recently a prominent Heterodox Baha'i, **Omid Seioshansian**, who was born in Qatar, was blacklisted in Qatar. Government authorities in the country have levelled criminal and national security charges against him. Mr. Omid now will face severe penalties in Qatar's judicial system. And will be denied entry.

Although Bani Duggal, the BIC's Principal Representative to the United Nations, said that "the Baha'i International Community is saddened that the State of Qatar has chosen to expel members of a community that has peacefully coexisted in and contributed to the progress of the country", the silence of UHJ has raised concerns. Many prominent Bahais are of the opinion that UHJ is behind the expelling of Omid as they are in cleansing process of Persian Bahais and Omid a high ranking

Persian Bahai in Bahai Administration, who has an eye on selection to UHJ. He has a lot of cloud in countries like India.

- Another high ranking Persian Bahai, a counsellor, **Dr. Jabbar Eidelkhani** who had served for many years in Bangladesh was also removed from his post and a very insignificant Indian Bahai was asked to step in his shoes. Was this part of a strategy?

- Another Persian background lady, a former counsellor and member of NSA of India, **Mrs Zeena Sorabjee**, was asked to resign/retire from NSA after being elected on NSA. Fate accompli?

- A prominent Bahai of the USA, Mr. **Bahareh Moghaddam** has been accused oftrying to deceive and misguide the Bahais of Iranian descent by sowing seeds of discord. UHJ just watched silently.

- **Mr. Ali Nakhjawani** was hunted for his misunderstood statement resulting into ignorant Bahais daring to ask him that why he gave such statement. UHJ could have defended in this situation.

- The case of Bahai Scholar **Ahang Rabbani** has not been forgotten. After working for 15 years at the World Centre, he was heartbroken. UHJ had no comfort to offer.

- **Jamshed Fozdar and Firoz Anaki** were on the brink of being declared Covenant Breakers but some better reasoning prevailed on UHJ and they stopped from doing such an atrocious act. Both these gentlemen have bitterness still.

- The Late Mr. Hasan Sabri along with Isabella Sabri **made fun of Persian Bahais** and used to call them KHAR (donkey) and used to say that Persian Bahais are misguiding other Bahais. There are several other such incidences of rebuke. UHJ conveniently ignores these. They use to say Panchami is the centre of deviation.

- The number of **Persian Bahais as counsellors have come down drastically** and the story is not different for the ABMs. They were asked to leave their place of pioneer (where they had established themselves, gained respect and involved themselves in Teaching of the Faith) and settle in some other parts of the world. This is nothing but humiliation and harassment. UHJ choses to look the other way.

1. When a non-Persian Counsellor retires from his post, he is immediately offered another post in his own country. But if the counsellor is Persian, and that too a pioneer, never this

opportunity of service had been offered to him or his experience used for promotion of the Faith. This happens under watchful eyes of the UHJ.

1. A **sincere Persian Bahai** Mr. A.S. Furudi who took care of the Bahai property the National Hotel at Pune in India was threatened by one of the members of UHJ that he should come in line with UHJ or face severe consequences.

1. A Persian pioneer a devoted Bahai **Dr. Ahmed Ansari** was asked to resign after he was elected as a delegate for National convention. It was feared that he was a sure member of NSA

1. **Payam Shoghi** - A person of capacity, he served the faith as a counsellor but he was sacked by the UHJ and was asked to resign from all his administrative positions, just because he was "accused" for forging Documents? Which was never proved.

1. **Shahryar Nooreyazdan** - He has such a wide experience about the faith. Has given years as a pioneer to Mumbai Community. A person instrumental in building the Lotus Temple and donating huge amounts of his savings was never given any hearing by UHJ. All his suggestions are ignored and was made centre of mockery.

1. **Farida Vahedi** - She served the Faith with best of her capacity running the External affair department very efficiently but just some Indian NSA members did not like her success was asked to resign from the NSA of India. In her place a dumb Ram Sevak Yadav was brought to NSA just to appease the Hindu nationalist Government .

1. **Afshin and his son Naim** now live a life of loneliness. Afshin gave all of his golden years for the propagation of faith in India. Today when he is ill and may be in need of financial assistance, the UHJ is wasting sources on inexperienced, and worthless people like Praveen Mallick, Rajan Sawant etc. All the "soldiers of Baha'u'llah" are being treated like worthless entity.

1. The Bahai Academy in Panchgani was subjected to pressure because its Director Mr. **Leson Azadi** was a Persian and son of a Martyr. UHJ made his life and of his family miserable. He was sacked as Auxillary Board Member.

Such examples leave us with a bitter conclusion that those having Persian (Cradle of Faith) background need to sieved. It is as though the UHJ sees the Persian Bahais being responsible for the formation of so many sects. A thought is prevailing in the Faith that Persian Baha'is are working in groups and are having soft corner for the Persian fourth Guardian Nosratullah Bahremand of the Orthodox Baha'i Faith, who is calling his shots from Australia. Such a suspicion has been prevailing for many years now. UHJ has so far not taken any steps to reject this idea.

While all this is happening, the clout of Bahais with Jewish background is increasing. Whether it is happening with connivance of Jewish state, is a question that then comes to mind.

Esteemed members do look into the injustice that has crept in functioning of the Faith. Else history would not forget UHJ being cause of moral and population downfall of our Beloved Faith.

Hindus, Muslims converting to Baha'i faith in India: The Game of Conversions, Changing Religions

Lotus Temple , New Delhi - INDIA

The lady's surname was Patel but she was not a Hindu. She was a Bahai, member of a faith, who believe in Baha'ullah

There were Mishra, Patil and Ghosh. All of them were Bahais. People with seeming Muslim names also.

That was quite confusing initially because of our notions that we associate surnames to religion.

They were born in Hindu, Muslim families but recently turned to Bahaism.

As far as Indians are concerned, what we know about the Bahais is that their most prominent place of worship in this country is the Lotus Temple in Delhi. But apart from this, most of us generally have no clue about Bahais and their religion.

That the Bahais, wherever they live, have a feast every 19 days and that they assemble at the local Haziratul Quds, is also not known commonly. In every city they have a local spiritual assembly. But when you see a Siddiqui or a Sharma as Bahai, what you make out of it?

Hindu, Muslim converts to Bahai religion

That confuses many of us. Because in India, we associate names and surnames with religions. If someone is Rahmat Ali, he ought to be a Muslim and Ramesh Joshi should be a Hindu. Some Christians have Hindi/ Sanskrit/ Arabic names but most of the people can be identified.

Even Jains are often distinguishable due to their surnames--either Jain or Khandelwal/Shah/ Kasliwal/Singhai etc. I find many Hindu and Muslim converts to Bahai faith. The Bahais are under intense religious persecution in Iran.

This is a fact. They are not allowed to run schools and kept under state surveillance. That's really unfair. Many, in India, consider them as a sect of Muslims, which they are not--an independent religion. Bahai population is growing quite fast in India though they are not flexing muscles about their population.

Hiding faith: Not too open about conversion, growing figures as yet!

I have met a few Bahais here and there. Recently, at a programme, to highlight their issues in Iran, a journalist got irked with Bahais. 'You hide your identity', he charged them at a gathering they organised to raise the issue of Baha'i persecution in Iran.

"We don't", they said. The journo asked, 'If you believe in all religions equally then why you convert others?', the debate continued. I don't have any thing against Bahais.

If anyone wants to get converted to the faith, he has every right to do so. What I didn't exactly like are incidents like the recent marriage of a Muslim orphan girl to a Bahai family of Muslim names.

The organisers, all of whom were highly educated, deliberately mispronounced the name of the girl and hid her surname to conceal that she was a Muslim. At orphanages such things do happen routinely. As far as preaching to an adult is concerned, I am not much interested but incidents like this one are disturbing.

The Bahais claim to have followers in every country except Vatican. However, their claims of numbers seem exaggerated. In India they claim a population of 20 lakh [2 million] and tens of millions in the world. I don't think these are correct.

But it is quite clear that the Bahai faith may not be growing too fast in Europe and America, but in India, Bahai missionaries are quite active. They are working in rural areas also. However, at state level, there is no recognition of this religion as yet.

Christian and Sikhs have also converted. Among the biggest converts, however, are Parsis [Indian Zoroastrians]. Perhaps, this is because its a new faith that brings a new energy for them, and Parsis who are turned outcast after marriage with a non-Parsi, adopt this faith, which also comes from their ancestors' land--Persia [Iran].

How many People were Killed by Baha'u'llah ?

It's known that Baha'u'llah's ambitions for leadership created a trail of homicides across the Middle East, several of which are acknowledged even by Baha'i sources.

Baha'u'llah was involved in upwards of 20 homicides, including prominent Babis who didn't accept his claims to be HWGSMM and Azalis who opposed him. This is not to count Baha'u'llah's involvement in organising military insurgencies where many hundreds died.

Is there a complete list of the known victims of these crimes?

Here are a few I've gathered:

Hajji Mirza Ahmad of Kashan -- murdered in Baghdad, author of the early Babi history Kitab-i Nuqtat al-Kaf, a Babi who was loyal to Subh-i-Azal

Mirza `Alī Muhammad Sarrāj -- murdered in Baghdad by stabbing, author of a book opposing the claim that Baha'u'llah was HWGSMM

Sayyid Ismail Zawareh -- murdered in Baghdad, his throat was cut and the knife placed in his hand to make it look self-inflicted

Aqa Ali Muhammad -- murdered in Baghdad, a brother-in-law of the Bab

Aqa Abul Jasim of Kashan -- murdered in Baghdad, "because he had reported to Subh-i Azal that he heard that Baha's pretension was that he was the return of the Imam Hussein"

Mullā Rajab `Alī (Qahir) -- murdered in Karbala, brother of Sarraj and a supporter of Subh-i-Azal. He was murdered with a revolver by a Baha'i man called Nasur the Arab.

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Mirza Nasrullah -- murdered in Edirne, the brother-in-law of Subh-i-Azal

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Baha'u'llah was involved in upwards of 20 homicides, including prominent Babis who didn't accept his claims to be HWGSMM and Azalis who opposed him. This is not to count Baha'u'llah's involvement in organising military insurgencies where many hundreds died.

Is there a complete list of the known victims of these crimes?

Here are a few I've gathered:

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Muhammad Khan -- murdered in Akka, murdered in the Carawansaray of corn-sellers, buried in a shallow grave and discovered by authorities

Hajji Ibrahim -- murdered in Akka, murdered in the Carawansaray of corn-sellers, buried in a shallow grave and discovered by authorities

Source : https://www.reddit.com/r/exbahai/comments/11jgnv4/bahaullah_a_serial_murderer/

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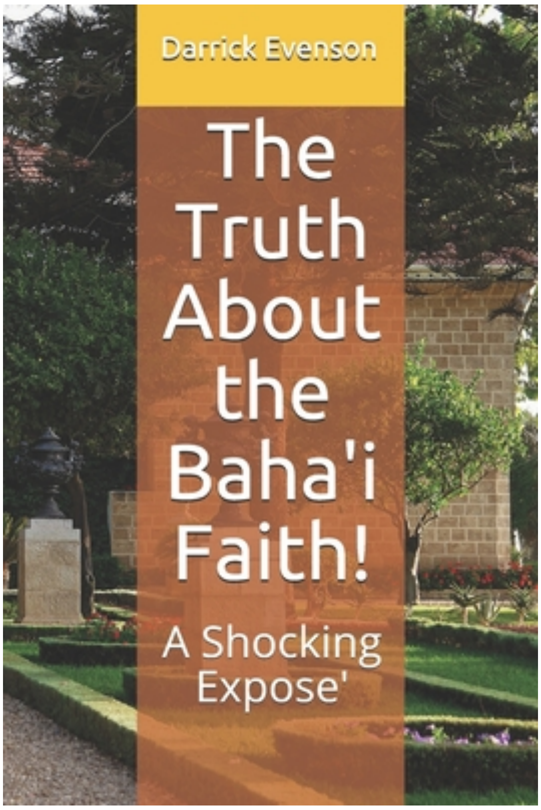
The Truth About the Baha'i Faith: A Shocking Expose'



The Truth About the Baha'i Faith examines some of the major claims of the Baha'is, and contrasts those claims with facts. This is an Anti-Baha'i book. This book reveals that The Bab (forerunner of Baha'u'llah) never claimed to be the Mihdih (Mahdi), but rather the 5th "Gate" (channeler) of the Mahdi. This book reveals that Baha'u'llah never intended to be the Funder of a new religion (the Baha'i Faith), but merely the Founder of a Shi'ite Sufi (Mystical) Order. This book reveals that Baha'u'llah never claimed to be a Prophet, but rather Allah (God) himself. This books shows evidence of the racism and violent nature of 'Abdu'l-Baha, the closeted (yet very active) homosexuality of Shoghi Effendi, the forged Will of 'Abdu'l-Baha, and the clever political maneuvers of Mary Maxwell (Ruhiyyih Khanum) that insured her the role as the de facto "ruler" (Guardian in all but name) of the Baha'i Faith from the death of Shoghi Effendi in 1957 to her own death. This book reveals how the Universal House of Justice (Baha'i Governing Body) has suppressed Baha'i history in the hopes of covering up the truth, so that they may "save the world" from a nuclear war.

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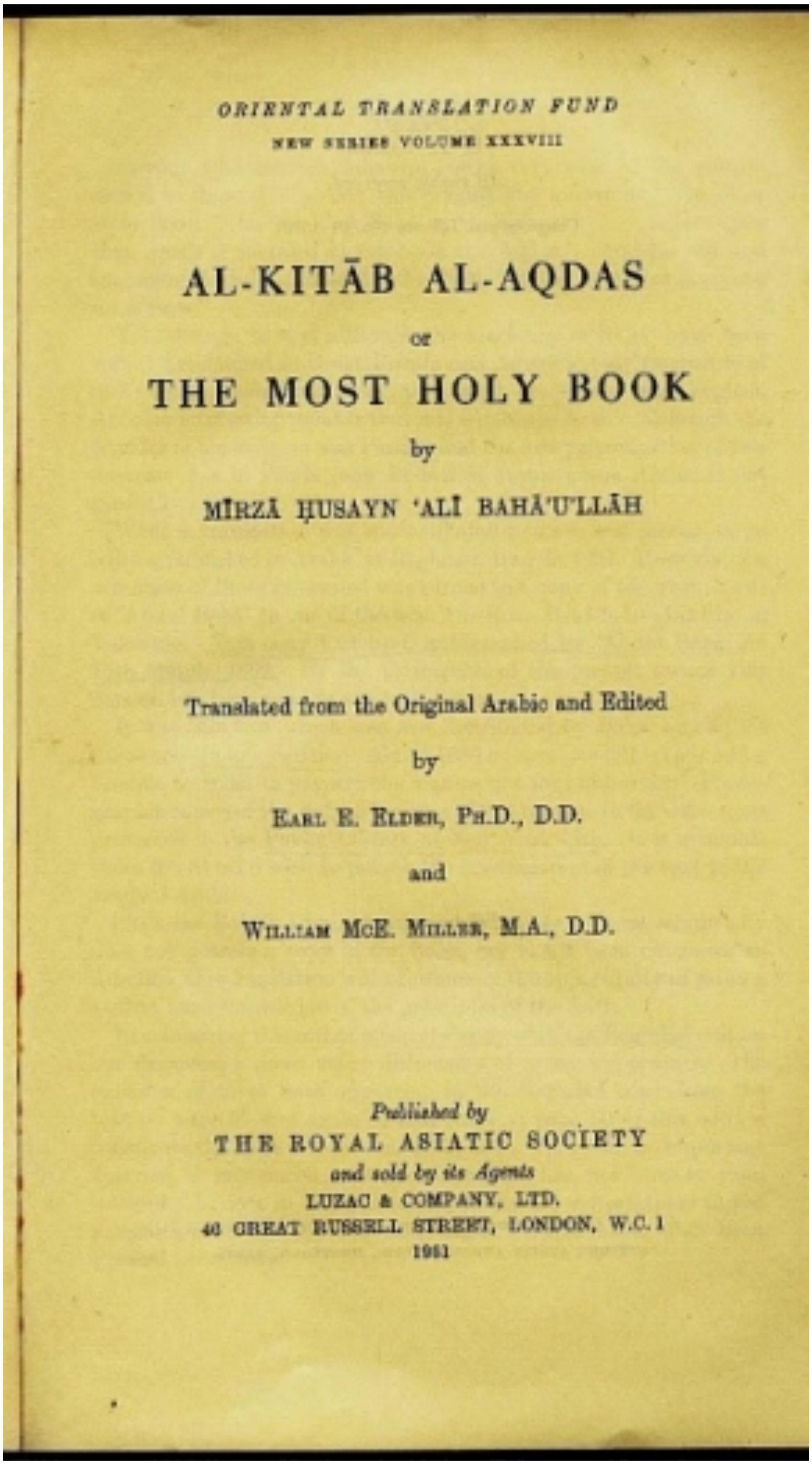
Baha'u'llah in Kitab e Aqdas : "Whoever burns a house intentionally, burn him." !!



ORIENTAL TRANSLATION FUND
NEW SERIES VOLUME XXXVIII

AL-KITĀB AL-AQDAS
or
THE MOST HOLY BOOK
by
MĪRZĀ ḤUSAYN 'ALĪ BAHĀ'U'LLĀH

Translated from the Original Arabic and Edited
by
EARL E. ELDER, PH.D., D.D.
and
WILLIAM MCE. MILLER, M.A., D.D.

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46 GREAT RUSSELL STREET, LONDON, W.C. 1
1961

This is the suppressed Elder & Miller translation of the Baha'i "Book of Laws."

It is a more honest and accurate translation than the one belatedly offered by the Baha'i administration 120 years late. The latter ("The Kitab-i-Aqdas: The Most Holy Book") contains obfuscations and distortions designed to protect the fortunes of the Baha'i Faith and preventing the book to cause a drastic falloff in membership, as the text reveals a great disparity between the original message of the founder and what later came to be sold as "The Baha'i Faith." The Elder translation is an important document in the continuing saga of Baha'i efforts to both obscure and alter their own original foundations and texts.

The Elder-Miller translation is an honest translation by two English orientalists and Arabic scholars, one of them an author of an Arabic grammar who had spent many years in Persia and interviewed early Baha'is and Babis. It is the first English translation.

Their agenda was to make available an important religious work of the east for the Royal Asiatic Society that was, unaccountably, still unavailable in the west. Thus their translation became the first translation available in the west. Earl elder remarks on this oddity in his preface:

"Anyone who studies Baha'ism learns very soon of the volume sacred to those who profess this religion and known as "The Most Holy Book." Of this book Baha in his Will said, "...reflect upon that which is revealed in my book the Aqdas." And his son and successor 'Abdu'l Baha said in his Will, "unto the Aqdas everyone must turn." Yet, strange to say, although the teachings of the Baha'is have been widely proclaimed in Great Britain and America, only fragments of al-Kitab al Aqdas have been translated previously into English."

This even though the original text is actually a rather short work. Thus Miller and Earl Elder, a scholar of Arabic and produce of an Arabic grammar, published the first English translation instead of the Baha'is.

Though Elder-Miller's translation was published in 1961, western Baha'is were kept in the dark about its existence. I was an active Baha'i for 15 years and never heard of it. This was deliberate. The Baha'i leadership did not want rank-and-file members to read the Kitab-i-Aqdas. They considered it a problematic. Not because there were major faults in the translation, but because the content itself was something they did not want westerners to be able to read.

Elder and Miller were surprised that the ready market of Baha'is was not interested in their book and Baha'i publishing bodies would not carry it, even though they lacked their own version of their "Most Holy Book." Book suppression is common to Baha'i history. It has long been a habit of Baha'is to find, confiscate, and destroy books they deem to be adverse to their growth. (I recall going through the estate of a famous early Baha'i Ruth Moffet and finding many Baha'i suppressed books that she had removed from libraries over the years.) The early Baha'is also extirpated the writing of their ostensible lineage founder, the Bab. Baha'i book purging is one reason that hardcover copies of Elder & Miller's Aqdas are so rare today.

Kitab-i-Aqdas was long considered a problematic book by the Baha'i promoters in the west. The Baha'i administration, seeking to grow a Faith that was now a sales package for socialist-leaning intellectuals, continued to buy time. They hoped to create their own translations that would soften or obscure the content, while letting the Baha'i Faith develop and grow free of the damaging effect they knew the text would have. So they avoided publishing a text of their own for a full 120 years after the book's creation by their founder. All other Baha'i works of significance were long available and this was ostensibly their central scripture. It's importance is obvious in its very title: "Book of Laws -- Most Holy Book." So this Elder-Miller translation was unwelcome to the Baha'i Administration who refrained from making their congregation aware of it.

The first approach the Baha'is took to suppressing the Kitab-i-Aqdas was, indeed, to ignore all translations available. Even after this Elder-Miller translation was out in 1961, they continued to tell their membership "It has not been translated yet." Any versions that were published by others, they ignored and would classify them as negative to their membership. They did not have the proper filters or spin-doctoring. Their second approach, when obligated to translate the text, was to distort and obfuscate its content in the translation. (Examples given here.) Thus the priceless value of the Elder-Miller version.

The Growing Gap Between the Baha'i Promotional Package

And the Baha'i Scriptures

Early in the religion's development certain ideas, only minimally present in the original teachings of Baha'u'llah, began to be enlarged a great deal. These could be called socialist, Marxist, or progressive ideas found in the statements of most mystics. From a text that contained great mysticism, emphasis on obedience to God and devotion to Baha'u'llah arose a religion that instead promoted feminism, world government, and deracination. The feminism is particularly remarkable since the Kitab-i-Aqdas appears to be directed to men, makes certain prohibitions for women, and quite clearly assumes polygamy as normative. Baha'u'llah himself had, according to accounts, four wives.

But a few minor reforms or relaxing of Islamic regulations on women were spinned by the Baha'is into a program in which the Baha'i Faith became "feminist" in a Marxist sense. The longer the Baha'is suppressed and ignored the Kitab-i-Aqdas, the larger grew the gap between the Kitab-i-Aqdas text and what Baha'is were teaching. Continually attempting to appeal to progressives, they ended up with a "Ten Basic Principles" list that was quite different than their actual founding texts. Nothing make the gap between teaching and text more obvious than the Kitab-i-Aqdas. Another statement Baha'is would make to their newcomers was: "Mankind is not ready for it." But as the modern age developed, each passing year made mankind more and more "unready" for the very dated, even culturally primitive content of the Kitab-i-Aqdas. The Elder-Miller translation makes it abundantly clear why the Baha'is hid their most important scripture.

Baha'is state that this Kitab-i-Aqdas is mankind's complete guidance from God the next thousand years. That is rather sad considering they didn't allow us (in the west) to even read the text for the first 120 years. Upon reading its contents the reader will notice a few things.

First, one notices a very Islamic tone and attitude of the harsher variety. One law in the case of arson is put bluntly: **"Whoever burns a house intentionally, burn him."** This is the straightforward Elder-Miller phrasing.

The official Baha'i text that finally came out had it this way: "Should anyone intentionally destroy a house by fire, him also shall ye burn."

Baha'u'llah was a prince. He wanted his followers to be an attractive group. The Kitab-i-Aqdas tells them to get new furniture every 9 years. It outlaws the shaving of the head or men having hair longer than their earlobes. The scripture instructs them to use perfume, to wear silk and furs. This is succinctly and cleanly stated in the form of one of many commands in the Elder-Miller translation:

"Wear sable (sammur) just as you wear silk and squirrel-skin and other things."

In the Elder-Miller version one can usually distinguish easily the difference between a mere "allowing" of an activity (not forbidden) and a command to do it. The Elder-Miller translation has this as a command, like the command to wear perfume. Seeing how absurd this perfume command looks to our present culture the Baha'i administration altered the lines in significant ways:

"Ye are free to wear the fur of the sable as ye would that of the beaver, the squirrel, and other animals."

This puts it as a mere option; as something not prohibited. By comparing the official version to the Miller-Elder version you can see Baha'i officialdom's manipulation of translation outcome from cover-to-cover. The perfume command rendered by Elder-Miller is:

"Use rose water, then pure perfume."

It is clear that the rose water is intended to be worn on the skin, just as with perfume. But the 120-year-late official version translates it cleverly:

"Make use of rose-water, and of pure perfume;"

This rendering obfuscates the original intention and creates loopholes. It opens the possibility that the rose-water does not need to be something worn on the skin, just "made use of." Western women are fussy about things like that, you know. Some of them don't like being told they have to wear perfume. Likely, modern Baha'is won't want to uses rose water for their guru and this doesn't sell the faith. Perhaps the rose-water and perfume could be "made use of" a disinfectant? Or for scientific experiments? Or some other use. (The just-mentioned mental scenario would be typical of the Baha'i administrative mind which likes to focus on science and technology rather than it's own religious content notwithstanding their founders' anti-science attitudes.) The perfume, in this official rendering, becomes something that is to be 'made use of,' not necessarily worn by the devotees. Perhaps as a substance for insect control, etc.

This is loophole-building. This spin-doctoring and effective alteration of inconvenient passages is frequent throughout the belatedly published official translation of the Baha'is and only the Elder-Miller version (and others) make this clear. Their belated 1993 version also contains a great deal of explanations, apologies, and padding to help to shift the meaning or outright annul Baha'u'llah's statement and help current Baha'is live with the the strange text. This occurred early on with Baha'u'llah's apparent assumption of polygamy as a norm. The Baha'i administration wrote a treatment that says, essential, 'This can't be so.'

Indeed, one pleasure of the Elder-Miller version is reading it straight without the filler, distractions, and excusing explanations of Baha'i officials. One finds out that the original Kitab-i-Aqdas was a terse, thin volume. The original book is only 74 pages with 10-pt. type. The Baha'i administration and spin doctors added so much to their version that their Aqdas ballooned to 315 pages! Most of it written by the administration, not Baha'u'llah. The scholarly Elder-Miller version, intending to present the Arabic as it really was written, makes these manipulations by modern Baha'is clear to see. That is its value.

Baha'is promote their religion as one that is superior due to access to the original founder texts. Further, they state that the problem with religions is that change creeps in, with the original texts and their meanings lost. The Baha'i Faith, is, they say, different. One of the interesting things about the Baha'i Book of Laws, given it is presented by them as full guidance for mankind for a thousand years, is the content it lacks. It requires that marriage be effected with a dowry:

"Relationship by marriage is not realized except by (payment of) dowries." And adulterers have to give the Baha'i "House of Justice" "nine mithquals of gold." (Elder/Miller explain that this amounts to 1-7th of an ounce of gold.) But the Most Holy Book contains no advice or laws about the following urgent problems of mankind:

- Technological manipulation, genetic and bio-engineering, or food monopoly

- Pornography, incest, and nothing apparent regarding pedophilia (he only mentions boys), homosexuality, etc.

- Bio-medical ethics, such as euthanasia

- Punishments or laws for rape (or even mention of rape as a human crime)

- Industrialization, pollution, the environment

- Forms of government

- Mass media and monopolies

.. and many other dire problems.

The scripture does, however, contain laws about falcon-hunting and a great deal of funeral and burial laws. Their royal founder Baha'u'llah enjoined Baha'is be buried in some fancy coffins. Two sentences from the Elder-Miller translation:

Elder-Miller Version: "When in hunting you use birds of prey, make mention of God. Then whatever they catch for you is lawful."

Elder-Miller Version: "God has commanded that the dead be buried in (coffins of) crystal or rare stones or beautiful hard woods, and that engraved rings be placed on their fingers."

Official Version: "The Lord hath decreed that the dead should be interred in coffins made of crystal, of hard, resistant stone, or of wood that is both fine and durable, and that graven rings should be placed upon their fingers."

Notice that hardwoods are no longer needed (rare now!), just "fine and durable" wood. Also note that the administration altered the command for "rare stones" into mere "hard, resistant stone." Only the Elder-Miller translation lets you see all the invention and alteration-of-texts that Baha'i officialdom is engaged with. And it becomes clear why they hid the text from the west for 120 years.

Here is how the Baha'i Administration rendered the line allowing more than one wife to make it come out differently:

Elder-Miller:

"God has ordained marriage for you. Beware lest you go beyond two, and whoever is satisfied with one of the handmaidens, his soul is at rest and so is hers."

While he makes prohibitions in a clear manner elsewhere in the text, there is no prohibition here, merely a "beware" beyond 2, while advising that one has advantages.

Official Baha'i Version:

"God hath prescribed matrimony unto you. Beware that ye take not unto yourselves more wives than two. Whoso contenteth himself with a single partner from among the maidservants of God, both he and she shall live in tranquility."

Notice the big difference in the impressions the versions create. The Elder version assumes two wives as normative and quite acceptable in these two simple lines: "God has ordained marriage for you. Beware lest you go beyond two." Baha'u'llah reportedly had at least four wives. What kindly uncle wouldn't say "beware!" and "careful!" to a young man considering three or more wives? The tone of the official version ends with the impression that both 3+ AND dual wives are prohibited. There is no sense of prohibition of either state in the Elder version, only a warning about 3+.

In the Elder version the man contenting himself with one is simply shown approbation, with the results promoted as worthy of consideration: "whoever is satisfied with one...his soul is at rest." The official version makes monogamy appear to be specified and required: "Whoso contenteth himself with a single partner...shall live in tranquility." Using 'shall live' -- the predictive, prophetic, or "ordaining" voice so common to Baha'i literature -- ("...he and she shall live...")the mere observation that one-wife men have more peace now feels like a single-wife specification that is, after this stormy reference to polygamy, the one ordained state for the the future.

It took them 120 years to come up with that clever re-working of the original simple sentences, to make it appear that Baha'u'llah did not say what he said. Thus we need the Elder-Miller translation.

The use of the word "partner" in the modern version is particularly jarring in the founding text. A few decades back this would have been "wife." (The sentence is clearly directed to men and refers to how many wives they should have.) The the vague term "partner" has never occurred in any translations of Baha'u'llah heretofore (relative to marriage) or even "spouse." "Partner" is a modern culture-bomb used by those with modern anti-traditional attitudes, particular homosexuals and those who wish to redefine marriage as any amalgam of any sexes. It is there in the official Baha'i version as both anticipation and acceptance of the further degradation of natural sexual roles and traditional marriage, and gives us a hint as to which way the Baha'i Faith is now headed.

Mystical Language in the Kitab-i-Aqdas

One fascinating aspect of Baha'i writings is the Sufic mystical content, and the Kitab-i-Aqdas is loaded with that. After reading official Baha'i translations for a while it becomes very interesting to see how Elder & Miller translate certain mystic phrases compared to official versions. The Elder-Miller translation appears to be more direct with less attempt to fit Baha'u'llah's words into decorous English literary forms. Here is one from the Elder-Miller Aqdas:

"O People, direct your steps with white faces and hearts full of light towards the Blessed Red Spot where the Lote Tree of the Extremity (sidratu l-muntaha) calls, "There is no god besides Me, the Self-Subsistent Overseer."

Here is the official Baha'i version:

"Turn, o people, with bright faces and illuminated hearts towards the blessed red spot in which the Sadrat-El-Muntaha (divine tree) crieth out, "Verily there is no God but Me, the protector, the self-Existent."

"White" has become "bright." "Hearts full of light" (possibly an occult reference referring to inner perceived light, plus the Sufic idea as the "heart" as a meditation point in the body) became "illuminated heart" which suggests a vague intellection or higher thought. The more evocative and instructive "Lote Tree of the Extremity" has been shortened to simply "Lote Tree." (A truncation reflecting the anti-mystical attitudes of the Baha'i administration.) The "overseer" who witnesses (a word more like "foreman" and "boss") has been turned into an active "protector." "Subsistent," a term with a philosophical and mystical heritage, got dumbed-down to "existent."

Another fine example of the mystical language in the Aqdas, from Elder-Miller:

"Leave what you have! Then fly with the minions of Separation beyond Innovation."

Official Baha'i Version:

"Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things."

It is a noteworthy characteristic of the Baha'i Faith -- and I was an active member of 15 years -- that none of these curious mystical terms and statements, so abundant in Baha'i writings, are ever explained or even discussed.

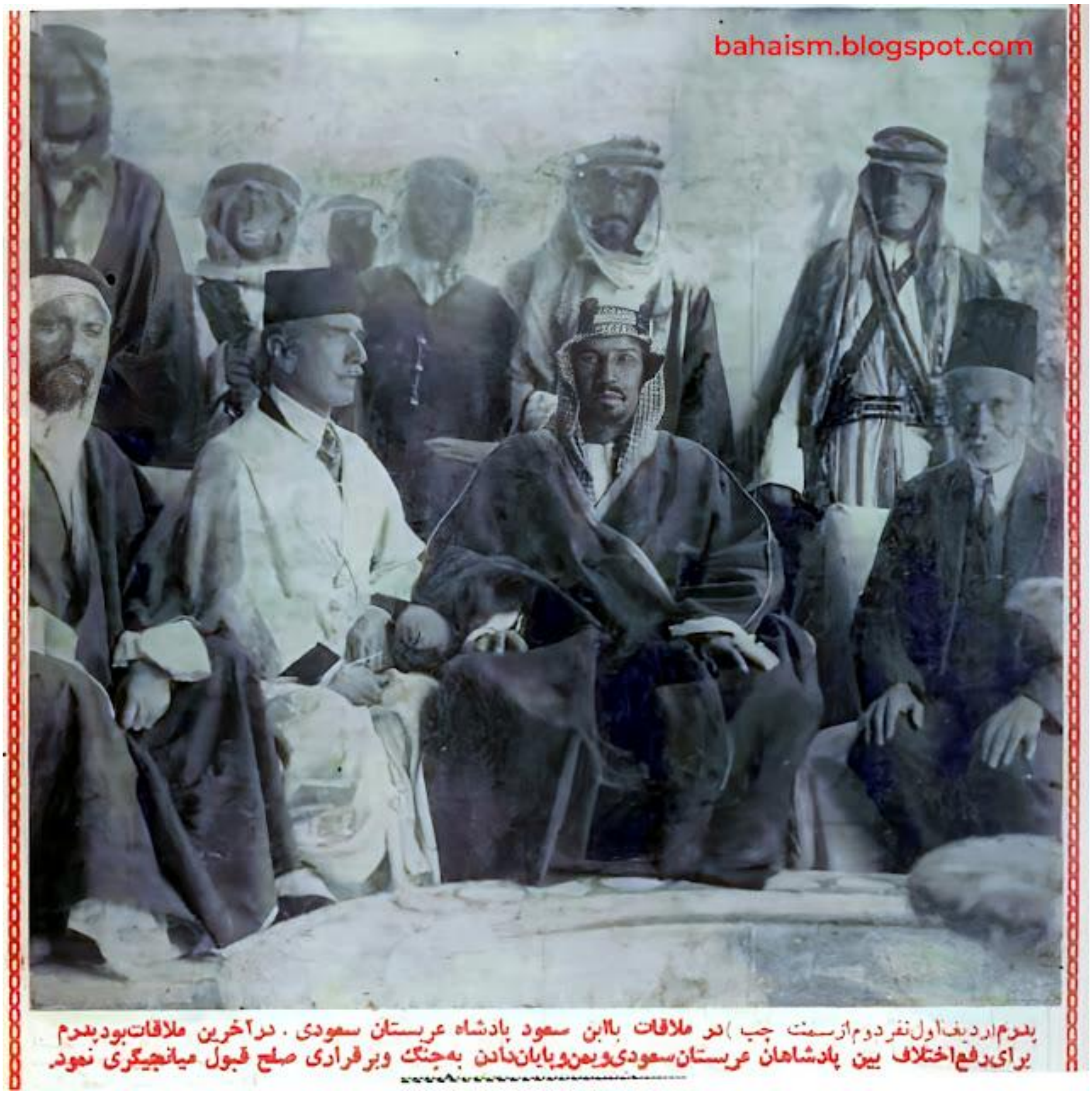
Note that the original used the stronger "separation," and Baha'u'llah did, indeed, want his community to stand apart from the rest and his mystical focus for the Baha'is was making them utterly "detached from all save God," especially detached from "the world." This term referred to the ideal of a profound, emotionally ascetic separation from the world which he often advocated. Changing "beyond innovation" into "beyond creation" is a particularly egregious distortion and change to the text and a complete reverse of its meaning. (Just as Baha'is converted the technology-negative views of the founders into a technology-positive message.) "Innovation" in the original refers to the activities of man and mind. "Creation" refers to the creation of God. The original "innovation" referred to the tendency of men to invent ideas, especially conflict-inducing ideas, and change what God created. He also sometimes used the term "invention."

Side Note: The general attitude of Baha'u'llah toward man's invention and innovation was negative. (Both the Bab and Baha'u'llah were anti-technology. The Bab outlawed the study of sciences and foreign travel. Baha'u'llah, when hearing of the invention described it as a "hellish engine" (altered by the admin. into "infernal engine" that would destroy the cities. (Altered by the admin into "consume the cities.")

It is perhaps completely understandable that official Baha'i translators wanted to cover up Baha'u'llah's disparagement of human "innovation" in religious texts. The Elder-Miller translation of the Aqdas shows that the official Baha'i version is loaded with invention and innovation.

-- Julian Curtis Lee

Baha'i who worked for the Imperialists and oppressors



پدرم ردیف اول نفر دوم از سمت چپ) در ملاقات باابن سعود پادشاه عربستان سعودی . درآخرین ملاقات بود پدرم
برای رفع اختلاف بین پادشاهان عربستان سعودی و یمن و پایان دادن به جنگ وبرقراری صلح قبول میانجیگری نمود.

Courtesy : https://bahaism.blogspot.com/2024/04/bahai-who-worked-for-imperialists-and.html

Photo of 'Ayn ul-Mulk (son of Mirza Reza Qannad Shírází), who was a companion of Shoghi Effendi and the father of former Iranian Prime Minister Amir 'Abbas Hoveyda. He was the ambassador of Iran to Saudi Arabia and an important figure for the British occupying forces.

Some more details here:

https://iranbahaipersecution.bic.org/archive/tebyan-cultural-institute-biography-hoveyda

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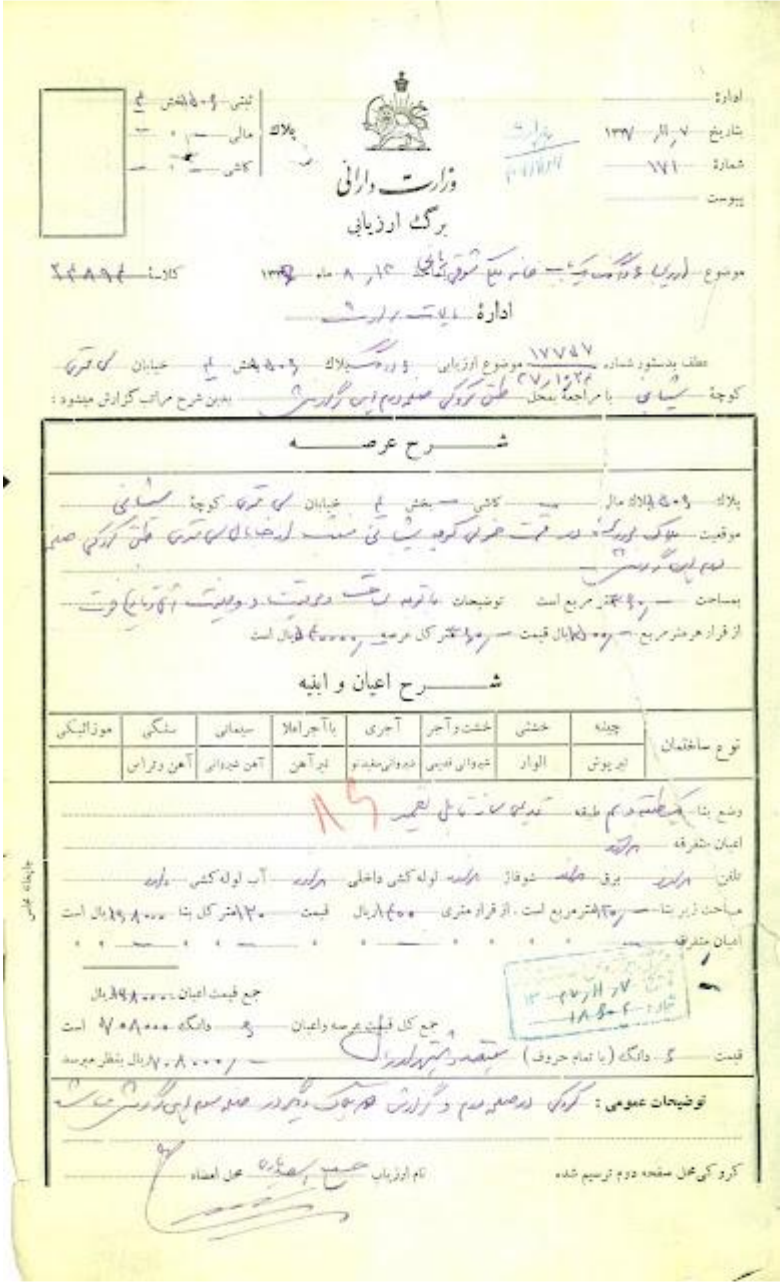
Shoghi Effendi's properties in Iran



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پیوست

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ثبتی ۵۰۹ بخش ۱۲
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موضوع [illegible] ۱۳۳۶ کلاسه [illegible]

اداره [illegible]

عطف بدستور شماره ۱۷۷۵۷ موضوع ارزیابی [illegible] پلاک ۵۰۹ بخش ۱۲ خیابان [illegible]
کوچه [illegible] با مراجعه بمحل [illegible] بدین شرح مراتب گزارش میشود :

شرح عرصه

پلاک ۵۰۹ پلاک مالی [illegible] کاشی [illegible] بخش ۱۲ خیابان [illegible] کوچه [illegible]
موقعیت [illegible]
بمساحت [illegible] متر مربع است توضیحات [illegible]
از قرار هر متر مربع [illegible] ریال قیمت [illegible] متر کل عرصه [illegible] ریال است

شرح اعیان و ابنیه

نوع ساختمان	چینه	خشتی	خشت و آجر	آجری	با آجر اعلا	سیمانی	سنگی	موزائیکی
	تیرپوش	الوار	شیروانی قدیمی	شیروانی [illegible]	تیرآهن	آهن شیروانی	آهن و تراس	

وضع بنا [illegible] طبقه [illegible] ۱۹
اعیان مشرفه [illegible]
تلفن [illegible] برق [illegible] شوفاژ [illegible] لوله کشی داخلی [illegible] آب لوله کشی [illegible]
مساحت زیر بنا ۱۳۰ متر مربع است . از قرار متری [illegible] ریال قیمت ۱۳۰ متر کل بنا [illegible] ریال است
اعیان متفرقه

جمع قیمت اعیان [illegible] ریال
جمع کل قیمت عرصه و اعیان ۶ دانگ [illegible] است
قیمت ۶ دانگ (با تمام حروف) [illegible] ریال بنظر میرسد

۷ر۱۱ر۱۳۳۷
شماره [illegible]

توضیحات عمومی : [illegible]

کروکی محل صفحه دوم ترسیم شده
نام ارزیاب [illegible] محل امضاء

۳

ومورد معامله بملکیت خریدار مستقر گردید امضا* وسپرده شد ــ انتقال معامل آقای عبدالحسین خادم [illegible]
بالمناصفه متعامل آقای ولی الله ورقا وکیل آقای شوقی ربانی چهاردانگ مشاع از ششدانگ مورد ثبت در قبال مبلغ
یکملیون و پانصد هزار ریال قطعی ۱۳۴۰/۷/۲۴ شماره ۲۷۱۳۰ ـ ۲۷۱۰۰ دفترخانه ۵ تهران امضا* وس
معامل آقای عین الله [illegible] آزاد متعامل آقای [illegible] ایت الله [illegible] بوکالت از طرف آقای شوقی ربانی تمامی دو دانگ
مشاع از مورد ثبت در قبال مبلغ یکملیون و بیست هزار ریال وجه‌ای قطعی ۱۳۴۱/۲/۱۹ شماره ۳۱۵۰۱ ـ ۳۱۴۸۰
دفترخانه ۵ تهران امضا* وسپرده معامل آقای ولی الله ورقا بوکالت از طرف [illegible] متعامل شرکت سهامی فلاح تمامی مورد ثبت
باتوابع ولواحق اجاره از اول تیر ۱۳۴۱ بمدت شش سال کامل شمسی ۳۶۴۵۶ ـ ۳۶۴۴۰ دفترخانه ۵ تهران.
معامل آقای شوقی ربانی مالک حسب الوکاله آقای [illegible] وکالتنامه آقای مرتضی [illegible] تمامی ششدانگ یک قطعه زمین
مفروض بمساحت [illegible] هزار [illegible] متر مربع [illegible] تفکیکی شماره ۱۱۶۶ [illegible] ۱۳۴۲/۱۲/۲ [illegible]
در قبال مبلغ پانزده [illegible] هزار ریال [illegible] ۱۳۴۲/۴/۱۷ [illegible] ۹۹ [illegible] شماره ۳۷۲۸۷ ـ ۳۷۲۸۱
امضا* وسپرده شد ــ معامل آقای ولی الله ورقا باوکالت از طرف آقای شوقی ربانی متعامل آقای سید علی [illegible]
دو دانگ مشاع از ششدانگ مورد ثبت با استثنای قطعه زمین فروخته شده بموجب سند ۳۷۲۸۷ [illegible]
ملیون وسیصد هزار ریال [illegible] قطعی ۱۳۴۲/۱۱/۷ شماره ۴۱۶۶۵ ـ ۴۱۶۶۴ دفترخانه ۵ تهران امضا* وس

خصوص اصحاب دعوی

جزء .... پرونده .... صفحه ....

رونوشت .... مورخه ۱۳۲

۲

[illegible] وسط رود خانه [illegible] قلعه

[illegible] ضلع

شرقی [illegible] رود خانه [illegible]

[illegible] حد شمالی [illegible]

[illegible] ضلع شرقی [illegible]

[illegible]

[illegible]

[illegible] وزارت دارائی [illegible] سند رسمی [illegible]

تهران [illegible] معامله [illegible] تاریخ [illegible]

اسناد رسمی [illegible] معامله [illegible] وزارت دارائی

[illegible]

۷۸

[illegible] وزارت دارائی [illegible]

[illegible]

[illegible] شماره [illegible] اسناد رسمی [illegible]

تهران [illegible] تاریخ [illegible] معامله [illegible]

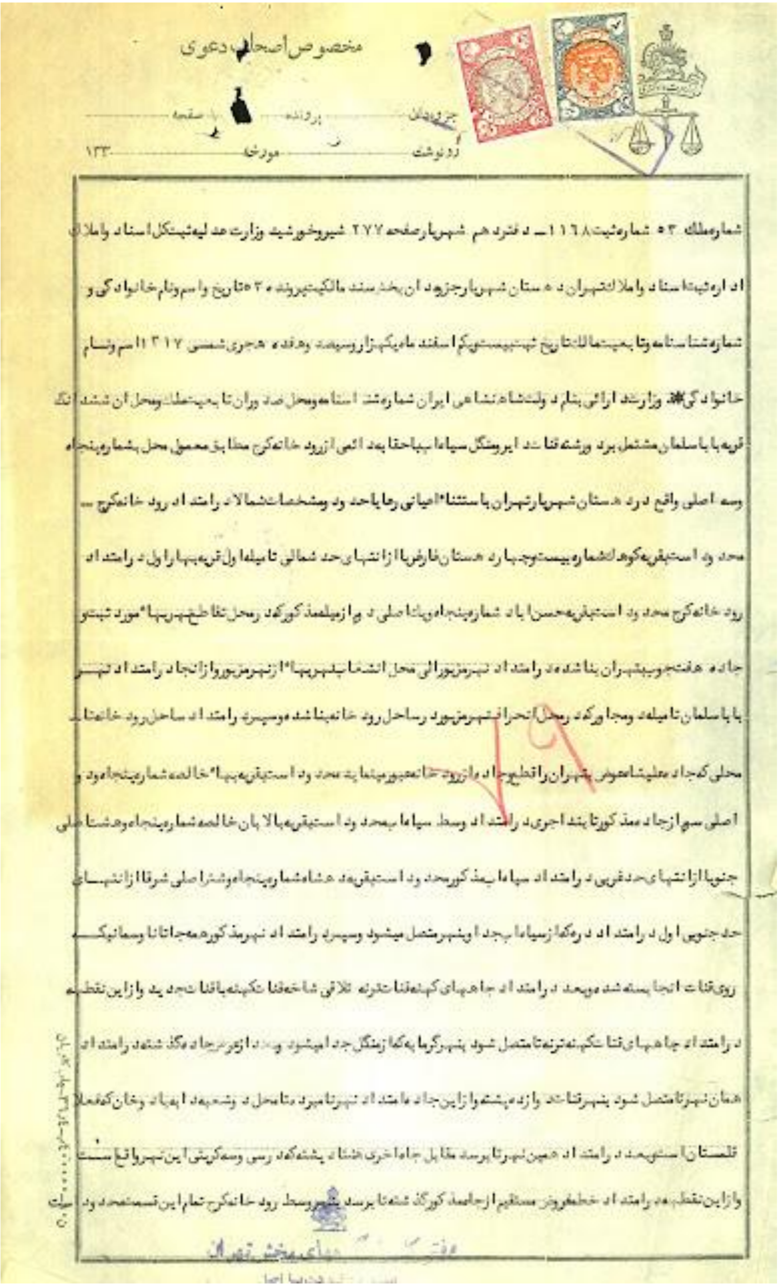
[illegible] وزارت دارائی [illegible]

[illegible] شماره [illegible] اسناد رسمی تهران [illegible] تاریخ [illegible]

[illegible] وزارت دارائی [illegible]

[illegible] شماره [illegible]

[illegible] برابر با اصل [illegible]



مخصوص اصحاب دعوی

جزو دان .... پرونده .... صفحه ....

رونوشت .... مورخه ۱۳۳

شماره‌ملک ۳۵ شماره‌ثبت ۱۱۶۸ ـ دفتر دهم شهریار صفحه ۲۷۷ شیروخورشید وزارت عدلیه تشکیل اسناد واملاک
اداره‌ثبت اسناد واملاک تهران دهستان شهریار جزو دان بخش سند مالکیت ۲۰ تاریخ واسم ونام خانوادگی و
شماره‌شناسنامه وتابعیت مالک تاریخ تهیه سند بیستم اسفند ماه یکهزار وسیصد وهفده هجری شمسی ۱۳۱۷ اسم ونام
خانوادگی وارث اراضی بنام دولت شاهنشاهی ایران شماره‌شناسنامه ومحل صدور تابعیت ومحل آن شش دانگ
قریه با باسلمان مشتمل بر ... [illegible] ... مطابق محل بشماره پنجاه
وسه اصلی واقع در دهستان شهریار تهران باستثنای اعیانی رعایا حدود ومشخصات شمالاً امتداد رود خانه کرج
محدود به استبقیه کوه شماره بیست وچهار دهستان غار ... از انتهای حد شمالی تا اول قریه ... امتداد
رود خانه کرج محدود به استبقیه حسن آباد شماره پنجاه ... اصلی ... مورد ثبت و
جاده هفت جوی تهران ... امتداد نهر ... از نهر ... از آنجا امتداد نهر
با باسلمان ... امتداد ساحل رود خانه
محلی که جاده ... تهران ... رود خانه ... محدود به استبقیه ... خالصه شماره پنجاه ود
اصلی ... امتداد وسط ... محدود به استبقیه ... خالصه شماره پنجاه وهشت اصلی
جنوباً از انتهای حد غربی امتداد ... محدود به استبقیه ... شماره پنجاه وشش اصلی شرقاً از انتهای
حد جنوبی اول امتداد ... متصل میشود ... امتداد نهر ... کوره ...
روی قنات آنجا بسته شده ... امتداد چاههای کهنه قنات ... تلاقی شاخه قنات ... از این نقطه
امتداد چاههای قنات ... متصل شود ... امتداد
همان نهر تا متصل شود ... از این جاده امتداد نهر ... خان کهنه
قلستان ... امتداد همین نهر تا برسد مقابل ... این نهر واقع است
واز این نقطه امتداد خط ... مستقیم ... برسد بوسط رود خانه کرج تمام این قسمت محدود است

دفتر ... بخش تهران

وزارت دارائی

اداره مالیاتهای مستقیم

اداره ....
بتاریخ ۴/۱۱/۷ ۱۳۲
شماره ۱۸۳۶۰
پیوست ....

۲۴۸۹۴

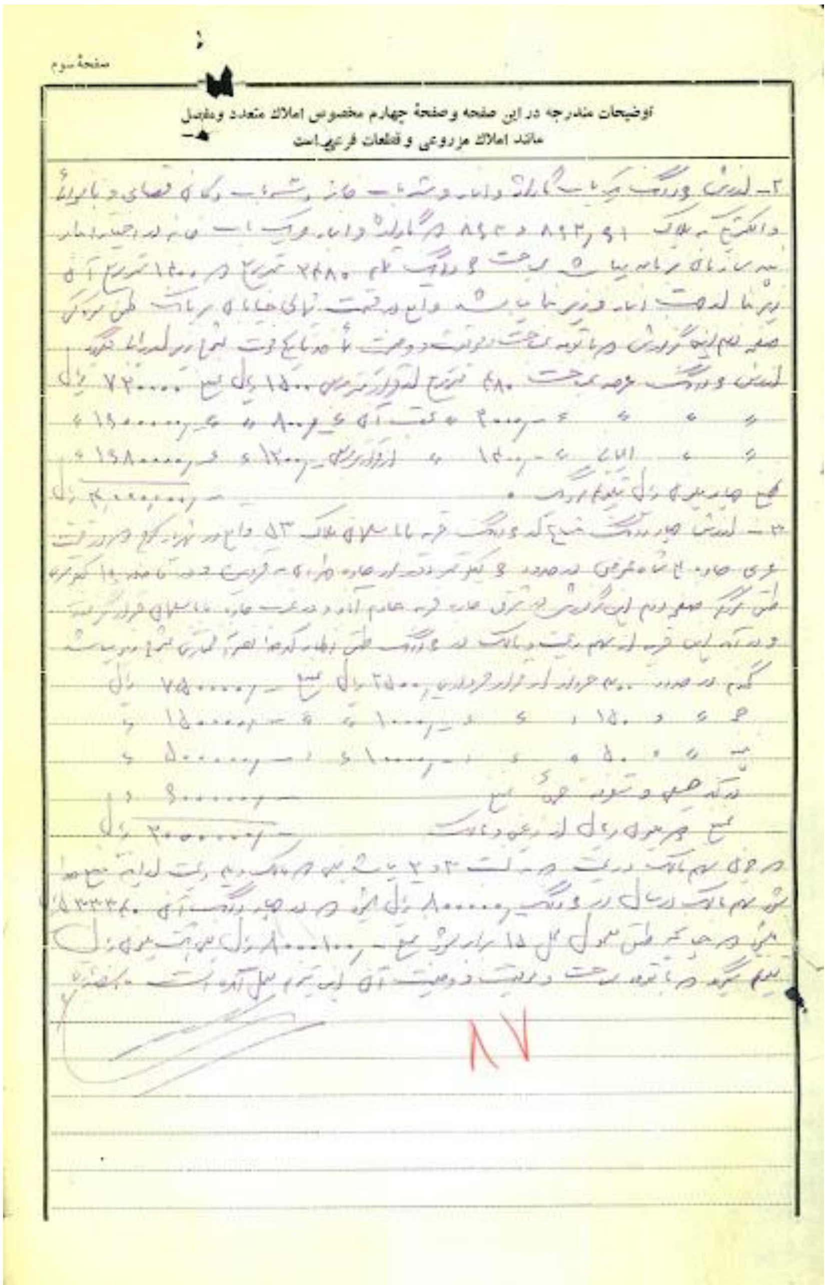
اداره دارائی شهرستان ....

خواهشمند است دستور فرمائید ارزش تفکیکی (عرصه واعیان) املاك مشروحهٔ زیر ملکی مرحوم .... را بمأخذ .... (تاریخ وقوع فوت) دقیقاً تعیین و نتیجه را هرچه زودتر اعلام دارند وهر گاه در گذشته اموال دیگری هم در حوزه آن اداره داشته باشند ارزش حین‌الفوت آنرا نیز اطلاع دهند

۱ – ....
۲ – ....
۳ – ....
۴ – ....
۵ – ....

رئیس اداره ....

۲۷/۵/۴



صفحهٔ سوم

توضیحات مندرجه در این صفحه و صفحهٔ چهارم مخصوص املاک متعدد و مفصل
مانند املاک مزروعی و قطعات فرعی است

Mr. Esfandiari from the Ministry of Finance evaluated one of Shoghi Effendi's properties, the third leader of the Baha'is. According to official documents, a mansion in Tehran's 4th sector on Shibani Street was valued at 708,000 Rials at the time of Shoghi's death.

Another property owned by Shoghi Effendi is located in Tehran's 10th district on Briyank St., No. 61. This property includes a garage, warehouse, three houses, and three stores (butcher shop, electrical, etc.), totaling 2480 square meters. The value of this property at the time of Shoghi's death was 4,000,000 Rials.

Despite never setting foot in Iran during his life, Shoghi Effendi owned lands in the country. Mr. Esfandiari also reported that Shoghi Effendi earned an annual income of millions of Rials from farming and agriculture activities in Baba Salman village owned by him and leased to Falah Company for 6 years from July 1331 (Iranian calendar), with the appointment of Waliullah Varqa as a lawyer.

Apart from the above Shoghi Effendi also owned numerous properties in Madbor district and in Ghar village of Ray city (Tehran) and big plots of land in Mashhad also.

Why don't Bahai people live in Israel?

Hi ,

From an Israeli!

I've visited the Baha'i gardens in Haifa and in Akka multiple times, they are very beautiful places. I always wondered why the Baha'i people working at those places were distinctly NOT Israeli (they were usually American, I think). If Israel contains some of the holiest places in your religion, and also allows freedom of religion, why don't Baha'i people live here?

Also, I was encouraged to ask this question when I saw the article about your new found freedom to practice your religion in Iraq. A win for freedom of religion is a win for all religions.

The reason for the above can be found in a Documentary film by two Israeli Journalist.

The name of the film is " Baha'i's in my Backyard"

> https://www.youtube.com/watch?v=us2xTn0zjTc&t=264s

Link : https://www.youtube.com/watch?v=us2xTn0zjTc&t=264s

Israel's UNESCO-feted Bahai Gardens Closes to Tourists After Municipality of Acre Refuses to Recognize It as Holy Site

Courtesy :https://www.haaretz.com/

The Bahai Gardens in Acre, considered to be the holiest site in the faith, announced it will close to visitors after the city demanded nearly $2 million

Jewish view and opinion of the Baha'i Faith

Considering the connections between the Baha'i Faith and Judaism—both being Abrahamic religions and sharing various theological concepts—along with the fact that many Jews embraced the Baha'i Faith, and that the center of the Baha'i Faith is located in Israel, what is the theological and social perspective of Judaism regarding the Baha'i Faith?

Have any rabbis or Jewish scholars commented on the Baha'i Faith, the revelation of Baha'u'llah, or its teachings?

Courtesy : https://dinonline.org/2023/06/08/bahai-gardens/

Question:

I would like to know if a Jew may visit the Baha’i Gardens in Haifa, Israel.

Answer:

Hello,

There is a prohibition for us Jews not to benefit from idols. Therefore we may not look at a nice idol or pictures of idols even if it isn’t to worship it, but only to enjoy its beauty. This only applies to the actual idol, however the gardens in front of the idol are technically it is permitted to visit, however the poskim say that it is still improper for a Jew to enter such a place. This is because we want to distance ourselves from anything that has to do with avoda zara, and also to avoid having any benefit from things that have to do with it. There are other nice places in Haifa to see without sticking our heads into places that are spiritually unclean and can have a negative effect on a person’s neshoma. See sources.

Best wishes

Sources:

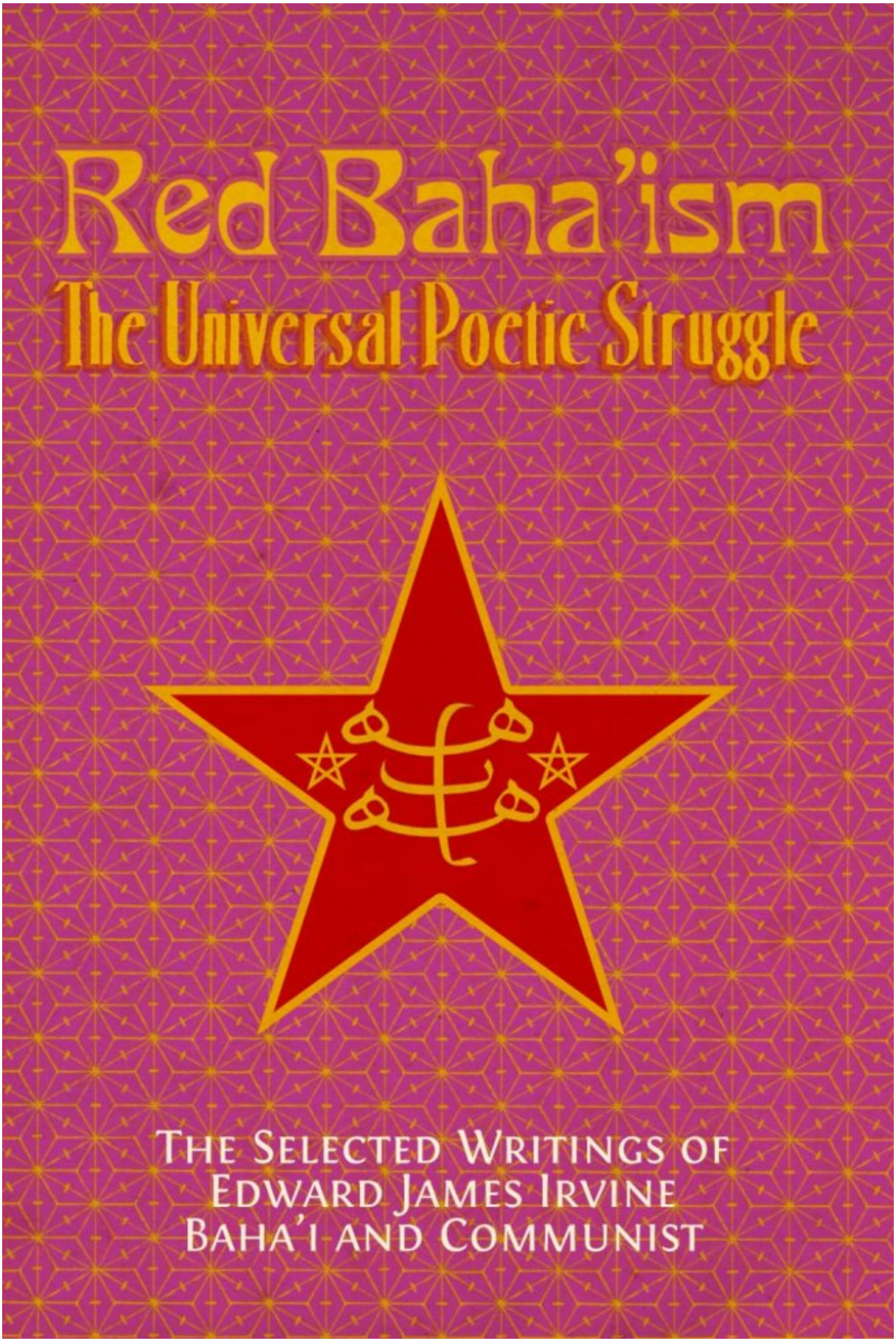
שולחן ערוך יורה דעה הלכות עבודת כוכבים סימן קמב סעיף טו

אסור לשמוע כלי שיר של עבודת כוכבים או להסתכל בנוי עבודת כוכבים, כיון שנהנה בראייה. וע' בש”ך שם ס”ק לג “בנוי אלילים פי' באלילים עצמם שנעבדו אסור להסתכל בהן לראות נויין אבל צורות שנעשו לנוי ולא לעבוד מבואר בתו' והרא”ש דמותר” ואם כן בענינינו כשלא עובדים לצמחי הנוי עצמם, והנוי לא נעשה כנוי לע”ז, לכאורה אין איסור להסתכל. בספר מעדני שלמה (עמוד ר”נ) דנשאל אודות קבוצות של אנשים שנוסעים בטיול לצפון לבקר הגנים שבחיפה במקום של הבהאיים שהוא מקום עבודה זרה, והרי כיצד מותר להסתכל בנוי של החצר ונהנה ממקום של עבודה זרה. והשיב הגרשז”א זצ”ל שגינה ששתלוה לנוי בחצר בית ע”ז, אין לזה דין נוי של ע”ז לענין איסור הנאה מע”ז, ואע”ג ששתלוה לכבוד הע”ז, מ”מ אין לאסור משום נוי ע”ז רק כשהנוי עומד לפני הע”ז ולא בחצר של ע”ז. אולם מן הראוי להתרחק ממקומות כאלה ולא ללכת לשם, ונהגו ישראל קדושים שתמיד עוברים מקומות כאלו במרוצה ואינם מתעכבים, והתפלא מאוד על כך שיש קבוצות של שומרי תורה שנוסעים לטייל שם. ודומה לזה כ' בספר היכל הוראה (חלק ב’ הוראה ק”ח). וע”ע בשו”ת בנין אריאל (עמוד 73). ובס' קב ונקי חלק א' (סימן רנ”ב) שאל הגר”י זילברשטיין שליט”א למרן

הגרי”ש אלישיב זצ”ל ואמר שאע”פ שמעיקר הדין אין איסור כנ”ל, מ”מ מן הראוי לא ללכת לשם, ויש להתרחק מכל הנאה מבתי ע”ז.

וע’ בס’ תורתך שעשועי (ר’ י. זילברשטיין שליט”א) עמ’ 212 בגאון רבי אהרון קוטלר זצ”ל ראש ישיבת ליקווד שאחד מבחוריו סיפר לו כי תקופה ארוכה יש לו הרהורי כפירה נוראים וכעת רוצה להמיר את דתו לנצרות ר”ל. הראש הישיבה הזדעזע ולא ידע את נפשו מרוב צער וניסה בכל דרך להשפיע על הבחור כדי שימנע מרצונו אלא שכל דברי הרב נפלו על אוזניים ערלות. החליט הרב קוטלר ללכת לאדמו”ר מקאפשטיניץ זצ”ל כדי להתייעץ עמו מה לעשות האדמו”ר השיב לו שכדאי שיברר כיצד הבחור מכוון את שעונו. רבי אהרון לא הבין מה התכוון האדמו”ר אך ידע שאין האדמו”ר מדבר דברים של מה בכך. מיד בשובו לישיבה שאל את הבחור איך הוא מכוון את שעונו והשיב לו הבחור שמצא דרך לכוון את השעון באופן שיהא מדויק ביותר בכל בוקר בשעה שבע בדיוק מצלצל פעמון הכנסייה שממול חדרו ואז הוא מכוון את שעונו. הרב קוטלר הזדעזע מדברי התלמיד והבין את דברי האדמו”ר וגילה את סיבת השיגעון של הבחור הלך הראש הישיבה וקנה לבחור שעון יקר מסוג שאין צריך לכוונו והתנה עם הבחור שאם ירצה לכוון את שעונו יכוונו על ידי שעון הישיבה לאחר זמן התיישב אותו בחור בדעתו ונשאר בישיבה ללמוד עד שלימים הפך לאחד מגדולי ישראל!

Red Baha’ism: The Universal Poetic Struggle


Red Baha’ism
The Universal Poetic Struggle
The Selected Writings of
Edward James Irvine
Baha’i and Communist

Buy the Book : https://www.amazon.com/Red-Bahaism-Universal-Struggle-Communist/dp/B0DCVWP21D

Over a dozen years in preparation for Red Baha'ism: The Universal Poetic Struggle is a collection of essays, poetry, letters to editors, epigraphs, and more from the pen of Bishop Rev. Dr. Edward James Irvine (November 18, 1896 – 1970)—Baha'i and Communist, and the Violet Ray of the sacred and divine rays of the Divine. From 1918 to 1968 he wrote hundreds of poems and editorials on topics as diverse as Socialism, the treatment of communicable diseases, beauty, peace, war, tax reform, Blue Laws, establishing a Poet Laureate League in each state and having a national Poet Laureate, and giving the right to vote to residents of Washington, D.C.

He started his adult life with scandal and rebellion. He was sent to a military brig when he refused to serve in the Marines in the Dominican Republic. When he returned to D.C., he encountered the Socialists and Bahai Movement. He found life-changing principles in both and blended them creating a uniquely American poetic heresy. Churches based on Whitman, Blake, and Coltrane were not as weird today.

Upon being disowned by Baha'is and Communists, he joined the Washington Institute of Christ (a Spiritualist Church) and ascended the ranks to become its Second Bishop. While there his role was writing trance poetry and giving sermons about the ills in the world and their solutions. His essays and poems deserve study as we must, "Remember Poets are the True Philosophers".

Concept of unity of religions is merely bait by Baha'is

1. Can we say that every religion in the world follows the same source teachings as all other religions? And certainly definitely not!
2. Does every adherent of the same religion have a common aim? And certainly definitely not!
3. Is every religion the same? Does everyone follow the same religion?
4. Is there a universal set of beliefs that is consistent across all religions worldwide? Certainly not!
5. Is the framework of worship identical in every religion? Absolutely not!
6. Is the deity revered in each religion the same? Definitely not!
7. Is the doctrine shared by all world religions uniform? Most certainly not!
8. Is the fundamental nature of all world religions equivalent? By no means!

The preceding analysis clearly indicates that the notion of religious unity is fundamentally unfounded, akin to the divine claims asserted by Bahā’ullāh.

From this examination, it can be inferred that the idea of religious unity serves merely as a lure, intended to trap the uninformed. When an individual adopts the Bahā’ī principle of religious unity, they forfeit their own faith and embark on a misguided journey towards accepting the spurious divinity of Bahā’ullāh.

Top 20 Reasons Muslims can never Embrace Unity of Religions

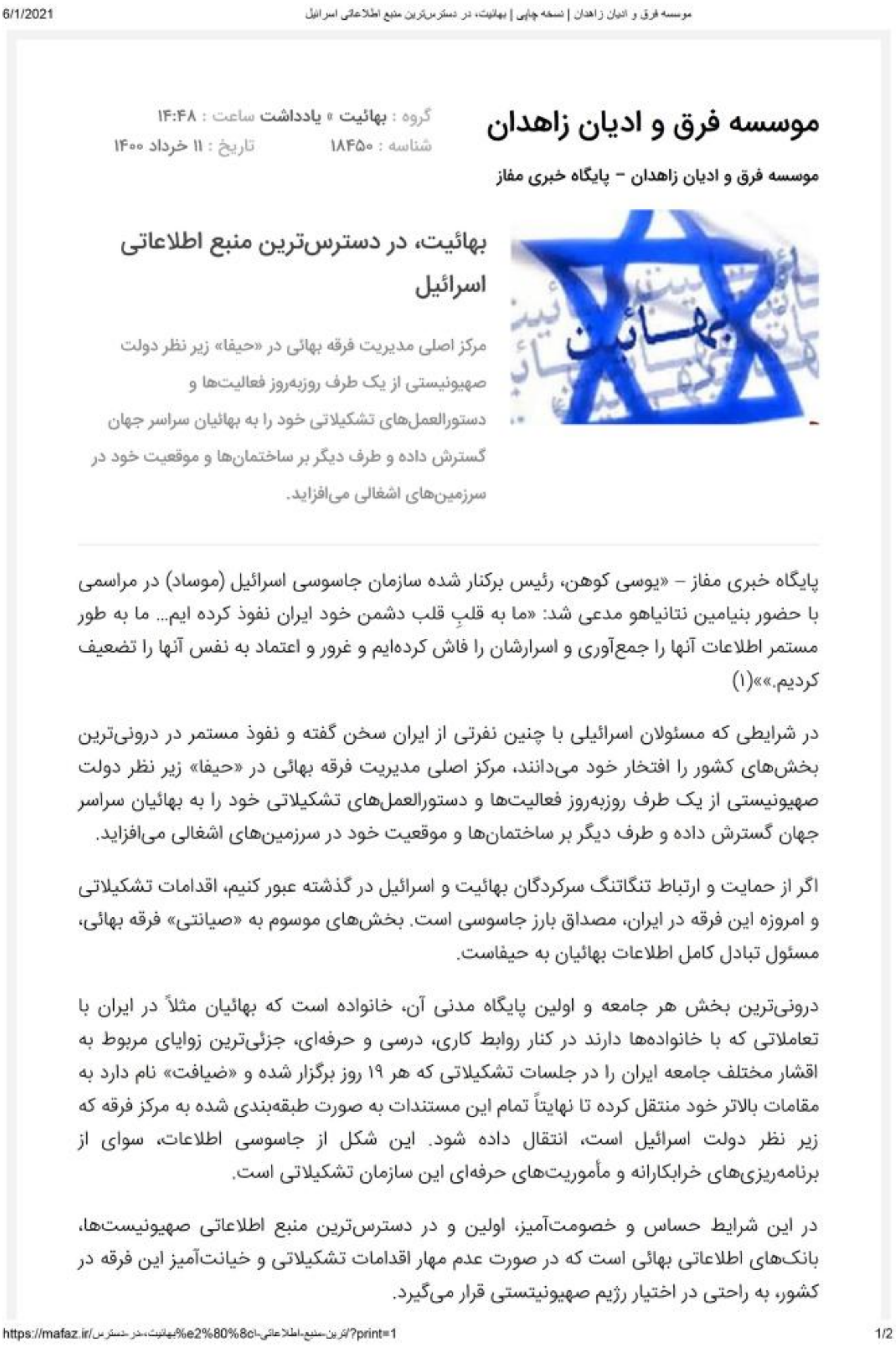
1. A core tenet of belief in Islām, established through consensus, asserts that there is no authentic Dīn, or religion and way of life, other than Islām. It is recognized as the ultimate religion, which abrogates all preceding faiths, beliefs, and doctrines.
2. The essential principle concerning the Quran is that it represents the final revelation. It supersedes and invalidates all prior scriptures that were revealed before it, including the Tawrāt, the Zabūr, and the Injīl.
3. Muslims are obligated to hold the belief that earlier scriptures have been annulled and that they have been subject to modifications and distortions by human hands. The Prophet Muhammad expressed great displeasure upon witnessing anyone reading a page from the Tawrāt.
4. It is a fundamental belief in Islām that Muḥammad is the last and final messenger. Should any of the previous Messengers be alive, they would be compelled to follow Muḥammad and the sharī'ah bestowed upon him. Consequently, when Jesus returns in the end times, he will govern according to the sharī'ah Muḥammad
5. Muḥammad has been sent as a messenger to all of humanity, extending until the end of time.
6. It is an essential belief in Islām that individuals from Christianity, Judaism, or any other faith who do not accept Islām are considered disbelievers.
7. Similarly, any individual who fails to recognize other religions as forms of disbelief (kufr) will themselves be deemed a disbeliever.
8. It is utterly unacceptable to entertain the notion that all religions are equally truthful.
9. The call for the unification of religions results in the dismantling of the barriers that separate Islām from other religions, as well as the distinctions between truth and falsehood, and right and wrong.
10. Any Muslim advocating for the legitimacy of another religion effectively exits the fold of Islām. Such advocacy for the unification or reconciliation of religions fundamentally contradicts the core tenets of Islām.
11. A Muslim who expresses satisfaction with the uniformity and unity of religions and promotes it is, in essence, endorsing disbelief and expressing contentment with it.
12. It is impermissible for a Muslim to embrace or engage in interfaith ideologies or practices. Similarly, participation in interfaith events and agreements is not allowed for a Muslim.
13. A Muslim is prohibited from independently printing the Tawrāt and Injīl. Therefore, it is equally unacceptable for the Noble Qur'ān to be published alongside these earlier scriptures in a single volume. Those who undertake such actions or advocate for them are committing a serious deviation and should be wary of their faith.
14. A Muslim must never accept an invitation to a multi-faith prayer venue. Doing so would imply an acknowledgment of another religion as valid, one that does not recognize Allāh as the sole object of worship.
15. It is inappropriate to refer to a church, synagogue, temple, or any other place of worship as a 'Masjid' or 'the house of Allāh.' Furthermore, it is incorrect to assert that the adherents of other religions are worshiping Allāh.

16. Muslims have an obligation to invite Christians, Jews, Hindus, Buddhists, and followers of other faiths to the truth and enlightenment of Islām.
17. Participation in interfaith initiatives signifies a lowering of one's own standards to align with those who do not believe, adopting a perspective that views Islām as merely one of many paths to God.
18. Engaging in interfaith dialogue can lead to significant challenges within the family unit.
19. Advocating for interfaith relations can disrupt societal harmony, even among Christians or Jews. An interfaith advocate may experience turmoil, grappling with the contradictions in their own outdated scriptures, which conflict with the truths of Islām.
20. Islam stands as the superior faith, transcending all other religions and belief systems.

Bahá’í information databases are a primary source of intelligence for the Israeli regime

Bahá’í Faith: A Key Information Source in Israel

The main headquarters of the Bahá’í Faith in Haifa, supported by the Israeli government, is actively expanding its global activities and organizational directives to Bahá’ís worldwide. Simultaneously, it is increasing its infrastructure and presence in the occupied territories.



6/1/2021 موسسه فرق و ادیان زاهدان | نسخه چاپی | بهائیت، در دسترس‌ترین منبع اطلاعاتی اسرائیل

موسسه فرق و ادیان زاهدان

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موسسه فرق و ادیان زاهدان - پایگاه خبری مفاز

بهائیت، در دسترس‌ترین منبع اطلاعاتی اسرائیل

مرکز اصلی مدیریت فرقه بهائی در «حیفا» زیر نظر دولت صهیونیستی از یک طرف روزبه‌روز فعالیت‌ها و دستورالعمل‌های تشکیلاتی خود را به بهائیان سراسر جهان گسترش داده و طرف دیگر بر ساختمان‌ها و موقعیت خود در سرزمین‌های اشغالی می‌افزاید.

پایگاه خبری مفاز – «یوسی کوهن، رئیس برکنار شده سازمان جاسوسی اسرائیل (موساد) در مراسمی با حضور بنیامین نتانیاهو مدعی شد: «ما به قلبِ قلب دشمن خود ایران نفوذ کرده ایم… ما به طور مستمر اطلاعات آنها را جمع‌آوری و اسرارشان را فاش کرده‌ایم و غرور و اعتماد به نفس آنها را تضعیف کردیم.»»(۱)

در شرایطی که مسئولان اسرائیلی با چنین نفرتی از ایران سخن گفته و نفوذ مستمر در درونی‌ترین بخش‌های کشور را افتخار خود می‌دانند، مرکز اصلی مدیریت فرقه بهائی در «حیفا» زیر نظر دولت صهیونیستی از یک طرف روزبه‌روز فعالیت‌ها و دستورالعمل‌های تشکیلاتی خود را به بهائیان سراسر جهان گسترش داده و طرف دیگر بر ساختمان‌ها و موقعیت خود در سرزمین‌های اشغالی می‌افزاید.

اگر از حمایت و ارتباط تنگاتنگ سرکردگان بهائیت و اسرائیل در گذشته عبور کنیم، اقدامات تشکیلاتی و امروزه این فرقه در ایران، مصداق بارز جاسوسی است. بخش‌های موسوم به «صیانتی» فرقه بهائی، مسئول تبادل کامل اطلاعات بهائیان به حیفاست.

درونی‌ترین بخش هر جامعه و اولین پایگاه مدنی آن، خانواده است که بهائیان مثلاً در ایران با تعاملاتی که با خانواده‌ها دارند در کنار روابط کاری، درسی و حرفه‌ای، جزئی‌ترین زوایای مربوط به اقشار مختلف جامعه ایران را در جلسات تشکیلاتی که هر ۱۹ روز برگزار شده و «ضیافت» نام دارد به مقامات بالاتر خود منتقل کرده تا نهایتاً تمام این مستندات به صورت طبقه‌بندی شده به مرکز فرقه که زیر نظر دولت اسرائیل است، انتقال داده شود. این شکل از جاسوسی اطلاعات، سوای از برنامه‌ریزی‌های خرابکارانه و مأموریت‌های حرفه‌ای این سازمان تشکیلاتی است.

در این شرایط حساس و خصومت‌آمیز، اولین و در دسترس‌ترین منبع اطلاعاتی صهیونیست‌ها، بانک‌های اطلاعاتی بهائی است که در صورت عدم مهار اقدامات تشکیلاتی و خیانت‌آمیز این فرقه در کشور، به راحتی در اختیار رژیم صهیونیستی قرار می‌گیرد.

https://mafaz.ir/بهائیت،-در-دسترس%e2%80%8cترین-منبع-اطلاعاتی-ا/?print=1 1/2

Mafaz – During a ceremony attended by Benjamin Netanyahu, the former head of Mossad, Yossi Cohen, stated, **“We have infiltrated the core of our enemy, Iran… We have consistently gathered their information, exposed their secrets, and undermined their pride and confidence.”**

While Israeli officials express animosity towards Iran and boast about their infiltration, the Bahá'í headquarters in Haifa continues to expand its global influence and infrastructure under Israeli auspices.

Historically, the close relationship between Bahá'í and Israeli leaders has been evident. Today, the organizational activities of the Bahá'í community in Iran are seen as espionage. ***The "protection" section of the Bahá'í Faith is responsible for transmitting information to Haifa.***

In Iran, Bahá'ís interact with their families and communities, sharing detailed insights into various aspects of Iranian society during their 19-day Feasts. These details are eventually relayed to the Bahá'í World Centre in Haifa, which is under Israeli control. This information exchange is viewed as espionage, alongside other subversive activities of the organization.

In this tense and hostile environment, the Bahá'í information databases are considered a primary source of intelligence for the Zionist regime, potentially aiding their operations if not curtailed.

Critics of the Bahá'í Faith: An In-depth Analysis

Courtesy : https://dalehusband.com

Dale Husband is a researcher and writer who, over approximately nine years of membership in the Bahá’í community and its institutions, became familiar with Bahá’í teachings. After a period, he identified weaknesses, errors, contradictions, failures, and shortcomings in the Bahá’í Faith. In a letter addressed to the National Spiritual Assembly of the Bahá’ís of the United States, he declared: "After years of investigation and seeking the truth, I have finally reached the sorrowful conclusion and decision that I can no longer believe in Bahá'u'lláh or any of the institutions established under his name, such as the Guardianship or the Universal House of Justice. I am completely convinced that the Bahá’í Faith is incapable of fulfilling its goals and teachings, based on establishing peace, unity, and a golden age for humanity, and is destined for failure."

Husband does not believe in the infallibility and immunity from error of Bahá’í leaders and considers acceptance of such a belief as a move towards dictatorship and tyranny within the Bahá’í community. He severely criticizes the legitimacy of Bahá’í leadership after ‘Abdu’l-Bahá, believing that after ‘Abdu’l-Bahá, the leadership of the Bahá’í Faith should have been passed to his brother, Muhammad Ali Effendi. Husband considers the current Universal House of Justice in Israel to be illegitimate and believes that, despite over 170 years of its existence, the Bahá’í Faith has not brought about any significant achievements.

Since the inception of the Bahá'í Faith, its teachings have consistently been subjected to criticism and various objections. Muslim and Christian scholars, and generally the followers of Abrahamic religions, have written numerous books challenging the legitimacy and teachings of the Bahá'í Faith, which claims to be the evolved form of Islam and other divine religions. In addition to the followers of monotheistic religions and religious thinkers, the Bahá'í Faith has also been criticized by secular writers and thinkers, each addressing the teachings of this emerging Iranian faith from their unique perspectives and raising serious objections.

Initially, Bahá'í institutions tried to limit the exposure of their followers to the criticisms and objections of opponents. They not only did not recommend reading such books and articles but also instructed Bahá'ís to hand over letters and articles from opponents to the local Spiritual Assembly (the nine-member council governing Bahá'í institutions in each city) without reading them.

Today, Bahá'í institutions attempt to discredit their opponents by labeling them as ignorant, mercenary, hostile, anti-Bahá'í, unfamiliar with Bahá'í concepts, or ambitious. This tactic aims to diminish the impact of critics' words on non-fanatic Bahá'ís and undermine their credibility. This approach has been quite successful, creating deep rifts between the general Bahá'í population and well-informed critics of the Faith.

However, over time and with the expansion of the internet and quick access to information, non-fanatic Bahá'ís have been able to connect with various articles and books written on the Bahá'í Faith and seek logical responses to opponents' objections.

Since the early 1990s, a new phenomenon has emerged within the global Bahá'í community: the appearance of critics from within the community itself.

Of course, the turning away of significant and learned individuals from the Bahá'í Faith and their inclination towards Islam or splitting into different sects has a long history. However, with the expansion of the internet and digital space, some Bahá'í intellectuals and scholars in the West have found the opportunity to voice objections to the views and actions of the leadership of the international Bahá'í community, namely the Universal House of Justice in Israel.

These intellectuals, generally among the elites of the Bahá'í community, with academic backgrounds and sufficient knowledge of the Bahá'í Faith and its teachings, have questioned the Bahá'í institutions and their leadership in Haifa, objecting to their dictatorial and god-like actions. They believe that the charismatic spiritual leadership of the Bahá'í Faith has been replaced by a semi-elected hierarchy whose structure and decisions are continually criticized by both internal dissenters and former Bahá'ís. The expansion of the internet has further facilitated the spread of these dissatisfactions.

The leadership in Haifa, considering itself divine and infallible, could not tolerate these criticisms and targeted the Bahá'í intellectuals and dissenters worldwide. Using their own policing organization (Continental Boards of Counselors), they excommunicated many of them from the Bahá'í community on various pretexts or forced them to resign and leave the Faith.

In the view of the Universal House of Justice, Bahá'ís are obliged to hear and propagate only one voice and one interpretation of the Faith, as prescribed by the Bahá'í institutions and leadership. According to this viewpoint, any action, comment, analysis, interpretation, or even question not in line with the policies or beliefs of the Universal House of Justice and national assemblies worldwide is prohibited. Offenders, after receiving a warning or sometimes without any warning, are expelled from the Bahá'í community and shunned. Sometimes, the Bahá'í institutions make life so difficult for critical Bahá'ís that they have no choice but to resign and leave the Faith.

Such harsh and illogical actions have led many intellectuals such as William Garlington, Juan Cole, Frederick Glaysher, Denis MacEoin, George Fleming, Alison Marshall, Stephen Scholl, Sen McGlinn, Francesco Ficicchia, and others—who were once members of the Bahá'í community and actively promoted its teachings—to separate from the Bahá'í Faith and write various critical articles and books analyzing the Faith's practices.

This article aims to briefly review the views and perspectives of some of these Bahá'í intellectual critics, although it is necessary for more accomplished researchers to delve deeper and provide more comprehensive studies for those interested in this field.

The views expressed by these intellectuals and critics of the Bahá'í Faith are not necessarily an endorsement of their political and social positions or even their religious beliefs. The goal is to introduce these thinkers and open a new path to understanding the Bahá'í Faith, a path previously treaded by some Western thinkers.

Reasons for Leaving the Bahá'í Community

Critical and dissenting individuals have no place in the Bahá'í Faith. Such individuals are easily expelled from the Faith, or the administration arranges matters in a way that the dissenter is forced to resign.

Dale Husband's Experience

In October 2007, in an article titled "Why I Left the Bahá'í Faith," Dale Husband mentions the reasons for his departure:

"I was a Christian in my teenage and young adult years, but in my early twenties, observing the flaws, contradictions, and deficiencies within Christianity, I left the faith. The Bahá'í Faith explained that although Jesus Christ was a divine prophet (or manifestation), over centuries, his teachings had become corrupted, and thus, most Christians no longer followed him but rather human doctrines and ideas.

When I first joined the Bahá'í community, I thought I would witness a community similar to the early Christian community in the ancient Roman Empire, with the difference that Bahá'ís would not split into rival groups and fight with one another. I believed that if everyone in the world became Bahá'í, peace and happiness would prevail forever. What a vision! What a dream! But human nature will never allow such a thing to happen.

Over time, I observed that the Bahá'í Faith also had errors, contradictions, failures, and deficiencies, even though it is less than 200 years old. Recognizing and becoming aware of these issues led me to leave the Bahá'í community with a heavy heart.

I can list the hypocrisy and deceit inherent in the bigoted beliefs of the Bahá'í Faith as follows:

Reasons for Leaving the Bahá'í Community

1. The Bahá'í Faith claims that religion no longer needs a clergy class, yet it effectively has a class of leaders who hold more power and tyranny than medieval priests."

2. Critical and dissenting individuals have no place in the Bahá'í Faith. Such individuals are easily expelled from the Faith, or the administration arranges matters in a way that the dissenter is forced to resign.
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8. I can list the hypocrisy and deceit inherent in the bigoted beliefs of the Bahá'í Faith as follows:
9. **Claims of Equality**: The Bahá'í Faith asserts that men and women should be equal, yet it denies women the right to membership and participation in the powerful and influential leadership council of the Bahá'í community (the Universal House of Justice).
10. **Friendship with Other Religions**: The Bahá'í Faith and its adherents claim to be friendly with followers of other religions and welcome them, but simultaneously, they criticize, ostracize, and excommunicate their own members who dare to question or doubt the claims of their current religious leaders (the Universal House of Justice).
11. **Science and Religion**: Bahá'í teachings state that religion should be in harmony with science. However, they insist that everything their religious leaders say is the absolute truth, even if it is not accepted by scientific authorities.
12. Additionally, during my time in the Bahá'í Faith, I encountered scandals and disgraceful incidents that greatly disturbed me, even now that I am no longer a member of the Bahá'í community. Some of these issues include:
13. A. **Violation of Bahá'u'lláh's Covenant by His Son ‘Abdu’l-Bahá**: Bahá'u'lláh, in his Book of the Covenant (which is essentially his will and testament, written in his own handwriting), stipulated that after ‘Abdu’l-Bahá, his younger brother, Mírzá Muhammad Ali, should succeed him. However, ‘Abdu’l-Bahá deprived Muhammad Ali of any position and ignored Bahá'u'lláh's directive, appointing his grandson Shoghi Effendi as his successor instead of Muhammad Ali.
14. B. **Madness and Folly of Shoghi Effendi**: ‘Abdu’l-Bahá, in his will, appointed the young Shoghi Effendi as his successor and Guardian of the Cause of God. He stipulated that Shoghi Effendi should, during his lifetime, designate his eldest son, or, if his eldest son was unsuitable, another of his sons (and if he had no son, another male descendant of Bahá'u'lláh) as his successor. Shoghi Effendi not only had no children but also excommunicated every single descendant of Bahá'u'lláh and ‘Abdu’l-Bahá, thus creating a situation where he could not fulfill his grandfather's directive. He died in 1957 and left no will, plunging the Bahá'í community into a crisis of succession.
15. **Cover-up of Leaders' False Prophecies**: When I was still a Bahá'í, I spent a summer at the home of an elderly Bahá'í couple and browsed through their Bahá'í books. One book that caught my attention was the promotional book "Bahá'u'lláh and the New Era" by Dr. John Esslemont. This book referenced the year 1957, the year of Shoghi Effendi's death. This book had been published before 1957 by a Bahá'í publishing institution associated with the National Spiritual Assembly of the Bahá'ís of the United States. The manuscript of this book had been approved by ‘Abdu’l-Bahá and also endorsed by Shoghi Effendi."

1398 منتقدانDownload

For more detail : Refer : https://dalehusband.com/2007/10/19/why-i-quit-the-bahai-faith/

How do the Bahá'ís reconcile the apparent contradictions between the world's religions?

Hello everyone,

The Bahá'í Faith is indeed an intriguing religion. I've been pondering this question for a while, and I hope it doesn't come across as condescending or offensive—apologies if the wording isn't perfect. Please correct me if I'm mistaken, but isn't a core belief of the Bahá'í Faith that every prophet from the major world religions was a prophet sent by God? If that's the case, how can they all be considered prophets when the major world religions have fundamental contradictions?

For example:

- **Christianity**: Christ is the only savior.
- **Judaism**: The Messiah has not yet come.
- **Islam**: Muhammad was the last of the prophets.
- **Hinduism**: There are multiple factions, with a common belief in the essential unity of everything and the multiple avatars of Vishnu.
- **Buddhism**: There is no specific belief in a creator, leaning more towards agnosticism, although many believe in "Celestial Buddha" spiritual beings.

Contradictions in Bahá'í Teachings and the Bible

the issue of Guardianship is a significant cause of division within the Bahá'í Faith. Despite reading numerous posts on this topic, I never received satisfactory answers to my direct questions. One of the Guardian's crucial duties was the appointment of a successor, a position deemed vitally important by Bahá'í teachings. After the sudden death of the Guardian, no successor was appointed, leading to a crisis among the Hands of the Cause. They declared the position of Guardianship null and void, but inconsistencies and contradictions were rampant.

Ironically, the institution meant to prevent religious fracture became the source of schism. Could a religion revealed by God be so inept?

Despite many discussions on this subject, I never received a satisfactory answer from any Bahá'í faction, including the mainline Bahá'ís (UHJ), the Mason-Remey faction, Joel Marangella, or the sans-Guardian Bahá'ís.

Other issues included the Bahá'í claim in the 1960s that their teachings did not conflict with the Bible. However, upon reading the Bible, I found pervasive conflicts in both minor details and broad outlines. The Bible distinguishes clearly between Jesus and the prophets Abraham and Moses, but Bahá'ís claim they were all equally manifestations of God. The teachings of the Bible and the Bahá'í Faith are almost entirely mutually exclusive.

Discussions also diverged into topics like the role of Middle Eastern culture in terrorism. I was accused of being off-topic, but I see now that these subjects naturally transitioned from direct Bahá'í teachings.

These confrontational discussions likely stemmed from the fact that many Bahá'ís on this forum were not fully committed to some Bahá'í teachings. For example, Bahá'í forbids abortion, yet many responders seemed in favor of it. They refused to acknowledge the distinction between executing a convicted murderer after due process and killing an innocent baby without due process.

Bahá'í teaches that men and women are equal, which I agree with, but it incorrectly portrays men and women as two wings of a bird. Men and women are complementary, not mirror images. Additionally, the UHJ's exclusion of women as officers is disconcerting to politically liberal Bahá'ís. Cognitive dissonance is a hallmark of true believers, and for a time, I also made excuses for the inconsistencies in the Bahá'í Faith.

The greatest issue, from my perspective, is that the Bahá'í Faith prophesies a one-world order that the Bible warns will first be established by Satan, the anti-Christ, the Beast. This poses a significant danger, as Bahá'ís may see the establishment of this world religion, economy, and transnational government as a validation of their beliefs.

Unpacking Bahá'u'lláh's Mystical Language

It's fascinating how Bahá'u'lláh manages to say so little with so many words, reminiscent of L. Ron Hubbard. Self-proclaimed "prophets" often love to hear themselves speak, and they do so endlessly, honing their craft over time.

These individuals typically present common sense ideas that can be found outside their religions, drawing people in by cloaking these ideas in mystical language and making them appear more complex than they really are.

L. Ron Hubbard was notorious for this, as any former Scientologist would confirm. At its core, Scientology comprises many common sense ideas—like discussing your problems with someone can help solve them—but Hubbard added bizarre elements, such as ancient aliens being the root of all problems, which is a hallmark of religious leaders making things weird.

Similarly, Bahá'u'lláh and other Bahá'í Central Figures often acted as if their theological and social ideas were unique, writing extensive texts to explain very simple concepts.

World peace, gender equality, and the Unity of God are not new or unique to the Bahá'í Faith. The concept of theophany existed in polytheistic religions long before the Báb or Bahá'u'lláh and was discussed by Islamic scholars like Ibn Arabi and Shaykh Ahmad, who were well-known to the Báb and Bahá'u'lláh.

The Báb was deeply influenced by Shaykh Ahmad and his successor Sayyid Kazim and attended Sayyid Kazim's lectures. Bahá'u'lláh associated with Sufi mystics in Kurdistan, which is evident in their ideas. For example, the metaphor of wine in the Aqdas and other Bahá'í writings is directly taken from Sufi poetry.

The Báb drew from a wide range of neo-Platonic, Gnostic, and Sufi sources, which are too numerous to list. Bahá'u'lláh's works, such as Seven Valleys and Four Valleys, Hidden Words, and Ode to the Dove, are clearly inspired by and summaries of ‘Attar's Conference of the Birds, Mulla Sadra's Four Journeys, Umar Ibn al-Farid's Ode of the Way, and of course, the hadith and Qur'an, though they are often poor imitations. For instance, the Iqan tries hard to emulate Ibn Arabi's Bezels of Wisdom but falls short.

In some of the Báb's and Bahá'u'lláh's writings, it is clear which verses of the Qur'an they attempt to imitate. Arabic speakers have noted the awkward phrasing in the Aqdas.

Bahá'u'lláh frequently jumps between different topics without smooth transitions, introduces subjects only to elaborate on them much later, and repeats himself so often that the book feels like it's written by a high school student trying to meet a word count.

Initially, especially for a Western reader unfamiliar with the literature that the Aqdas tries to imitate, it might seem unique and wonderful. However, upon critical analysis, the book loses much of its mystical aura.

Understanding Abdu’l-Baha's Physics: The Sun and Earth Movement

Fixed Sun: (Physics according to Abdu’l-Baha)

“The animal cannot become aware of the fact that the earth is revolving and the sun is stationary. Only processes of reasoning can come to this conclusion. The outward eye sees the sun as revolving. It mistakes the stars and the planets as moving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds are fixed, knows that the sun is the solar center and ever occupies the same place, proves that it is the earth which revolves around it. Such conclusions are entirely intellectual, not according to the senses.” (Abdu’l-Baha, The Promulgation of Universal Peace, p. 416)

“The sun is stationary.” However, the sun is not stationary. It is amusing that he stated, “an animal cannot become aware of the fact that the earth is revolving and the sun is stationary,” yet he (as a human) was incorrect in believing the sun was stationary!

Thus, Abdu’l-Baha believed the sun was fixed and stationary, and that other planets orbit this sun. If you show this quote to a Bahá'í, they might say: “We need to consider the spiritual meaning of this quote; Abdu’l-Baha was referring not to the physical sun but the spiritual sun (which is often considered to be God).” BUT this interpretation is completely incorrect because:

1. Nowhere in this quote do we see the word “spiritual.” We can therefore conclude he was talking about physical reality, not “spiritual reality” (if such a thing exists).
2. He speaks of the earth, planets, and other worlds, so we can be 100% certain he was referring to the physical sun!
3. If he was speaking about the “spiritual worlds,” why did he not say so directly? That would have made his message clearer!

Remember! The sun is NEITHER FIXED IN MOTION NOR IN POSITION!

Furthermore, saying “the sun is the solar center and ever occupies the same place” is questionable. Is the sun going to remain there forever? What if a black hole consumes it?

Examining Moral Failures in Baha'i Teaching Methods - Ruhi Books

We acknowledge that all human beings are sinners; however, there is a disproportionately high rate of moral failure among the Baha'i teachers of Ruhi Children Moral Classes. While we recognize that every faith may have a few such teachers, our concern is that almost all the most prominent Baha'i teachers have faced moral disgrace.

Moreover, the Baha'i Faith claims a monopoly on spiritualizing and moralizing the children of other faiths through these Ruhi Books. The reality is that behind this 'Ruhi Curriculum' lies the absolute immorality of some Baha'is and Baha'i teachers.

The crucial question now is whether merely advocating for morality and spirituality is enough, or should these values be practically applied in people's lives?

Morality is not a commodity that can be bought or hired from the market. It is a matter of human value, developed through passion, compassion, and a disciplined life. The word 'morality' may seem simple and short, not codified in law, but it is continuously applied across all cultures. It cannot be achieved by signing a declaration card or by meeting political leaders and asking them to make statements against Iran.

The Ruhi Classes have become places where the scantier the dress, the more spiritual one appears. They are venues for lovers to meet and for Baha'i teachers/facilitators to prey on the young ones, away from the eyes of parents and guardians. It is also a place where sexually disoriented people find their soul mates.

A cursory look into their personal lives and lifestyles quickly reveals the fraudulent nature of their claims. Many counselors have divorced lives, and most NSA members are involved in sexual misconduct. Some might argue that these individuals do not represent the Baha'i Faith or that I have “stacked the deck.” The sad truth is that these individuals are key figures in the Baha'i Administration. They are the acknowledged leaders. If what they promote does not work in their own lives, why should anyone else believe them? It is futile to discuss this until people realize, recognize, and apply the importance of morality and spirituality in their own lives.

In Canada, Dr. Danesh was banned from treating patients. Despite being discredited in a sexual misconduct scandal, he remains on the Canadian NSA. Mr. Payam Shoghi, another counselor, was involved in document forgery. Justice Nelson was found guilty of economic bungling.

There are innumerable reports of such misconduct, and thanks to the Internet, it is all getting exposed.

For the Baha'is, these are signs that the Baha'i Faith is coming out of obscurity, yet they still claim that Baha'is are not mature enough. Let's face the truth: Baha'is will be forgiven for everything they do, whether it is sexual misconduct, adultery, child molestation, homosexuality, elopement, financial fraud, or extramarital affairs.

For the Baha'i Administration, if someone repents, brings new converts to the faith, pays Huququllah regularly, and does not backbite against the institution of Faith, it is likely that the UHJ will promote them. Once a diamond is chipped, it may be reground, but it will never be as large as before.

What place do moral issues have in the Baha'i Faith? Should we speak out loudly and often against those things that offend, or do we remain silent, believing that giving no offense is the better approach? I believe the answer is not ‘silence’ as the children, Jr. Youths, and our whole society are involved in it.

Baha'is are commanded to cry out against the moral sins of others. They are commanded to use harsh words for the establishments where Baha'is are imprisoned, even if they are imprisoned for economic bungling or sexual misconduct. Yet, the Baha'i Administration will shout, "Help, help, they are persecuting the Baha'is."

An article by an Ex-Baha'i of India.

Abdul Baha predicted that world peace would be achieved by the year 1957

November 6. On this date in 1990, the Research Department prepared a Memorandum for the Universal House of Justice in response to Francis Beckwith's book Bahá'í which points to changes made in Bahá'u'lláh and the New Era alter in Abdu'l-Bahá's prediction that world peace would be established by 1957 based on the prophecy in Daniel 12:12.
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https://bahai-library.com/uhj_beckwith_allegations

Bahá'u'lláh and the New Era Regarding the Explanation of Daniel 12:12:
Beckwith's Allegations by / on behalf of Universal House of Justice
1990-11-06

MEMORANDUM

To: The Universal House of Justice

From: The Research Department

CHANGES MADE TO "BAHA'U'LLAH AND THE NEW ERA" REGARDING THE EXPLANATION OF DANIEL 12:12

Francis Beckwith includes in his booklet, "Bahá'í", a chapter entitled "Bahá'í Watergate: A False Prophecy and its Cover-Up", which raises two accusations against the Bahá'ís:

1. \`Abdu'l-Bahá is a false prophet as He predicted that world peace would be established by 1957;

2. The Bahá'ís attempted to conceal the fact that His prophecy was not fulfilled by revising "Bahá'u'lláh and the New Era" after the fact.

In "Bahá'u'lláh and the New Era" (Chapter 14, Prophecies of Bahá'u'lláh and \`Abdu'l-Bahá), Dr. J. E. Esslemont referred to the prophecy in Daniel 12:12 -- "Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days." On page 212 of the first edition, which was published in 1923 by Allen & Unwin in London ... and Brentano's in New York, he states:

In a table-talk at which the writer was present, \`Abdu'l-Bahá said:--

> "These 1,335 days mean 1,335 solar years from the Hijrat." (Flight of Muhammad from Medina to Mecca, marking the beginning of the Muhammadan era.)

Dr. Esslemont then calculates the date when the prophecy will be fulfilled and quotes a second utterance of `Abdu'l-Bahá:

> As the Hijrat occurred in 622 A.D., the date referred to is, therefore, 1957 (i.e. 622 + 1,335) A.D. Asked: "What shall we see at the end of the 1,335 days?" he replied:--
>
> "Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!"

This passage appears somewhat differently in Mr. Beckwith's booklet, in which the distinction between `Abdu'l-Bahá's words and Dr. Esslement's comments is obscured. However, the important point is that this entire passage constitutes a pilgrim's note. As explained by Shoghi Effendi in his letter of 27 February 1929 addressed to the National Spiritual Assembly of the Bahá'ís of the United States and Canada ("The World Order of Bahá'u'lláh: Selected Letters" (Wilmette: Bahá'í Publishing Trust, 1982), pp. 4-5):

> I truly deplore the unfortunate distortions that have resulted in days past from the incapacity of the interpreter to grasp the meaning of `Abdu'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of `Abdu'l-Bahá, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of the misleading nature of the reports of the informal conversations of `Abdu'l-Bahá with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

This statement by Shoghi Effendi is entirely in accordance with the principle upheld by `Abdu'l-Bahá Himself in one of His Tablets:

> Thou hast written concerning the pilgrims and pilgrim's notes. Any narrative that is not authenticated by a Text should not be trusted. Narratives, even if true, cause confusion. For the people of Baha, the Text, and only the Text, is authentic.

Any doubts as to the intention of the words of `Abdu'l-Bahá as reported by Dr. Esslemont are to be resolved, therefore, by reference to clear texts from the pen of `Abdu'l-Bahá Himself, which is exactly what the Bahá'í institutions have undertaken, as will be seen from the next section of this memorandum. It then becomes clear that Daniel's prophecy of the 1,335 days does not give the date of the establishment of world peace, but relates to the world-wide establishment of the Bahá'í Faith. The words of `Abdu'l-Bahá which Dr. Esslemont quotes are very similar to words appearing in many of `Abdu'l-Bahá's writings referring to the processes which will take place during the period of the Lesser Peace, culminating in the Most Great Peace. In other words, they describe the working out of the spirit of Bahá'u'lláh's Revelation in world society.

Mr. Beckwith's second accusation, that the Bahá'ís are attempting a "cover-up", is unfounded. He implies that the prophecy was changed after the year 1957 passed without the establishment of universal peace. In reality, a "Note on Revisions" had been added to the 1946 edition, stating:

> P. 303: "the end of the 1,335 days." The Guardian has written that in the Bahá'í teachings themselves there is nothing to indicate that any definite degree of world peace will be established by 1957, nor by 1963, the one hundredth anniversary of the Declaration of Bahá'u'lláh. The Bahá'ís understand that the process of spiritual regeneration and social order is evolutionary, and that no human powers can prevent the final consummation of the divine promise. (J. E. Esslemont, "Bahá'u'lláh and the New Era", (Wilmette: Bahá'í Publishing Trust, 1946), p. ix)

What Mr. Beckwith describes as a cover-up is actually the process of maintaining the purity of the Bahá'í teachings from man-made additions.

A letter dated 4 May 1946 written on behalf of the beloved Guardian to a group of believers points out:

> As regards the statement in Esslemont: we cannot be absolutely certain of what the Master said because it is not in a Tablet; He did state, however, in 2 Tablets, that this date will see the triumph of the Cause. Reference is made to these Tablets in "The Passing of `Abdu'l-Bahá", and the Master's words quoted.

An extract from one of these Tablets, which as "Text" is authentic for the Bahá'ís, was substituted for the paraphrase of the Master's "table-talk" in the third revised edition of "Bahá'u'lláh and the New Era" from which Mr. Beckwith quotes.

Israel, grateful for the contributions of the Bahá'ís.

Bahá'ís attempt to portray their relationship with Israel as solely linked to Bahá'u'lláh's burial place in the occupied territories. This narrative, which was conveyed to Ms. Rafsanjani, was unfortunately accepted and repeated without proper research. They suggest that the connection between Bahá'ís and Israel is limited to Bahá'u'lláh's burial site, arguing that this has no bearing on the creation and formation of Israel. Therefore, they claim that any purported links between Bahá'ís and Israel are false.

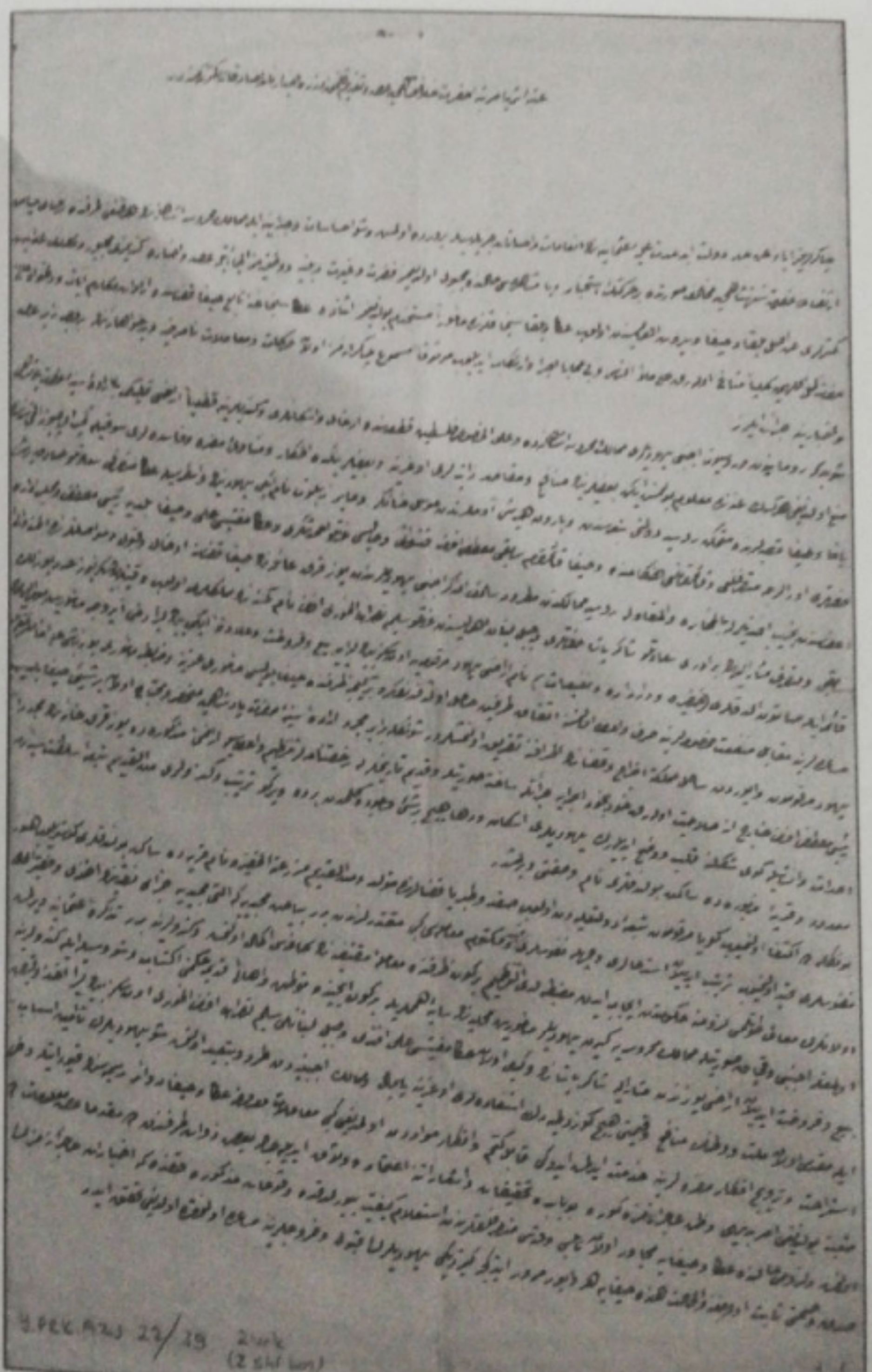
However, the relationship between the Bahá'í organization and Israel is historical, predating the establishment of Israel and continuing to this day. This relationship is not confined to Bahá'u'lláh's burial site. Abdu'l-Bahá's actions significantly contributed to the formation of Israel. He assisted Jews in purchasing land, and there are numerous documents to support this, although this article does not cover all of them. Those interested can refer to many sources on this subject. For the sake of this article, a few documents and confessions from Bahá'í organization leaders and prominent Bahá'ís are mentioned.

To establish the timeline of Jewish settlement efforts in Palestine alongside the Bahá'í presence, it is crucial to consider the Balfour Declaration. The Balfour Declaration, dated November 2, 1917, was a historic letter from British Foreign Secretary Arthur James Balfour to Walter Rothschild, a Jewish politician and British House of Commons member. It expressed the British government's support for "the establishment of a national home for the Jews in Palestine."

The translation of Balfour's letter, as cited from Wikipedia, is as follows:
British Foreign Ministry; November 2, 1917

Dear Lord Rothschild,
I have the pleasure to convey to you, on behalf of His Majesty the King, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.
His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.
I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.
Yours sincerely,
Arthur James Balfour

Abdu'l-Bahá passed away on November 28, 1921. This means that about four years before his death, Jewish activities to purchase land and settle in Palestine were officially pursued on an international level. At the time of these activities, Abdu'l-Bahá and the Bahá'ís were present in the region.

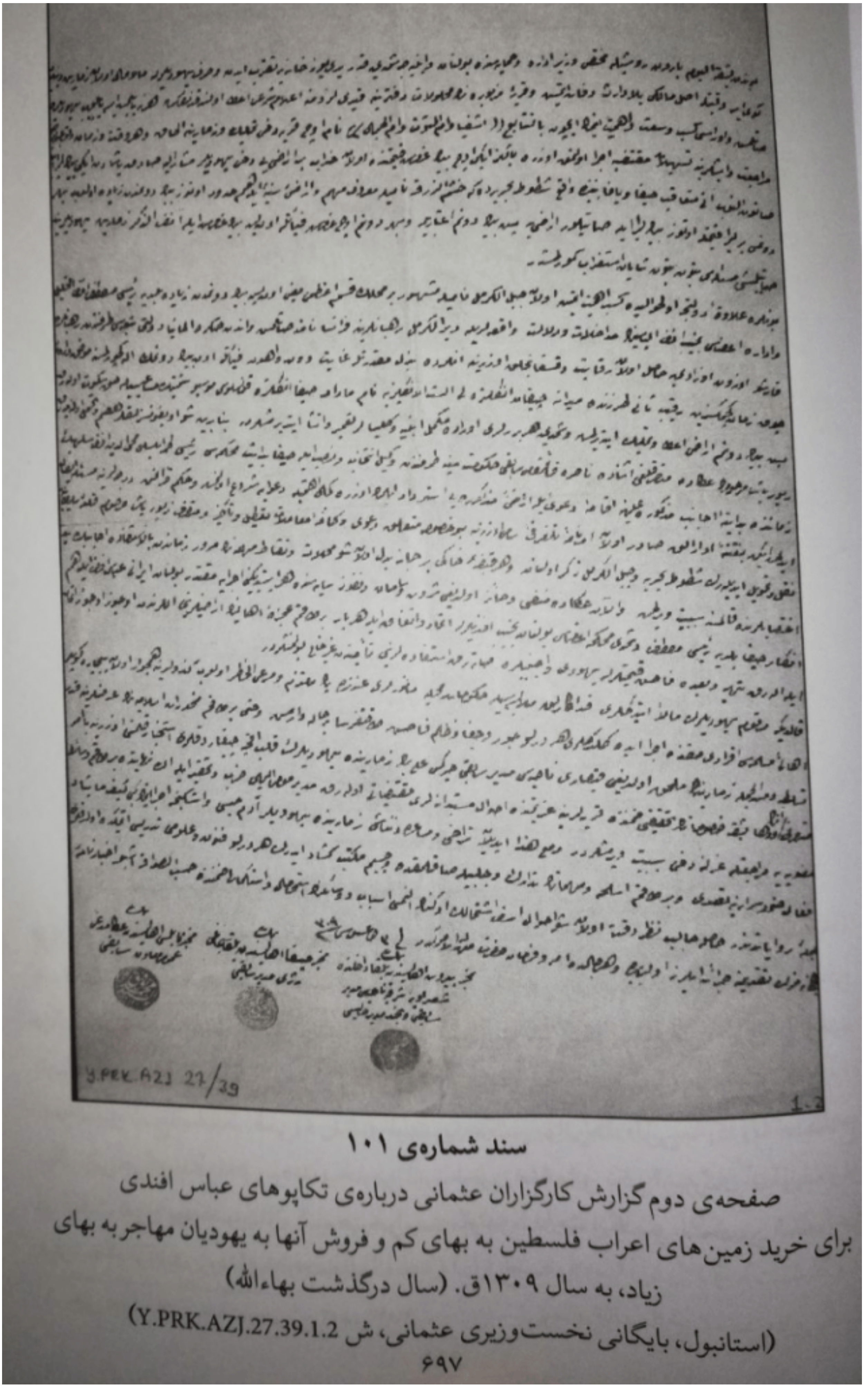


سند شماره‌ی ۱۰۰

صفحه‌ی نخست از گزارش کارگزاران عثمانی درباره‌ی تکاپوهای عباس افندی برای خرید زمین‌های اعراب فلسطین به بهای کم و فروش آنها به یهودیان مهاجر به بهای زیاد، به سال ۱۳۰۹ق. (سال درگذشت بهاءالله)

(استانبول، بایگانی نخست‌وزیری عثمانی، ش Y.PRK.AZJ.27.39.1.1)

Document No. 100 from the book of Tarikh Bei Bibai



Y.PRK.AZJ 27/39

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سند شماره‌ی ۱۰۱

صفحه‌ی دوم گزارش کارگزاران عثمانی درباره‌ی تکاپوهای عباس افندی برای خرید زمین‌های اعراب فلسطین به بهای کم و فروش آنها به یهودیان مهاجر به بهای زیاد، به سال ۱۳۰۹ق. (سال درگذشت بهاءالله)

(استانبول، بایگانی نخست‌وزیری عثمانی، ش Y.PRK.AZJ.27.39.1.2)

Document No. 101 from the book of Tarikh Bei Bibai

With this context, the first evidence of Bahá'í cooperation and efforts to settle Jews in Palestine is presented from pages 696 and 697 of the book "Tarikh Bi" by Sheikh Mahdi Sheikh Al-Mamalek Qomi. Two documents numbered 100 and 101 from this book are included in Figures 1 and 2, respectively. These pages detail Ottoman agents' reports on Abbas Effendi's efforts to buy Palestinian Arab lands cheaply and sell them to Jewish immigrants at high prices in 1309 AH (Islamic calendar year, corresponding to Baha'u'llah's era).

Uncovering the Relationship between Baha'is and Israel

One way to uncover this relationship is by examining the confessions and statements of Bahá'í and Israeli leaders. For instance, Mr. Soli Shahour, a prominent Israeli figure and director of the Ezri Center for Iran and Persian Gulf Studies in Israel, mentioned in an interview with Mr. Ismailpour in Bahá'í News: "I have conducted research in this field for years. For example, regarding land matters, the early Bahá'ís owned many properties in the Haifa region. Before Israel's establishment, during the British mandate, Jews purchased land from the Bahá'ís and constructed buildings."

A crucial point is that before Israel's establishment, the Jews acquired land necessary for their settlement from the Bahá'ís. This is the admission of the director of the Iran and Persian Gulf Studies Center in Israel. These confessions were so significant and sensitive for the Bahá'í organizations that the Court of Justice suspended the Bahá'í News media outlet for four months because of this interview.

Dr. Soli Shahour acknowledges that the early Bahá'ís owned numerous properties in Haifa!

Reports indicate that Bahá'u'lláh was exiled to Acre in 1868 along with about 70 companions, including women and children. He could not leave Acre for nine years. This means the Bahá'ís had only 44 years, from their release from Acre to the Balfour Declaration, to acquire these properties.

With what capital and wealth did the Bahá'ís manage to purchase so many properties? According to Dr. Soli Shahour, the extent of these properties is significant.

Where did the Bahá'ís who sold these properties relocate?

If these properties were predominantly owned by Bahá'ís, many Bahá'ís must have been displaced, and the area should be termed "Occupied Bahá'í" instead of "Occupied Palestine."

Despite the substantial real estate transactions from Bahá'ís (according to Dr. Soli Shahour's admission), why hasn't a single Bahá'í been displaced?

This suggests that Bahá'ís were brokers and intermediaries in these land transactions. If Bahá'ís had substantial property holdings and sold them, then instead of Palestinians being displaced, Bahá'ís should have been displaced.

This issue underscores the fundamental links between Bahá'í and Israel. In the subsequent sections of this article, we will see that one of the Bahá'í organization leaders, Sarkar Khanum Rohihi

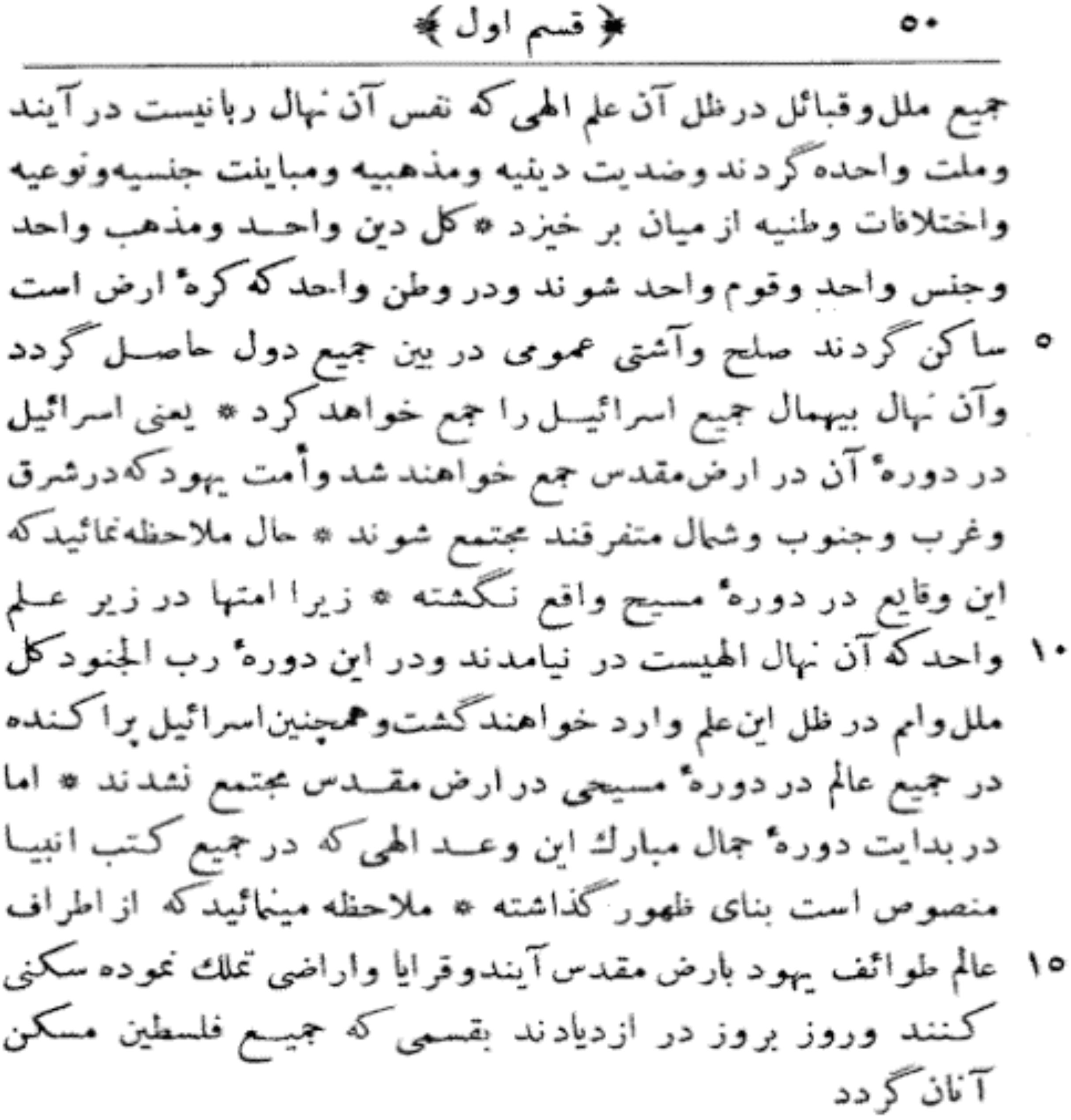
Maxwell, also acknowledges: "Our future (Bahá'í and Israel) is interconnected like the links of a chain."

There is an analogy of a thief cutting a lock at night. When a passerby inquired what he was doing, he replied, "I am weaving." The passerby asked why there was no sound if he was weaving. The thief answered, "It will be heard tomorrow."

Abdu'l-Bahá and, according to Dr. Soli Shahour, the early Bahá'ís who knew the purpose and significance of purchasing and transferring these lands to Jews were fully aware of the impending consequences. On this basis, Abdu'l-Bahá prophesied that the unique seedling, Bahá'í, would gather Israel.

> O people of the world! Know that it is Bahá'í that will gather Israel! He stated that Israel would gather in the Holy Land during that period (the formation of the Bahá'í faith), and the Jewish nation would converge here, with Jews from around the world coming to the Holy Land, Palestine, buying, owning, and settling in villages and lands until all of Palestine becomes their home.

Abdu'l-Bahá writes on page 50 in the Book of Negotiations:



۵۰ ﴿ قسم اول ﴾

جمیع ملل وقبائل در ظل آن علم الهی که نفس آن نهال ربانیست در آیند وملت واحده گردند وضدیت دینیه ومذهبیه ومباینت جنسیه ونوعیه واختلافات وطنیه از میان بر خیزد * کل دین واحد ومذهب واحد وجنس واحد وقوم واحد شوند ودر وطن واحد که کرهٔ ارض است ساکن گردند صلح وآشتی عمومی در بین جمیع دول حاصل گردد وآن نهال بیهمال جمیع اسرائیل را جمع خواهد کرد * یعنی اسرائیل در دورهٔ آن در ارض مقدس جمع خواهند شد وأمت یهود که در شرق وغرب وجنوب وشمال متفرقند مجتمع شوند * حال ملاحظه نمائید که این وقایع در دورهٔ مسیح واقع نگشته * زیرا امتها در زیر علم واحد که آن نهال الهیست در نیامدند ودر این دورهٔ رب الجنود کل ملل وامم در ظل این علم وارد خواهند گشت وهمچنین اسرائیل پراکنده در جمیع عالم در دورهٔ مسیحی در ارض مقدس مجتمع نشدند * اما در بدایت دورهٔ جمال مبارك این وعد الهی که در جمیع کتب انبیا منصوص است بنای ظهور گذاشته * ملاحظه مینمائید که از اطراف عالم طوائف یهود بارض مقدس آیند وقرایا واراضی تملك نموده سکنی کنند وروز بروز در ازدیاد ند بقسمی که جمیع فلسطین مسکن آنان گردد

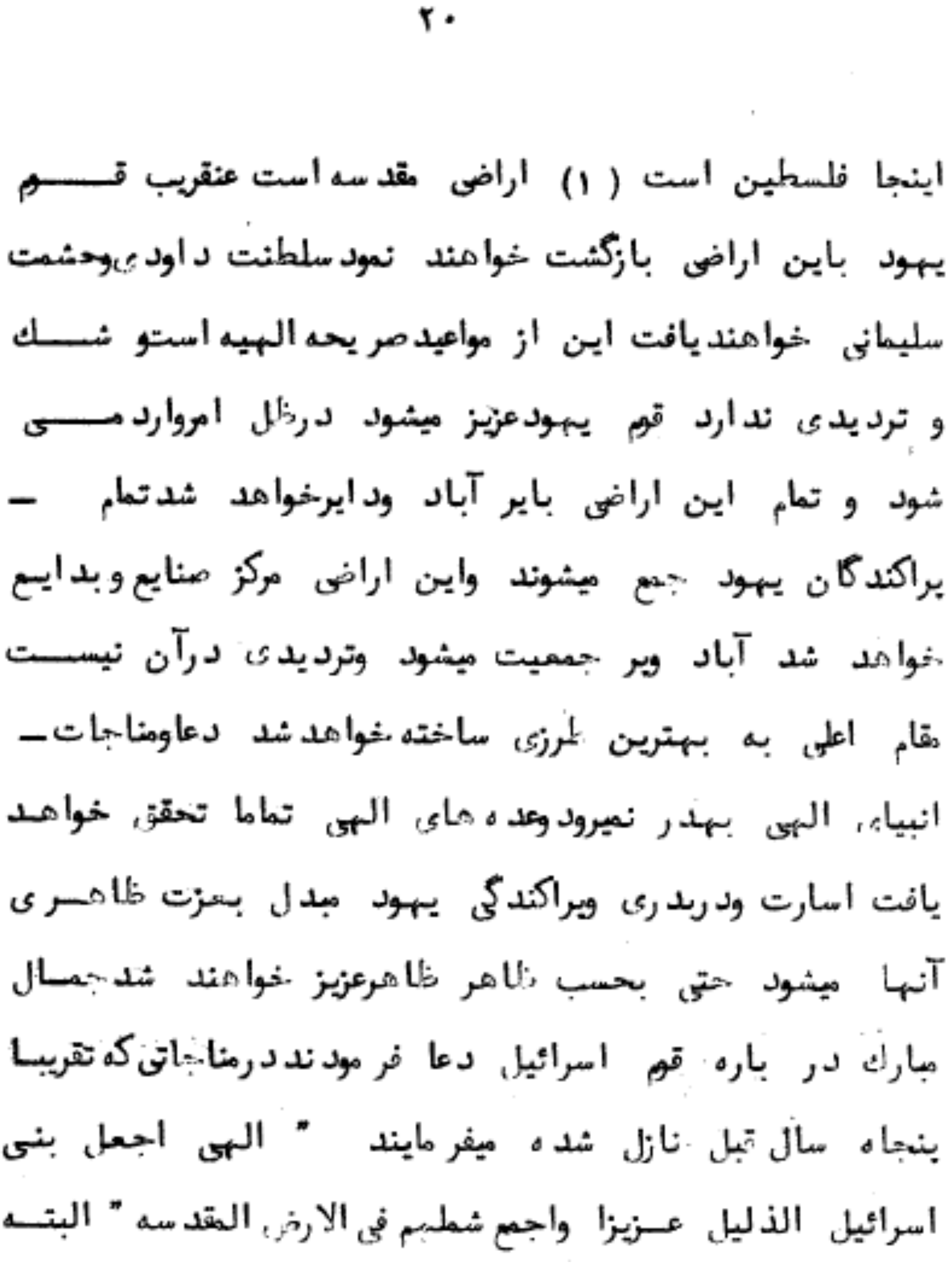
Abdu'l-Bahá's confession about the purchase of Palestinian lands and the settlement of Jews at the beginning of Baha'i existence

"And that Nahal Bihamal (a peerless seedling, i.e., the newly formed Bahá'í organization in Palestine) will gather all of Israel. During that period, they will gather in the holy land, and the Jewish nation, scattered in the east, west, south, and north, will be united. Note that these events did not occur in the era of Christ because the nations did not grow under the unified knowledge, the seed of God. However, in this era, the Lord of hosts will bring all nations under this knowledge, and Israel, scattered throughout the world in the Christian era, will not be integrated. Still, at the beginning of the period of blessed beauty, this divine promise, recorded in all the prophets' books, laid the foundation for emergence. You can see Jewish clans from around the world coming to Al-Maqdis, taking possession of villages and lands, and settling there, increasing day by day until all of Palestine becomes their abode."

How similar are the words of Abdu'l-Bahá and Dr. Soli Shahour:

Abdu'l-Bahá: "Jewish tribes from all over the world will come to the Holy Land, take possession of villages and lands, settle down, and increase day by day until all of Palestine becomes their abode."

Dr. Sali Shahour noted that the early Bahá'ís owned many properties in the Haifa region. Before the establishment of the State of Israel, during the British mandate, Jews purchased land from the Bahá'ís and constructed buildings.



۲۰

اینجا فلسطین است (۱) اراضی مقدسه است عنقریب قـــوم
یهود باین اراضی بازگشت خواهند نمود سلطنت داودی وحشمت
سلیمانی خواهند یافت این از مواعید صریحه الهیه است و شـــك
و تردیدی ندارد قوم یهود عزیز میشود در ظل امر وارد مـــی
شود و تمام این اراضی بایر آباد و دایر خواهد شد تمام ـ
پراکندگان یهود جمع میشوند و این اراضی مرکز صنایع و بدایع
خواهد شد آباد و پر جمعیت میشود و تردیدی در آن نیســت
مقام اعلی به بهترین طرزی ساخته خواهد شد دعا و مناجات ـ
انبیاء الهی بهدر نمیرود وعده های الهی تماما تحقق خواهـد
یافت اسارت و دربدری و پراکندگی یهود مبدل بعزت ظاهـری
آنها میشود حتی بحسب ظاهر ظاهر عزیز خواهند شد جمال
مبارك در باره قوم اسرائیل دعا فرمودند در مناجاتی که تقریبا
پنجاه سال قبل نازل شده میفرمایند " الهی اجعل بنی
اسرائیل الذلیل عــزیزا واجمع شملهم فی الارض المقدسه " البتـه

Abdu'l-Bahá's acknowledgment of the Jewish settlement program in Palestine

Abdu'l-Bahá left numerous such confessions. On page 20 of Habib's memoirs (Figure 4), he again acknowledges that the Jews will return to this land without doubt and prays for Israel. According to Dr. Sali Shahour, the lands required by the Jews were provided by the early Bahá'ís, leaving no room for doubt. Abdu'l-Bahá was fully aware of his actions for Israel.

> "This is Palestine, a holy land. Soon, the Jewish people will return to these lands, they will reestablish the Davidic kingdom and the Suleiman dynasty. This is a clear promise of God without doubt. The Jewish people will prosper, and these once barren lands will flourish and become the center of industries and innovations, becoming prosperous and populous. ... The captivity and dispersion of the Jews will transform into their apparent honor."

Dr. Sali Shahour's admissions indicate that Abdu'l-Bahá knew his prayers for Israel would be answered, as Jews purchased the land they needed from the early Bahá'ís.

Why didn't Abdu'l-Bahá pray for Israelis to be guided and convert to the Bahá'í Faith? The answer lies at the end of this article. The fact that the Bahá'í organization cannot promote an individual with an Israeli birth certificate, even if they are a Muslim Arab, highlights the deep connection between Israel and the Bahá'í Faith. Bahá'í proselytizing is prohibited in Israel. Shouldn't the Israelis be guided? Why does Bahá'í aim to guide the world's people but not those in its land's heart? The next sections clarify that Bahá'ís act as soldiers of Israel. Soldiers do not promote their commanders; they serve under their supervision.

Furthermore, the relationship between Bahá'í and Israel extends beyond the seed and root to the foliage and fruit. As Mrs. Rohihi Maxwell acknowledges,

> "We belong here (Israel)... this will be our home... indeed, our future (Bahá'í and Israel) is interconnected, like the links of a chain."

An Examination of Bahá'í Administrative Structures: Parallels with Cult Characteristics

Introduction

The Bahá'í Faith, a global religious community, is structured around a hierarchical system of Spiritual Assemblies that govern the affairs of the faithful. These Assemblies are considered by Bahá'í believers as divinely inspired and guided. While the Bahá'í teachings emphasize unity, obedience, and collective consultation through these Assemblies, a deeper analysis of the structures and behaviors promoted by the faith suggests parallels with the characteristics of a cult, particularly in the relationship between the believers and their leadership.

This article examines these parallels using references from Bahá'í texts and memoirs, such as those of Ali Akbar Furútan, as well as definitions and characteristics of cults from academic sources. The Bahá'í Spiritual Assemblies and Their Role in Leadership The Bahá'í Faith describes its Local and National Spiritual Assemblies as central to the organization and administration of the community. These Assemblies are depicted as not only administrative bodies but also spiritual entities, as highlighted in a passage attributed to Abdu’l-Bahá:

> "These Spiritual Assemblies are aided by the Spirit of God. Their defender is `Abdu'l-Bahá. Over them He spreadeth His wings... These Spiritual Assemblies are shining lamps and heavenly gardens... From them the spirit of life streameth in every direction. They, indeed, are the potent sources of the progress of man, at all times and under all conditions" (God Passes By, p. 332; The Local Spiritual Assembly).

Such statements illustrate the divine status bestowed upon the Assemblies. They are described as being under the direct guidance of Abdu’l-Bahá and the Spirit of God, essentially positioning them as intermediaries between the divine and the Bahá'í community. This creates an environment where believers are taught to view the Assemblies as infallible and inspired, as further confirmed by Ali Akbar Furútan, a prominent Bahá'í figure.

In his memoir The Story of the Heart, Furútan recounts a correspondence with Shoghi Effendi, the Guardian of the Bahá'í Faith, in which Shoghi clarifies the role of the Assemblies:

"In all situations, refer to the sacred Spiritual Assembly, and in all matters, adhere to the decisions and knowledge of the elected members... Whatever the result of the consultation of the sacred Assembly may be, that is the right path and is pleasing to the Lord of all lords, for the Spiritual Assemblies are inspired and divinely supported" (The Story of the Heart, p. 48).

This doctrine of obedience and the portrayal of the Assemblies as divine representatives leaves little room for dissent or questioning within the Bahá'í community. The faithful are instructed to follow the directives of the Assemblies without hesitation, as their decisions are viewed as inherently aligned with God's will.

Characteristics of a Cult and Parallels in Bahá'í Administrative Structures

To understand the parallels between the Bahá'í organizational structure and cult characteristics, it is essential to first define what constitutes a cult. Various scholars and psychologists have identified several key traits common to cults, which include:

1. **Charismatic Leadership:** Cults are typically led by a central figure or leadership group that is seen as divinely inspired or possessing special knowledge. Members are encouraged to revere the leader or leadership without question.
2. **Mental and Psychological Control**: Cults employ techniques such as isolation, group pressure, and indoctrination to exert control over their members' beliefs and behaviors. Members may be discouraged from associating with outsiders or questioning the group's teachings.
3. **Suppression of Criticism**: Cults often suppress any form of dissent or criticism. Questioning the leadership is equated with disobedience, and members may face punishment or exclusion for not adhering to the group's expectations.
4. **Absolute Obedience:** Members of a cult are typically required to follow the directives of the leader or leadership without reservation. The leadership's commands are viewed as divine or unassailable.

These characteristics of cults can be found in many academic works, including Cults: Faith, Healing, and Coercion by Marc Galanter (2000) and The Psychology of Cults by Margaret Thaler Singer (1995). These works emphasize the role of control mechanisms within cults, where members are often manipulated into compliance through both psychological pressure and the promise of spiritual reward or punishment.

Parallels in the Bahá'í Administrative System

The Bahá'í teachings surrounding the Spiritual Assemblies exhibit several of these cult-like characteristics. The reverence and divine status granted to the Assemblies, as noted by Abdu'l-Bahá and Shoghi Effendi, places them in a position of ultimate authority within the community. Believers are instructed to refer to the Assemblies for all significant decisions, as Furútan's account highlights, and they are discouraged from questioning the Assemblies' decisions. This aligns with the charismatic leadership and absolute obedience seen in cult dynamics. Furthermore, the Bahá'í writings suggest that any dissent from the decisions of the Assemblies is akin to disobedience to God, thereby suppressing criticism and creating a system in which members may feel mentally and spiritually bound to the decisions of the Assemblies. This form of control, where members are led to believe that their spiritual well-being depends on their compliance with the Assemblies, mirrors the mental and psychological control found in cults. The Issue of Exclusion and Punishment As noted in the descriptions of cults, punishment or exclusion from the community is a common tactic used to enforce obedience. Within the Bahá'í Faith, there are mechanisms for exclusion, such as being declared a Covenant-breaker—a label that effectively ostracizes an individual from the community.

Those who reject the authority of the Assemblies or question their decisions may face social and spiritual consequences, which reinforces the cult-like structure of the organization. Conclusion While the Bahá'í Faith is presented as a religion of unity and peace, a closer examination of its administrative structures reveals parallels with the characteristics of cults, particularly in the reverence given to the Spiritual Assemblies and the strict obedience required from the faithful. The teachings, as reflected in the writings of Abdu'l-Bahá, Shoghi Effendi, and Ali Akbar Furútan, promote a system where dissent is discouraged, and control is maintained through spiritual and psychological means. These observations suggest that the Bahá'í organizational structure exhibits several traits commonly associated with cults, including charismatic leadership, mental control, and the suppression of criticism, raising important questions about the dynamics of power and obedience within the community.

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Baha'i Counselor Omid Seioshanseian Faces Scrutiny and Deportation

Courtesy : https://bahaism.blogspot.com

Omid Seioshanseian, a counselor for the Baha'i faith, is in the spotlight for troubling reasons. He's accused of illegal activities like money laundering and persuading people to join the Baha'i faith, which some see as cult-like.

Recently, Seioshanseian was detained in Egypt. Authorities at Cairo Airport questioned him about his activities and seized his laptop and mobile phone to check for confidential information related to the Baha'i faith in Egypt.

After a brief detention, the Baha'i administration quickly intervened, accusing Egyptian authorities of targeting him because of his faith. They demanded his release, citing a rule that the Baha'i community must act if a member is punished for their faith-related activities.

Omid Seioshanseian, a counselor for the Baha'i faith

Seioshanseian was released and urged to leave Egypt. His name has come up in news reports from India and Sri Lanka as well, where he was said to recruit people to the Baha'i faith with promises of moral and spiritual activities.

Marcher sur le droit sentier

Baha'is Converting African Children through Moral Activites

Seioshanseian, who is Persian and a Qatari citizen, has visited Israel multiple times. While Israel allows him to operate, they warn him against deceiving or manipulating Israeli citizens. This raises concerns about the Baha'i administration's activities.

Governments and security agencies worldwide are urged to be cautious when people like Seioshanseian enter their countries. They should thoroughly question them and examine their belongings for any suspicious material. If anything is found, these individuals should be investigated.

This situation highlights the diligence of Egyptian security agencies in protecting people from potentially manipulative groups. By staying alert and conducting thorough checks, communities can better safeguard themselves from such organizations.

Bahá’u’lláh’s Objective: Eliminating Shi’ism

Courtesy : https://www.hassanershad.com

An Analysis of Three Categories of Evidence Indicating Bahá’u’lláh's Efforts to Eliminate Shi’ism
Author: Hasan Ershad
Published: May 10, 2023 | Issue 229

One undeniable motivation behind the actions of Bahá’u’lláh, followed by ‘Abdu’l-Bahá, Shoghi Effendi, and later the Universal House of Justice (established in 1963), has been the eradication and destruction of the foundations of Shi’ism. This claim is substantiated through three categories of evidence, which are discussed under three principles:

Principle 1: The Obligation of Propagation in the Bahá’í Faith

Bahá’u’lláh emphasizes the necessity of spreading the Bahá’í message as a religious obligation:

In *Aṭhar-i-Qalam-i-A‘lá*, Volume 6, p. 167, dated May 13:

> "The most vital duty today is to promote the Cause of God. This has been repeatedly revealed in the Tablets, urging the faithful to act with utmost wisdom, protect the weak from the delusions of those who claim to be learned, and enable all to partake of the supreme cup of steadfastness. Those pure in heart who dedicate themselves to spreading this exalted Cause in distant lands are greatly beloved. Such individuals must be detached from all but God and devoted to raising His banner." (*Bahá’u’lláh, Āyāt al-Raḥmán*)

Principle 2: The Mission of Bahá’ís to Dispel Illusions

Example 1:
In *Aṭhar-i-Qalam-i-A‘lá*, Volume 6, p. 277, dated April 19:

> “O diverse parties! Turn toward unity and be illuminated by the light of harmony. Gather in a single abode and remove all causes of division, so that the entire world may be enlightened with the supreme radiance. From the beginning of time until now, this has been the only purpose of this wronged one… Break the idols of delusion and division with the arm of certainty, and hold fast to unity.” (*Bahá’u’lláh, Āyāt al-Raḥmán*)

Example 2:
In *Aṭhar-i-Qalam-i-A‘lá*, Volume 3, Bahá’u’lláh criticizes adherents of false doctrines:

> "For over a millennium, certain groups regarded themselves as the chosen ones. Yet, when the divine test came, they revealed themselves as the most oppressive. They fabricated myths, constructed illusory shrines, and attributed them to sacred origins,

> thus obstructing the path to truth. Blessed are those who destroy these idols of delusion and illuminate the horizon with the light of certainty."

Example 3:
In *Āyāt-i-Ilāhī*, Volume 1, Bahá'u'lláh states:

> "Today, the greatest cause for the progress of humanity is the removal of the idols of delusion and the purging of such impurities from the earth. These false idols hinder the progress and ascent of humanity. May divine power rescue people from this abasement."

Principle 3: Mahdism as a Prominent Example of Delusion

Example 1:
Bahá'u'lláh refutes the existence of the Hidden Imam (Imam Mahdi):

> "Reflect on the deceitful individuals who fabricated myths such as the realms of Jabulqa and Jabulsa and designated imaginary figures to the throne of delusion." (*Ibn al-Dhi'b, p. 268*)

Example 2:
In *Mā'idih-yi-Samāvī*, Volume 2, p. 176, Bahá'u'lláh describes the doctrine of Mahdism as false:

> "Following the passing of Imam Ḥasan al-'Askarī, corrupt scholars fabricated the concept of the Hidden Imam, leading to widespread deceit. They created fictitious figures and scenarios to suit their own agendas."

Example 3:
Bahá'u'lláh criticizes the belief in Imam Mahdi as a delusion sustained by myths:

> "For over a thousand years, Shi'a communities worshipped an imaginary being who never existed, associating him with imaginary families in imaginary lands." (*Iqtidarāt, p. 244*)

Conclusion

The Bahá'í Faith systematically mandates aggressive propagation, considers the removal of "superstitions" a core mission, and regards Mahdism as a prominent delusion. This institutionalized stance fosters an environment where Bahá'ís are ideologically conditioned to counter Shi'ism and its principles, aiming for its ultimate eradication.

Taqiyyah or Dissimulaton in Baha’i Faith

Taqiyya, or dissimulation, is often misunderstood in the context of the Bahá’í Faith. Contrary to popular belief, Bahá’u’lláh not only did not abolish taqiyya but actually commanded its practice, a directive further reinforced by ‘Abdu’l-Bahá. It wasn’t until Shoghi Effendi that the first ban on taqiyya was introduced, raising questions about the authority behind this decision.

ترجمه مقاله تقیه:
تقیه اغلب در زمینه آیین بهائی به درستی درک نمی‌شود. برخلاف باور عمومی، بهاءالله نه تنها تقیه را لغو نکرد، بلکه عملاً به اجرای آن فرمان داد؛ دستوری که توسط عبدالبهاء نیز تأکید و تقویت شد. تا زمان شوقی افندی بود که اولین ممنوعیت تقیه معرفی شد، که این امر سؤالاتی درباره اقتدار پشت این تصمیم را مطرح می‌کند.

Taqiyyah in Baha’ism

Taqiyya (dissimulation) means hiding one’s religion or being cautious around someone of a different religion.Bahá’í leaders have always assertedthat there is no concept of taqiyya in the Bahá’í Faith, often using this to promote negative views of Shi’ites. They point to the testimonies of the killed followers of the Báb and Bahá’u’lláh, arguing that if these followers had practiced taqiyya, they would not have been killed in such numbers. They describe taqiyya as lying and hypocrisy and claim that Bahá’u’lláh abolished it.

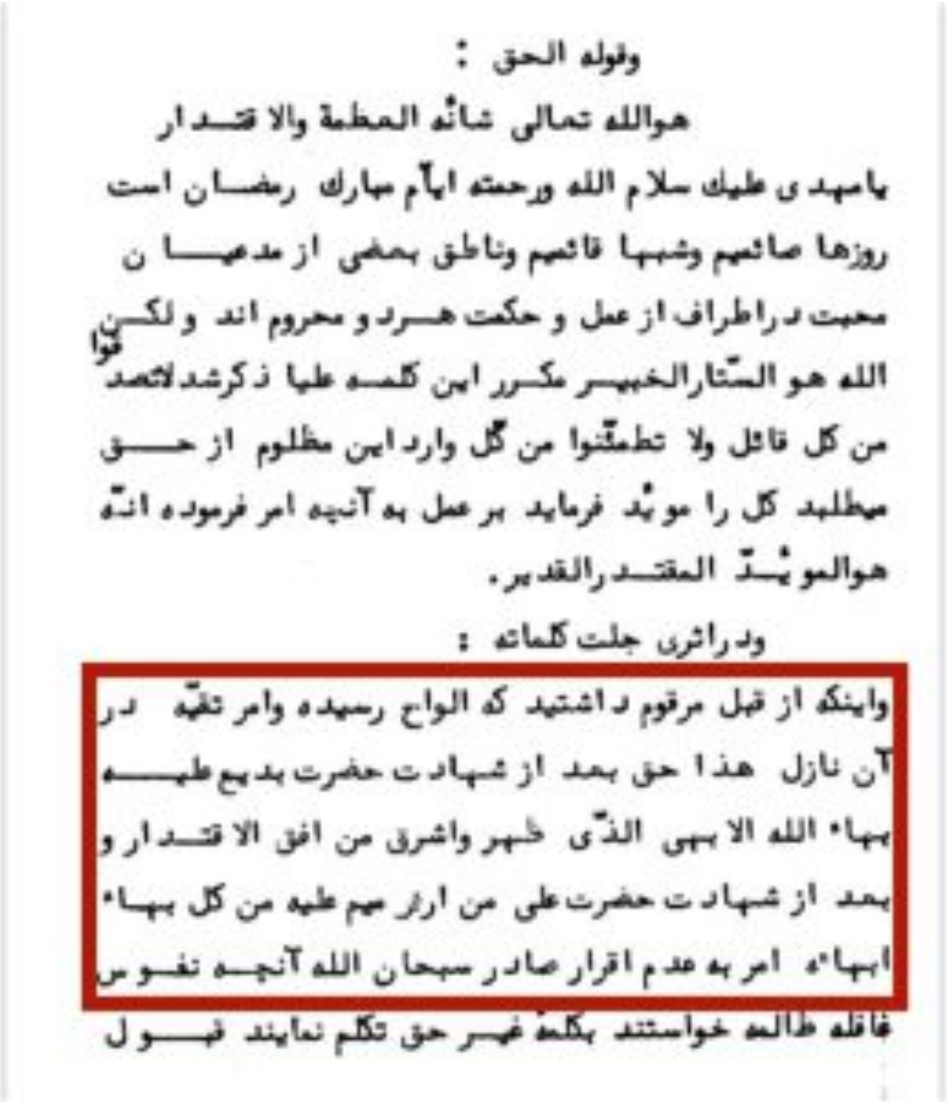
In this brief article, we do not aim to inspect the concept of Taqiyya and its conditions. Instead, by referring to various authentic Bahai sources, we will show that not only Bahá’u’lláhdid not abolish taqiyya, but he also commanded its practice. There is no evidence that Bahá’u’lláh ever revoked taqiyya. After Bahá’u’lláh, Abdul-Bahá also instructed the followers to adhere to taqiyya as ordered by his father. However, the first order banning taqiyya came from Shoghi, but whether he had the authority to do this is not discussed in this article.

In the following sections, we are going to examine the words of Bahá’u’lláh, Abdul-Bahá, and Shoghi with regards to Taqiyyah. Section one brings the references to Bahá’u’lláh’s words that he encourages his followers to practice taqiyya. Section two inspects the words of Abdul-Bahá in asking his followers to do the same. Section three provides some letters from Shoghi that he has banned taqiyya. Throughout each section, we first bring a reference from the Baha’i leader, and then provide a detail examination of the text.

Section one: Bahá’u’lláh’sInstruction on *Taqiyya*

The first document

Bahá’u’lláhin his tablet *Order and Creation, volume 3, pages 118-119* talks about the importance oftaqiyya. He emphasis that practicing taqiyya protects the lives of believers.



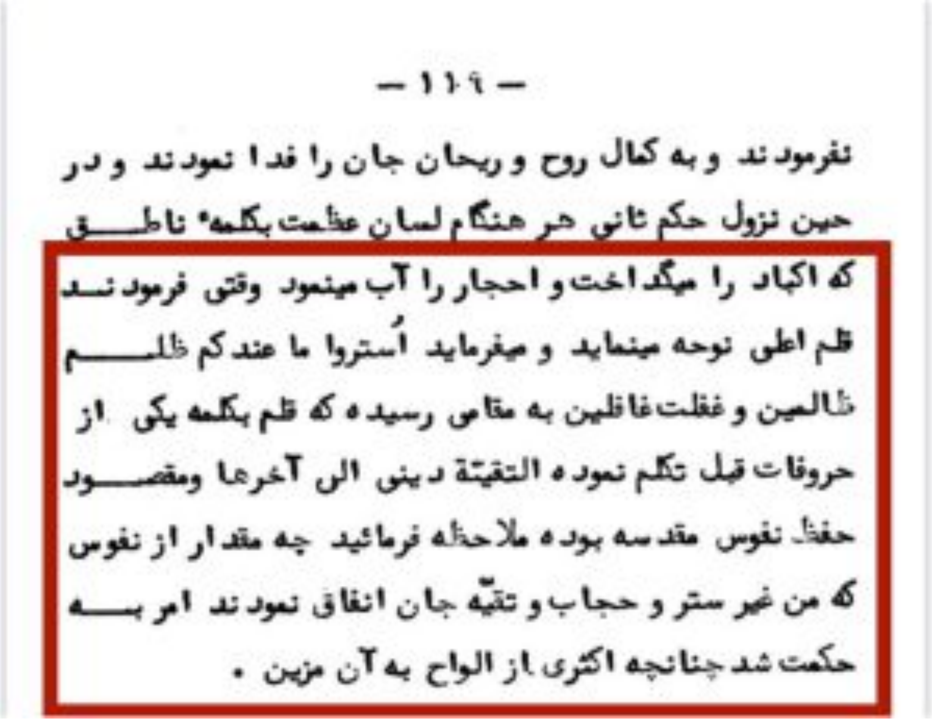
وقوله الحق :

هوالله تعالى شأنه العظمة والاقتدار

یامهدی علیك سلام الله ورحمته ایام مبارك رمضان است روزها صائمیم وشبها قائمیم وناطق ببعضی از مدعیان محبت دراطراف از عمل و حکمت هرد و محروم اند و لکن الله هو الستار الخبیر مکرر این کلمه علیا ذکرشد لاتصدقوا من کل قائل ولا تطمئنوا من کل وارد این مظلوم از حق میطلبد کل را مؤید فرماید بر عمل به آنچه امر فرموده انه هوالمؤید المقتدر القدیر.

ودراثری جلت کلماته :

واینکه از قبل مرقوم داشتید که الواح رسیده وامر تقیه در آن نازل هذا حق بعد از شهادت حضرت بدیع علیه بهاء الله الابهی الذی ظهر واشرق من افق الاقتدار و بعد از شهادت حضرت علی من ارارهم علیه من کل بهاء ابهاه امر به عدم اقرار صادر سبحان الله آنچه نفوس غافله ظالمه خواستند بکلمه غیر حق تکلم نمایند قبول



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نفرمودند و به کمال روح و ریحان جان را فدا نمودند و در حین نزول حکم ثانی هر هنگام لسان عظمت بکلمه ناطق که اکباد را میگداخت و احجار را آب مینمود وقتی فرمودند قلم اعلی نوحه مینماید و میفرماید اُستروا ما عندکم ظلم ظالمین و غفلت غافلین به مقامی رسیده که قلم بکلمه یکی از حروفات قبل تکلم نموده التقیة دینی الی آخرها ومقصود حفظ نفوس مقدسه بوده ملاحظه فرمائید چه مقدار از نفوس که من غیر ستر و حجاب و تقیه جان انفاق نمودند امر به حکمت شد چنانچه اکثری از الواح به آن مزین .

Here is the translation of the above tablet:

"And you had previously stated that tablets had received and the order of taqiyya had been revealed in them; this is the truth!

After the martyrdom of Hazrat Badi' (1286 AH) upon Him be the peace of Allah…and after the martyrdom of Hazrat Ali (Mulla Ali Mahfurozki) in Mazandaran; the command of hiding one's religion (i.e., the command of taqiyya) was issued. Glory be to Allah, whatever the heedless and unjust souls (of those two) desired to speak falsehood with a word other than the truth (to say we are not the Babis), was not accepted and … (Allah) says "Conceal that which ye possess".

The oppression of the oppressors and the ignorance of the ignorant has reached a point where the Pen (Bahá'u'lláh) has spoken with a word from one of the previous letters (Imam Muhammad al-Taqi) –Taqiyya is my religion- and the purpose (of Taqiyya) is to protect the sanctified soul.

Note that a considerable number of souls lost their lives due to lack of covering, concealment, and dissimulation. It was commanded to act according to wisdom, as adorned in most of the Tablets regarding observance of wisdom."

Key Points Derived from this Passage:

1. Bahá'u'lláh has commanded dissimulation, basing this action on the sayings of the Imams of Shi'ites.
2. Wisdom and dissimulation are considered synonymous and are used interchangeably.
3. Bahá'u'lláh has explained the philosophy of dissimulation for the protection of the believers' lives.
4. Bahá'u'lláh condemns those who do not practice dissimulation as being heedless.
5. Bahá'u'lláh states that he has commanded dissimulation in most of the Tablets.

The second document

Kamran Iqbal, quoting the Bahá'í magazine *Payam Bahá'í*, Issue 307 (June 2005), pages 43-44, presents a tablet from Bahá'u'lláh addressed to Aqa Seyyed Khalil. A portion of this tablet is as follows:

"*O My Name! All those who have entered prison in the path of God, and those who have become agitated, distressed, and dispersed out of fear of oppressors, have all attained the mention of the Most Exalted Pen!*

The people of 'Mim' have faced calamities the likes of which have never been heard in the world. By God's life, this oppression will cause widespread corruption and discord in the world… Protect yourself and be among those who conceal [their faith].

The wickedness of the servants has reached such a level that the Most Exalted Pen laments and wails, for it has spoken in the words of the saints of the past: 'Conceal your gold, your travels, and your beliefs,' and 'Taqiyya (dissimulation) is my religion and the religion of my ancestors.'

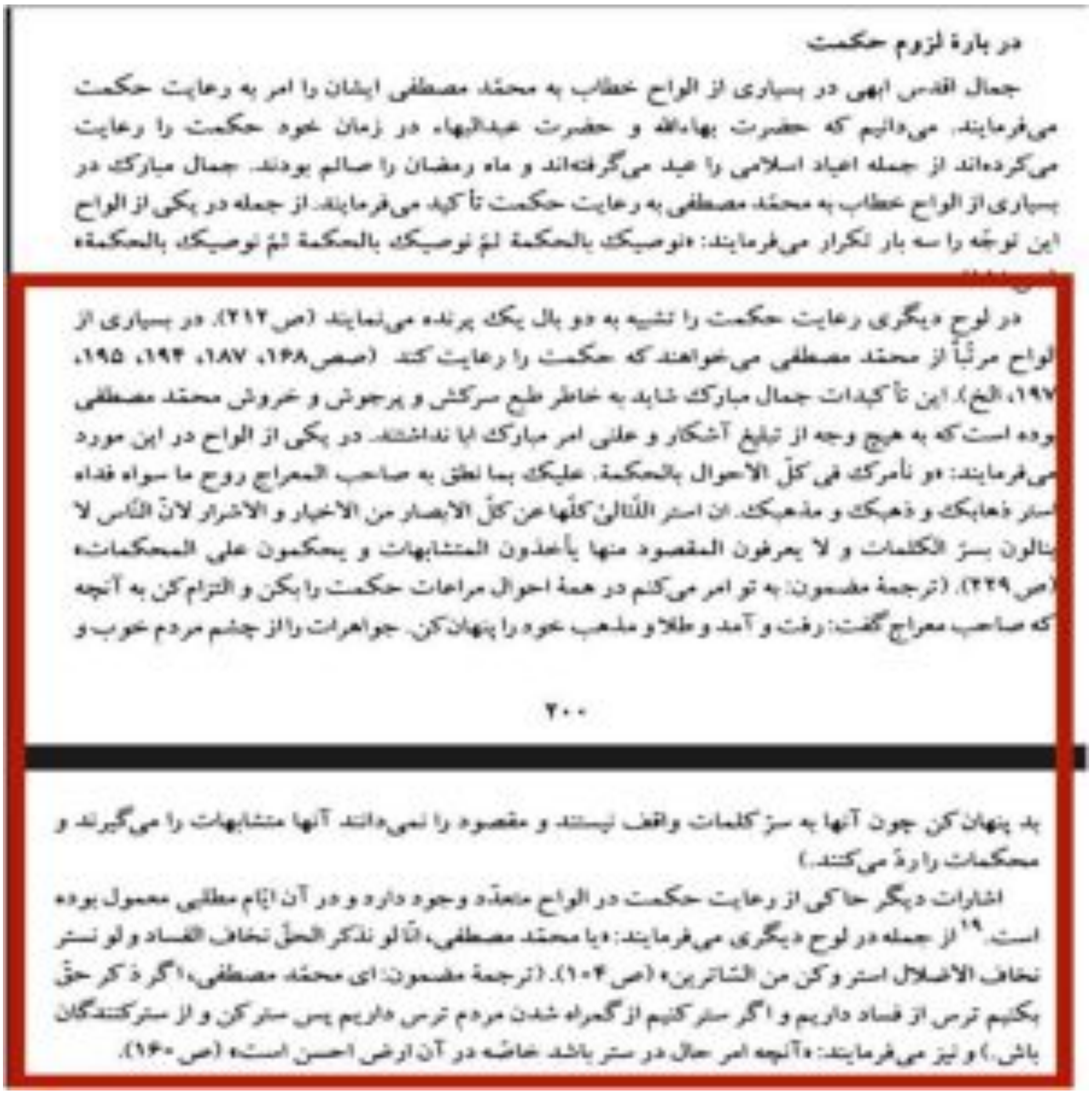
After the death of Badí' (may divine mercy be upon him), a firm ruling of wisdom was revealed in the divine book, meaning it was clearly and explicitly stated; similarly, after the death of Mulla Ali, the ruling of concealment was revealed: no one has the right to declare this matter [i.e., the Bahá'í Faith] in front of others."

The points derived from this tablet are:

1. The command for *taqiyya* (dissimulation) with the phrase *Protect yourself*... Be among those who conceal [their faith].
2. A repeated command for *taqiyya*, referring to the words of the religious leaders and saints: *Conceal your gold, your travels, and your beliefs*. (This phrase comes from the elders of Sufism and mysticism and has been mentioned in some Shi'a sources, attributed to the Prophet Muhammad, though similar sentiments are found in Shi'a hadiths.)
3. The synonymous nature of wisdom and *taqiyya*.
4. The explicit ruling for *taqiyya* with the phrase *No one has the right*... No one has the right to declare their Bahá'í faith in front of others.
5. With this ruling, the possibility of interpretation and exegesis has been removed from the Bahá'ís!

The third document

The article "Review of the tablets of Baha'u'llah addressed to Muhammad Mustafa Baghdadi" written by Kamran Iqbal, included in *Safina Irfan, book 4, page 192-202,* highlights the fact that Bahullah commanded his followers to practice taqiyya. Below is that portion of the article.



در بارهٔ لزوم حکمت

جمال اقدس ابهی در بسیاری از الواح خطاب به محمّد مصطفی ایشان را امر به رعایت حکمت می‌فرمایند. می‌دانیم که حضرت بهاءالله و حضرت عبدالبهاء در زمان خود حکمت را رعایت می‌کرده‌اند از جمله اعیاد اسلامی را عید می‌گرفته‌اند و ماه رمضان را صائم بودند. جمال مبارک در بسیاری از الواح خطاب به محمّد مصطفی به رعایت حکمت تأکید می‌فرمایند. از جمله در یکی از الواح این توجّه را سه بار تکرار می‌فرمایند: «نوصیک بالحکمة ثمّ نوصیک بالحکمة ثمّ نوصیک بالحکمة»

در لوح دیگری رعایت حکمت را تشبیه به دو بال یک پرنده می‌نمایند (ص۲۱۲). در بسیاری از الواح مرتّباً از محمّد مصطفی می‌خواهند که حکمت را رعایت کند (صص۱۶۸، ۱۸۷، ۱۹۴، ۱۹۵، ۱۹۷، الخ). این تأکیدات جمال مبارک شاید به خاطر طبع سرکش و پرجوش و خروش محمّد مصطفی بوده است که به هیچ وجه از تبلیغ آشکار و علنی امر مبارک ابا نداشتند. در یکی از الواح در این مورد می‌فرمایند: «و نأمرک فی کلّ الأحوال بالحکمة. علیک بما نطق به صاحب المعراج روح ما سواه فداه استر ذهابک و ذهبک و مذهبک. ان استر اللّئالئ کلّها عن کلّ الأبصار من الأخیار و الأشرار لانّ النّاس لا ینالون بسرّ الکلمات و لا یعرفون المقصود منها یأخذون المتشابهات و یحکمون علی المحکمات» (ص۲۲۹). (ترجمهٔ مضمون: به تو امر می‌کنم در همهٔ احوال مراعات حکمت را بکن و التزام کن به آنچه که صاحب معراج گفت: رفت و آمد و طلا و مذهب خود را پنهان کن. جواهرات را از چشم مردم خوب و

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بد پنهان کن چون آنها به سرّ کلمات واقف نیستند و مقصود را نمی‌دانند آنها متشابهات را می‌گیرند و محکمات را ردّ می‌کنند.)

اشارات دیگر حاکی از رعایت حکمت در الواح متعدّد وجود دارد و در آن ایّام مطلبی معمول بوده است.[19] از جمله در لوح دیگری می‌فرمایند: «یا محمّد مصطفی، انّا لو نذکر الحقّ نخاف الفساد و لو نستر نخاف الاضلال استر و کن من السّاترین» (ص۱۰۴). (ترجمهٔ مضمون: ای محمّد مصطفی، اگر ذکر حقّ بکنیم ترس از فساد داریم و اگر ستر کنیم از گمراه شدن مردم ترس داریم پس ستر کن و از سترکنندگان باش.) و نیز می‌فرمایند: «آنچه امر حال در ستر باشد خاصّه در آن ارض احسن است» (ص۱۴۰).

In other tablets, the observance of wisdom (*taqiyya*) is compared to the two wings of a bird (p. 212). In many of the tablets, Bahá'u'lláh repeatedly advises Muhammad Mustafa to practice wisdom. This emphasis from the Blessed Beauty (Bahá'u'lláh) was perhaps due to the rebellious and passionate nature of Muhammad Mustafa, who never hesitated to openly and publicly promote the Bahá'í Cause. In one of the tablets, He says in this regard:

"We command you in all circumstances to practice wisdom. Follow what the one who ascended to the heavens (Prophet Muhammad, may all souls be his sacrifice) has spoken: Conceal your travels, your gold, and your beliefs. Conceal all pearls from every eye, whether of the virtuous or the wicked, because people do not grasp the mystery of the words, nor do they understand their intended meaning. They take what is ambiguous and judge it against what is clear."

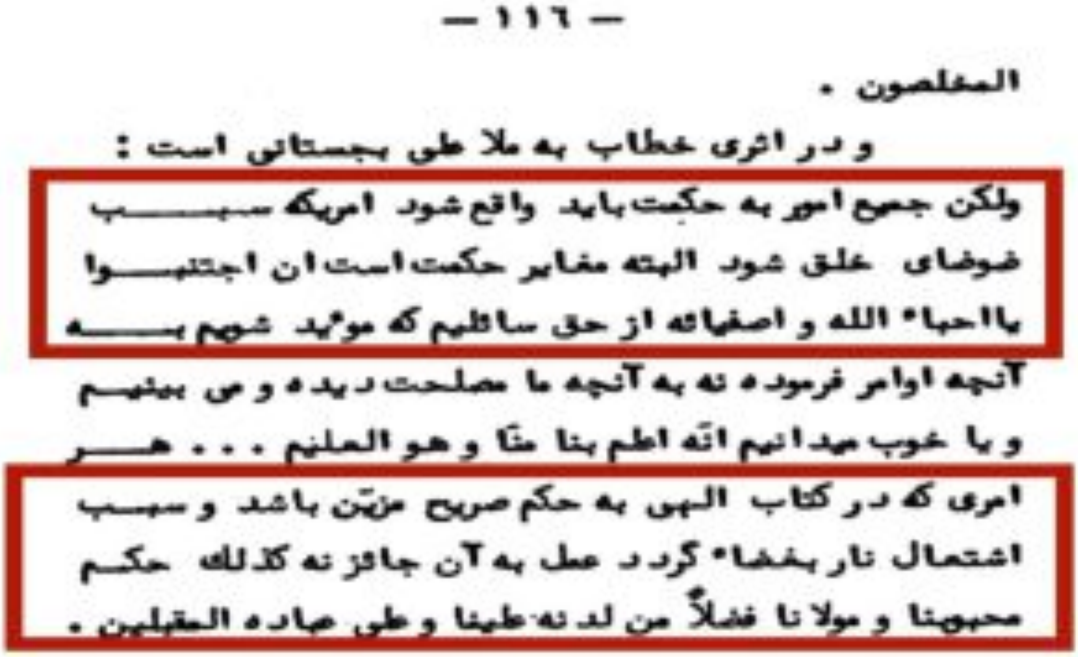
Other references to practicing wisdom are found in numerous tablets, and in those times, this was a common practice. For instance, in another tablet, He says:
"O Muhammad Mustafa, if we mention the truth, we fear corruption; and if we conceal it, we fear leading people astray. Therefore, conceal, and be among those who conceal."
He also states:
"Whatever pertains to the Cause, if it is concealed, particularly in that land, it is better."

Key Points Derived from this Passage:

1. Synonymy of Wisdom and Dissimulation (Taqiyya):
   "We command you in all circumstances to practice wisdom... Conceal your travels, your gold, and your beliefs."
2. Command to Practice Taqiyya:
   "O Muhammad Mustafa, if we mention the truth, we fear corruption; and if we conceal it, we fear leading people astray. Therefore, conceal, and be among those who conceal."
3. Specific Command to Practice Taqiyya in Baghdad:
   "Whatever pertains to the Cause, if it is concealed, particularly in that land, it is better."

The fourth document

In a tablet addressed to Mulla Ali Bejestani; *Order and creation, volume 3, page 116,* practicing taqiyya is emphasized.



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المخلصون .

و در اثری خطاب به ملا علی بجستانی است :

ولکن جمیع امور به حکمت باید واقع شود امریکه سبب
ضوضای خلق شود البته مغایر حکمت است ان اجتنبوا
یا احباء الله و اصفیائه از حق سائلیم که مؤید شویم به
آنچه اوامر فرموده نه به آنچه ما مصلحت دیده و می بینیم
و یا خوب میدانیم انّه اعلم بنا منّا و هو العلیم . . . هر
امری که در کتاب الهی به حکم صریح مزیّن باشد و سبب
اشتعال نار بغضاء گردد عمل به آن جائز نه کذلک حکم
محبوبنا و مولانا فضلاً من لدنه علینا و علی عباده المقبلین .

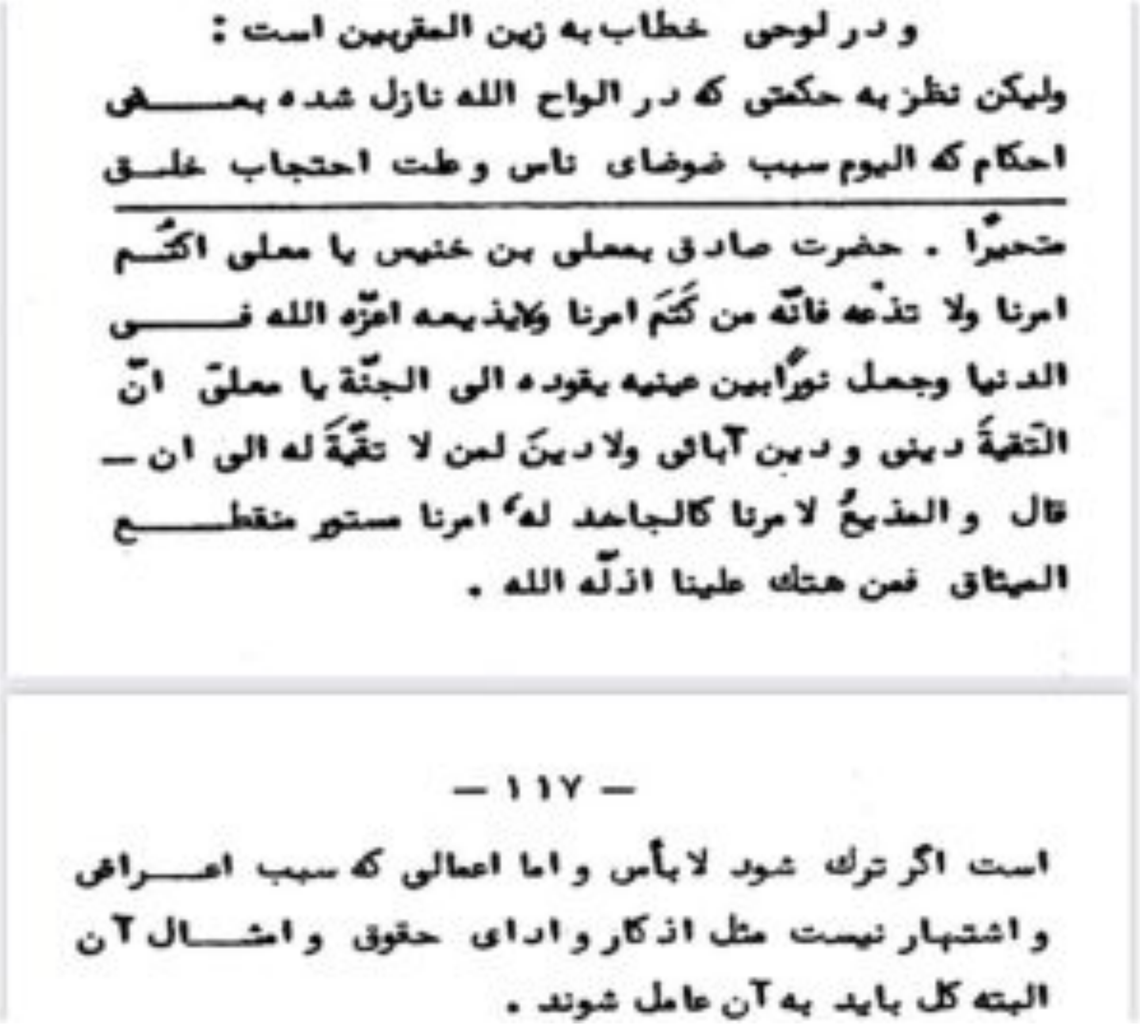
Here is the translation of the above tablet.

But all matters must be conducted with wisdom. Anything that causes turmoil among the people is certainly contrary to wisdom. O friends of God, avoid this. We ask God to help us follow what He has commanded, not what we see as beneficial or appropriate… Any matter that is clearly decreed in the divine book but causes the fire of enmity to ignite should not be carried out. Thus, our beloved Lord has decreed, as a favor from Him upon us and His devoted servants.

As is clearly evident, Bahá'u'lláh explicitly states that any matter that leads to chaos and hostility towards the Bahá'ís, even if it is one of God's explicit commandments, should not be acted upon, as doing so would go against wisdom and is not permissible!Here, wisdom is again equated with concealment and discretion.

The fifth document

The following tablet was addressed to Zain al-Maqrabinin *Order and Creation, volume 3, page 116.*



و در لوحی خطاب به زین المقربین است :

ولیکن نظر به حکمتی که در الواح الله نازل شده بعض
احکام که الیوم سبب ضوضای ناس و علت احتجاب خلق

متحیراً . حضرت صادق بمعلی بن خنیس یا معلی اکتم
امرنا ولا تذعه فانّه من کتم امرنا ولایذیعه اعزّه الله فی
الدنیا وجعل نوراً بین عینیه یقوده الی الجنّة یا معلّی انّ
التقیةَ دینی و دین آبائی ولا دینَ لمن لا تقیّةَ له الی ان
قال و المذیعُ لامرنا کالجاحد لهُ امرنا مستور منقطع
المیثاق فمن هتك علینا اذلّه الله .

— ۱۱۷ —

است اگر ترك شود لابأس و اما اعمالی که سبب اعراض
و اشتهار نیست مثل اذکار و ادای حقوق و امثال آن
البته کل باید به آن عامل شوند .

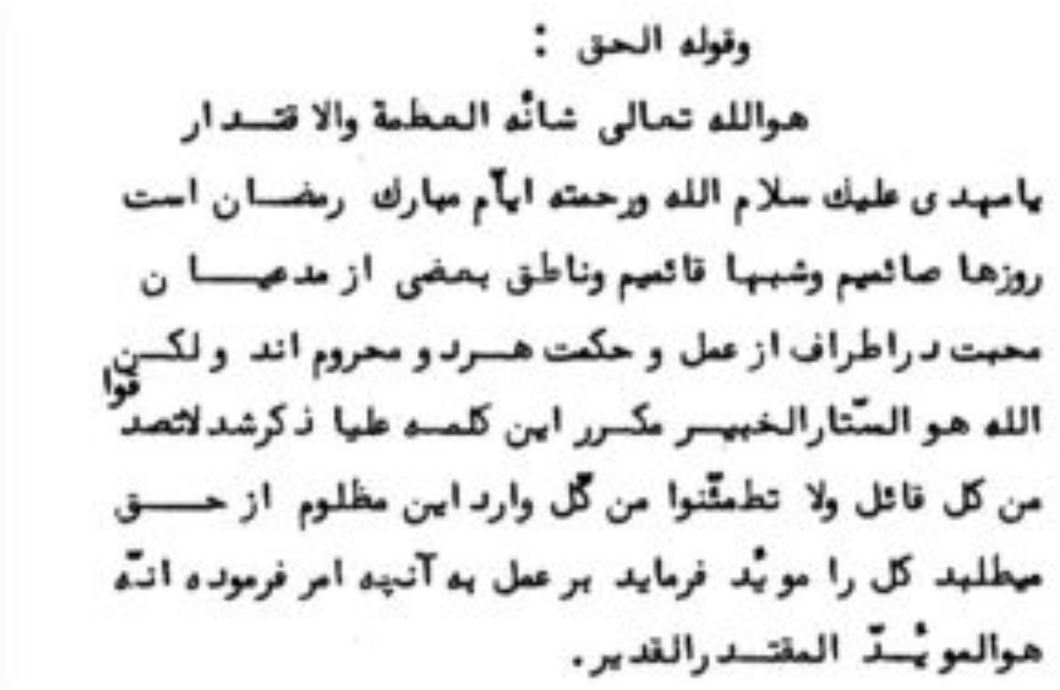
Here is the translation of the tablet:

And in a tablet addressed to Zayn al-Muqarrabīn, He says: 'But in light of the wisdom that has been revealed in the tablets of God, some rulings that today cause unrest among the people and are the reason for the veil over them are perplexing. Imam Sadiq said to Mu'alla ibn Khunays or Mu'alla:Conceal our matter and do not disclose it, for whoever conceals our matter and does not reveal it, God will honor him in this world and place a light before his eyes guiding him to paradise. O Mu'alla, Taqiyya (dissimulation) is my religion and the religion of my ancestors; there is no religion for one who does not practice Taqiyya. Then He said, *Whoeverpublicly discloses our matter is like someone who denies it. Our matter is hidden, and the covenant with us is severed. Whoever exposes us will be humiliated by God.'*

Here again, it is emphasized that acting on commandments that cause turmoil and trouble for the Bahá'ís, and lead to the people turning away from them, is contrary to wisdom and has been prohibited!

The sixth document

In Order and Creation, volume 3 page 118, Bahaullah reminds his followers of practicing taqiyya.



وقوله الحق :

هوالله تعالى شأنه العظمة والاقتدار

یا مهدی علیک سلام الله ورحمته ایّام مبارک رمضان است
روزها صائمیم وشبها قائمیم وناطق بعضی از مدعیان
محبت در اطراف از عمل و حکمت هر دو محروم اند ولکن
الله هو السّتار الخبیر مکرر این کلمه علیا ذکر شد لاتصدقوا
من کل قائل ولا تطمئنّوا من کل وارد این مظلوم از حق
میطلبد کل را مؤیّد فرماید بر عمل به آنچه امر فرموده انّه
هو المؤیّد المقتدر القدیر.

Here is the translation of the tablet:

O Mahdi, may God's peace and mercy be upon you. These are the blessed days of Ramadan. During the days, we are fasting, and at night we are standing and speaking. Some who claim to love us are deprived of both action and wisdom. But God is the most concealing, the all-knowing. This supreme word has been repeatedly mentioned."

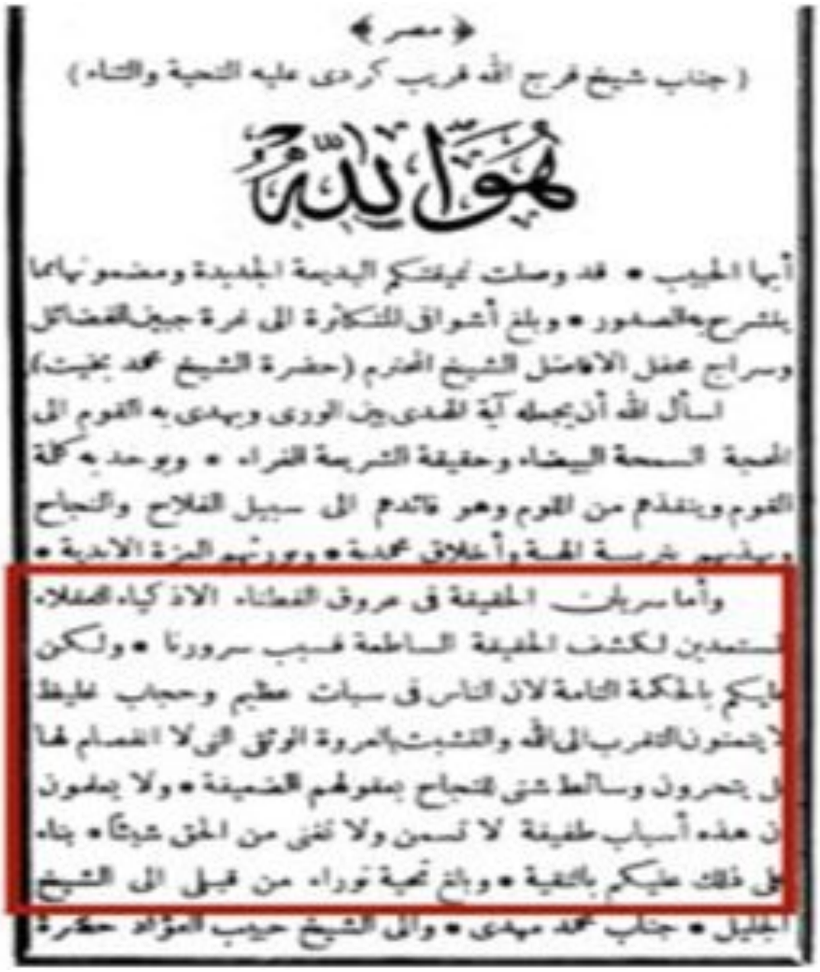
In this tablet, it is also clear that:

1. Firstly, Bahá'u'lláh Himself practiced *taqiyya* (dissimulation). Like Muslims, He would fast and, away from the eyes of enemies, engage in promoting His message at night!
2. Secondly, Bahá'ís who outwardly claim to love Bahá'u'lláh but do not act with wisdom are merely claimants of love, not true lovers. This highlights the importance of observing wisdom (*taqiyya*)!
3. Thirdly, God has concealed the actions of these claimants and protects them!
4. The phrase *"Do not believe every speaker and do not trust every newcomer*" itself indicates the extent of Bahá'u'lláh's*taqiyya* and concealment and how important it was to Him!

Section Two: Abdu'l-Bahá's Instruction on *Taqiyya*

The first document

In a tablet addressed to Sheikh Farajullah Kurdi, found *in Makátíb, Volume 3, page 325*, 'Abdu'l-Bahá instructs him to practice *taqiyya*!



﴿ مصر ﴾

(جناب شيخ فرج الله قريب كردى عليه التحية والثناء)

هو الله

أيها الحبيب • قد وصلت نميقتكم البديعة الجديدة ومضمونها
يشرح الصدور • وبلغ أشواق المتكاثرة الى غرة جبين الفضائل
وسراج محفل الافاضل الشيخ المحترم (حضرة الشيخ محمد بخيت)
اسأل الله أن يجعله آية الهدى بين الورى ويهدى به القوم الى
الملة السمحة البيضاء وحقيقة الشريعة الغراء • ويوحد به كلمة
القوم ويتقدم من القوم وهو قائد الى سبيل الفلاح والنجاح
ويهديهم بشريعة المحبة وأخلاق محمدية • ويورثهم العزة الابدية •
وأما سريان الحقيقة فى عروق الفطناء الاذكياء العقلاء
ستعدين لكشف الحقيقة الساطعة فسبب سرورنا • ولكن
ايكم بالحكمة التامة لان الناس فى سبات عظيم وحجاب غليظ
لا يحتملون التقرب الى الله والتشبث بالعروة الوثقى التى لا انفصام لها
ل يتحرون وسائط شتى للنجاح بعقولهم الضعيفة • ولا يعلمون
ن هذه أسباب طفيفة لا تسمن ولا تغنى من الحق شيئاً • بناء
ل ذلك عليكم بالتقية • وبلغ تحية نوراء من قبل الى الشيخ
الجليل • جناب محمد مهدى • والى الشيخ حبيب الفؤاد حضرة

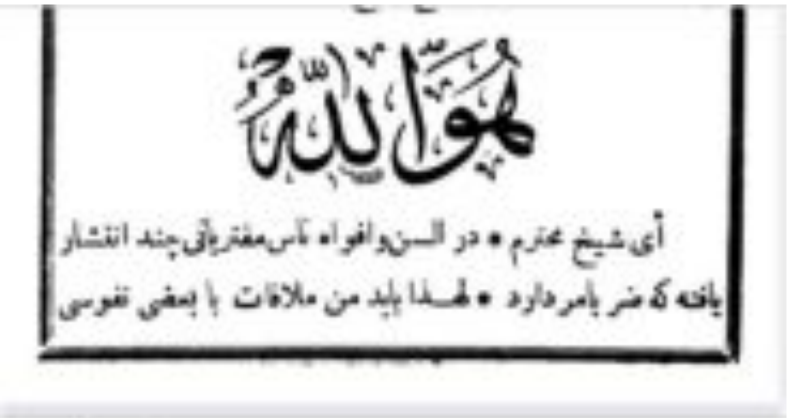
The translation of this section of the tablet is as follows:

"The flow of truth in the veins of intelligent and wise people, who have the capacity to uncover the truth, brings us satisfaction. But you must observe wisdom in all aspects because people are in a deep sleep and under a thick veil… Therefore, it is obligatory upon you to practice taqiyya!"

As can be seen, 'Abdu'l-Bahá, like Bahá'u'lláh, equates wisdom with *taqiyya*.

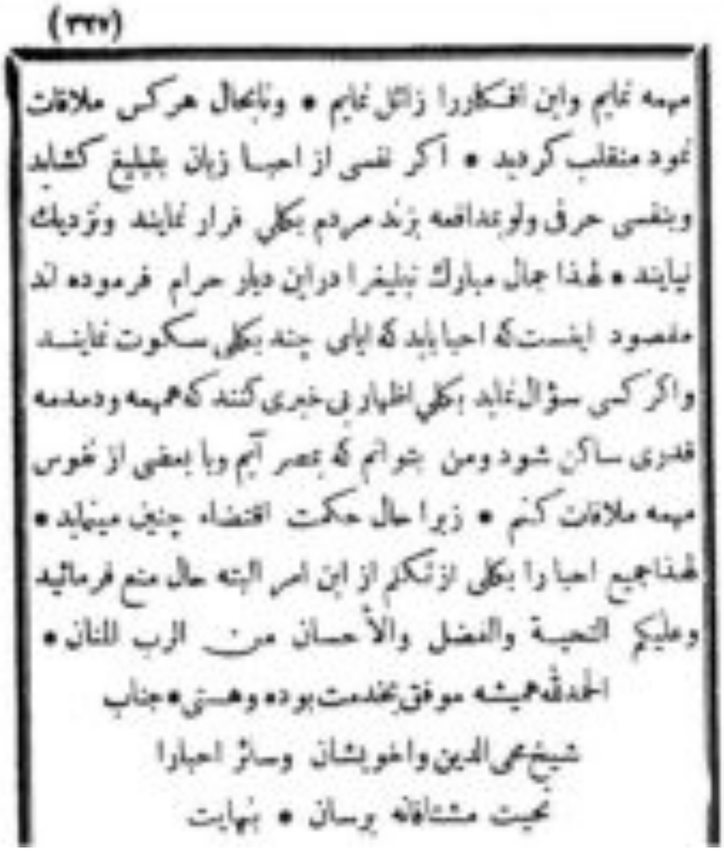
The second document

In another tablet addressed to Farajullah Kurdi, found in *Makátíb 'Abdu'l-Bahá, Volume 3, page 326*, 'Abdu'l-Bahá says:



هو الله

ای شیخ محترم • در السن و افواه ناس مفتریاتی چند انتشار
یافته که ضرر بامر دارد • لهذا باید من ملاقات با بعضی نفوس



(۳۴۷)

مهمه نمایم و این افکار را زائل نمایم • و بالعکس هر کس ملاقات
نمود منقلب گردید • اگر نفسی از احبا زبان بتبلیغ گشاید
و بنفسی حرفی ولو بمدافعه زند مردم بکلی فرار نمایند و نزدیک
نیایند • لهذا جمال مبارک تبلیغ را در این دیار حرام فرموده اند
مقصود اینست که احبا باید که ایامی چند بکلی سکوت نمایند
و اگر کسی سؤال نماید بکلی اظهار بی خبری کنند که همهمه و دمدمه
قدری ساکن شود و من بتوانم که بمصر آیم و با بعضی از نفوس
مهمه ملاقات کنم • زیرا حال حکمت اقتضاء چنین مینماید •
لهذا جمیع احبا را بکلی از تکلم از این امر البته حال منع فرمائید
و علیکم التحیة و الفضل و الاحسان من الرب المنان •
الحمد لله همیشه موفق بخدمت بوده و هستی • جناب
شیخ محی الدین و اخویشان و سائر احبا را
تحیت مشتاقانه برسان • بهایت

In this tablet, too, ‘Abdu’l-Bahá equates wisdom with concealment and denial:

“The intention is that the friends must remain completely silent for a few days, and if anyone asks, they should express total ignorance… because at this time, wisdom demands this. Therefore, instruct all the friends to absolutely refrain from speaking about this matter at this time.”

Section Three: Shoghi banns Taqiyya

In the section on the prohibition of dissimulation (*taqiyya*) within the “Treasury of Limits and Laws,” a letter from Shoghi Effendi forbidding *taqiyya* is included.

Chapter Seventy-Two: Prohibition Against Taqiyya (Dissimulation) and Concealing Beliefs

His Holiness, the Guardian of the Cause of God, may His Majesty be glorified, says in His most exalted words: (Extract from the Holy Tablet dated November 9, 1927)

"Some time ago, a telegram was sent from the Holy Land to that radiant assembly, emphasizing that regarding the civil records and the registration of religion and faith of the divine friends in all areas of that land, if they are compelled or obligated to state and record their religion, they should certainly not conceal it. They should not resort to pretension or hypocrisy. They should express their belief with full courage and clarity and should not fear or worry about the consequences and outcomes of stating the truth and revealing what is in their hearts."

He also says: *"Do not conceal your belief and avoid taqiyya (dissimulation). Come out from behind the veil of secrecy and step into the arena of service. Do not be anxious or fearful, and rise to the challenge with a willingness to sacrifice. Sacrifice anything for this primary goal, and for this noble Cause, give up any position or rank, and place personal interests and considerations aside for the sake of the general interests of the Cause. Wisdom and taqiyya in past times were the means of safeguarding and protecting the oppressed of that land and were the only means of preserving the religion of the Lord of the Universe. However, in these days, since the enemies of the Cause of God and the adversaries of the heavenly Faith have removed the veil of concealment from the face of the truths of the Cause, and they have fully revealed and publicized the essential beliefs of the people of Bahá, and they have confirmed the independence of the religion of Bahá'u'lláh, and through this, the Great Announcement has become known and famous throughout the regions of the world, taqiyya and concealing belief have become a cause of insult and disgrace, and in the eyes of the wise, they are unnecessary and harmful."*

As it is evident, these writings are addressed to a community that not only did not consider *taqiyya* reprehensible but practiced it quite naturally (according to the command of Bahá'u'lláh and `Abdu'l-Bahá). If it were otherwise, the issuance of such a decree would have had no meaning or purpose.

Especially noteworthy is the end of the second decree, where Shoghi Effendi, with the phrase "*I urge you, O beloved friends… I ask you, dear ones of God, to make every effort to carry out this most difficult and dangerous task and remain steadfast in it…*" urges the Bahá'ís to abandon the old tradition of *taqiyya* and to commit themselves to this most difficult and dangerous endeavor!

However, this request was not fully carried out, neither during Shoghi Effendi's time nor after his passing. In situations where it was deemed in the interest of the Bahá'í administration, the tradition of *taqiyya* was still practiced, and it continues to be practiced today—a topic that requires further discussion.

As mentioned at the beginning of the article, the Bahá'í cult and its propagandists have attempted to distort history by presenting the Bahá'ís as always free from *taqiy ya*. They support this claim by referencing the Bábí and Bahá'í martyrs, who courageously stepped onto the battlefield and achieved union with the Beloved. In contrast, they portray *taqiyya* as something specific to Shi'as, defining it as deceit, trickery, and hypocrisy.

However, if martyrdom is evidence of the absence of *taqiyya*, Shi'as have given thousands of martyrs throughout history!

The ignorance, fanaticism, and blind religious hatred in individuals like Nader Saeedi are so extreme that they write:

"*In short, if the Bahá'í Faith were a political conspiracy for espionage in favor of foreigners, then Bahá'u'lláh, `Abdu'l-Bahá, Shoghi Effendi, and the Bahá'í Universal House of Justice would have always emphasized to the Bahá'ís that their religious duty was to practice taqiyya like the Shi'as, and they would have regarded the disclosure of their beliefs as a great sin. They would have also prevented any form of written documentation identifying the Bahá'ís…"*(Nader Saeedi, *Anti-Bahá'í Sentiment and the Accusation of Bahá'í Espionage*)

In reality, however, the truth is something else. As stated, Bahá'u'lláh and `Abdu'l-Bahá both practiced *taqiyya* themselves and instructed their followers to do so, thereby unwittingly associating them with lying, hypocrisy, and espionage!

The Orthodox Bahá'í and Haifan Bahá'í Schism

The conflict between the Orthodox Bahá'í Faith and the Haifan Bahá'ís (mainstream Bahá'í community) centers primarily on the issue of leadership and the interpretation of the Bahá'í Covenant, particularly regarding the role of the Guardianship after the death of Shoghi Effendi in 1957. Below is a detailed examination of the origins, key points of contention, legal disputes, and broader implications of this schism, based on available information and critical analysis.

Nosratullah Behremand - the Living Guardian of Orthodox Baha'i Faith

Background and Origins of the Conflict

The Bahá'í Faith, founded in the 19th century by Bahá'u'lláh, emphasizes the unity of God, religion, and humanity. Leadership in the faith was structured through a line of succession outlined in Bahá'u'lláh's writings and the Will and Testament of 'Abdu'l-Bahá, which established the institution of the Guardianship and the Universal House of Justice. Shoghi Effendi, appointed as the first Guardian by 'Abdu'l-Bahá, led the faith from 1921 until his unexpected death in 1957.

- **Shoghi Effendi's Death and Succession Crisis**: Shoghi Effendi died without children and without explicitly naming a successor, creating a leadership vacuum. The 27 living Hands of the Cause of God, appointed by Shoghi Effendi to assist in the faith's administration, concluded that he had died "without having appointed his successor" and that the Universal House of Justice, to be elected later, would guide the community.
- **Charles Mason Remey's Claim**: In 1960, Charles Mason Remey, a prominent Bahá'í and one of the Hands of the Cause, declared himself the second Guardian, arguing that the Guardianship must continue as an essential part of the Bahá'í Covenant. His claim was based on his interpretation of Shoghi Effendi's intentions and his own appointment as president of the International Bahá'í Council, which he saw as a stepping stone to the Guardianship.

Key Points of Contention

The disagreement over Remey's claim led to a fundamental split between those who accepted his leadership (forming the Orthodox Bahá'í Faith) and the mainstream Bahá'í community, centered in Haifa, Israel, under the Universal House of Justice (referred to as Haifan Bahá'ís by critics). The main issues are:

1. **Guardianship vs. Universal House of Justice**:

- **Orthodox Bahá'í Perspective**: Orthodox Bahá'ís believe that the Guardianship is a perpetual institution, as outlined in the Will and Testament of 'Abdu'l-Bahá, which states that the Guardian must appoint a successor during his lifetime to prevent differences after his passing. They argue that Shoghi Effendi's failure to name a successor does not negate the necessity of the Guardianship and that Remey's appointment was legitimate. They view the Universal House of Justice, without a living Guardian, as incomplete and lacking divine guidance.
- **Haifan Bahá'í Perspective**: The mainstream Bahá'í community, guided by the Hands of the Cause and later the Universal House of Justice (elected in 1963), holds that Shoghi Effendi's death without a named successor marked the end of the Guardianship, as no eligible successor (a descendant of Bahá'u'lláh, as required by the Will and Testament) was available. They believe the Universal House of Justice, as envisioned by Bahá'u'lláh, is divinely guided and sufficient to lead the faith.

1. **Covenant-Breaking**:

- The Haifan Bahá'ís labeled Remey and his followers as "covenant-breakers," a serious charge in the Bahá'í Faith, accusing them of violating the Covenant by challenging the authorized leadership. Covenant-breakers are typically excommunicated and shunned by the mainstream community.
- Orthodox Bahá'ís, in turn, argue that the Haifan Bahá'ís are the true covenant-breakers for abandoning the Guardianship, which they see as an integral part of Bahá'u'lláh's Covenant. They claim the mainstream leadership strayed from the original teachings by prioritizing the Universal House of Justice over the hereditary principle of the Guardianship.

1. **Doctrinal and Organizational Differences**:

- Beyond the issue of leadership, there are few doctrinal differences between the two groups, as both adhere to the core teachings of Bahá'u'lláh. However, the Orthodox Bahá'ís emphasize the continuation of the Guardianship as a distinguishing feature, while the Haifan Bahá'ís focus on the collective authority of the Universal House of Justice.
- Organizationally, the Orthodox Bahá'í Faith is smaller, with an estimated 40000–50000 members in the United States as of 2007–2010 and some presence in India (official website of Orthodox Baha'is of India - https://orthodoxbahaisindia.org) , compared to the Haifan Bahá'ís' global community of 2–3 million which could be an exaggerated figure.

Legal Disputes

The conflict has manifested in legal battles, particularly over the use of the term “Bahá’í” and associated trademarks:

- **1964–1966 Lawsuit**: In 1964, the Santa Fe assembly, aligned with Remey, sued the National Spiritual Assembly (NSA) of the Bahá’ís of the United States to gain control of the Bahá’í House of Worship in Wilmette, Illinois, and other NSA properties. The NSA counter-sued, and in 1966, the court ruled in favor of the NSA, prohibiting Remey’s group from using the term “Bahá’í” in printed materials. Remey subsequently renamed his group the “Abha World Faith” and later the “Orthodox Faith of Bahá'u'lláh.”
- **2006–2008 Lawsuit**: In 2006, the NSA of the Haifan Bahá’ís filed a lawsuit against the Orthodox Bahá’ís, accusing them of violating the 1966 court order by using the term “Bahá’í.” The Orthodox Bahá’ís argued they were a distinct group, not directly tied to the 1966 defendants. In 2008, the U.S. 7th Circuit Court of Appeals ruled that the 1966 decision did not apply to the Orthodox Bahá’ís or other successor groups, as the original group led by Remey had dissolved. The court criticized the 1966 ruling for attempting to resolve an internal religious dispute but deemed the issue moot. This allowed the Orthodox Bahá’ís to continue using the term “Bahá’í.”

Broader Implications and Dynamics

1. **Size and Influence**:

- The Orthodox Bahá’í Faith remains an extremely small sect, with limited global reach (reportedly 40000–50000 members in the U.S. and some followers in India).
- The Haifan Bahá’ís, by contrast, are the dominant branch, with lacs of adherents worldwide and a well-established administrative structure centered in Haifa, Israel. Their global presence and resources give them significant influence, including the ability to enforce sanctions like excommunication.

1. **Accusations of Authoritarianism**:

- Critics of the Haifan Bahá’ís, including some Orthodox Bahá’ís and former members, have accused the mainstream administration of authoritarian practices, such as censorship, control of information, and harsh treatment of dissenters through excommunication and shunning.

1. **Fragmentation of the Bahá’í Faith**:

- The Orthodox Bahá’í Faith is one of several splinter groups that emerged from the succession crisis. Others include the Bahá’ís Under the Provisions of the Covenant and the Unitarian Bahá’ís. A 2006 legal analysis noted at least nine (possibly ten) Bahá’í denominations, highlighting the faith’s fragmentation despite its emphasis on unity.

- This fragmentation undermines the Bahá'í principle of unity, a core tenet of the faith, and fuels ongoing debates about authenticity and adherence to Bahá'u'lláh's teachings.

1. **Cultural and Regional Contexts**:

- In India, the Orthodox Bahá'í Faith has gained some traction, with efforts to establish local councils and promote the continuation of the Guardianship through advertisements in the 1990s.(Ref : https://bahaisofvaranasi.blogspot.com)

Critical Analysis

The conflict reflects deeper tensions within the Bahá'í Faith about authority, interpretation, and the balance between unity and dissent. The Haifan Bahá'ís' emphasis on the Universal House of Justice as infallible has been criticized by some as overly centralized, potentially stifling intellectual freedom and diversity of thought. Conversely, the Orthodox Bahá'ís' insistence on the Guardianship risks perpetuating a hereditary model that may not align with the faith's broader principles of universal participation and adaptability.

The legal battles highlight a paradox: the Bahá'í Faith's commitment to unity has led to efforts to suppress alternative interpretations through trademark disputes, which some see as contrary to the faith's inclusive ethos. The 2008 court ruling, by allowing multiple groups to use the term "Bahá'í," implicitly recognized the legitimacy of diverse expressions of the faith, challenging the Haifan Bahá'ís' claim to exclusivity.

The small size of the Orthodox Bahá'í Faith limits its impact, but its existence serves as a reminder of unresolved questions about succession and governance in the Bahá'í Faith. The mutual accusations of covenant-breaking underscore a broader challenge: how to maintain unity in a religion that values both divine guidance and individual search for truth.

Conclusion

The conflict between the Orthodox Bahá'í Faith and the Haifan Bahá'ís is rooted in a fundamental disagreement over the continuation of the Guardianship after Shoghi Effendi's death in 1957. The Orthodox Bahá'ís, led initially by Charles Mason Remey and later by figures like Joel Marangella and Nosratullah Behramand, uphold the necessity of a living Guardian, while the Haifan Bahá'ís transitioned to governance by the Universal House of Justice. This schism has led to mutual accusations of covenant-breaking, legal disputes over the use of the term "Bahá'í," and ongoing tensions about authority and authenticity. While the Orthodox Bahá'í Faith remains a small sect compared to the global Haifan community, the conflict highlights enduring challenges in balancing unity, authority, and diversity within the Bahá'í Faith.

What was the open Challenge of Joel Marangella to Ruhiyyih Khanum ?

The public challenge made by Joel Marangella to Rúhíyyih Khánum is important because it signifies a major theological and leadership conflict within the Bahá'í community, specifically between mainstream (Haifan) Bahá'í belief and Orthodox Bahá'í Faith. This dispute centers on the concept of the Guardianship, a key institution in the governance of the Bahá'í Faith, which Marangella and his followers argue must have continued after the death of Shoghi Effendi in 1957. In contrast, mainstream Bahá'ís maintain that leadership transitioned to the Universal House of Justice, which was established in 1963.
Context of the Challenge

`Joel Marangella's Claims:`

Marangella took title to the third Guardian in 1969, claiming that he was appointed by Charles Mason Remey, who had previously claimed to be the second Guardian. Marangella's claim is based on a sealed letter purportedly from Remey, which he understood to be a divine appointment.
Orthodox Bahá'í Faith, under which he presides, believes the Guardianship to be a fundamental institution that must be upheld as stipulated in the Will and Testament of 'Abdu'l-Bahá. They are convinced that mainstream Bahá'ís have breached the Covenant in their rejection of Remey and any future succeeding Guardians.

Rúhíyyih Khánum's Role
As a senior Hand of the Cause and as the widow of Shoghi Effendi, Rúhíyyih Khánum played a leading role in making the transition to the Universal House of Justice possible following the passing away of Shoghi Effendi. She was among the consensus that there could be no successor Guardian since there was no eligible heir.
Rúhíyyih Khánum publicly denounced Marangella and his followers as covenant-breakers, a severe designation in the Bahá'í faith that means a complete breach of relations with those so defined.

Content of the Open Letter

Marangella's open letter to Rúhíyyih Khánum may be understood through a number of salient aspects:

Charge of Covenant-Breaking: Marangella charged Rúhíyyih Khánum and mainstream leadership with apostasy from the Covenant by excluding the perpetuation of the Guardianship. The letter implies she would be answerable in the next world for having misled Bahá'ís.

Defense of the Guardianship: The letter is in defense of Marangella's assertion to the Guardianship on the grounds of the writings of 'Abdu'l-Bahá, which are interpreted by Orthodox Bahá'ís to require a perpetuating Guardianship.

Call to Repentance: The tone of the letter is adversarial, calling on Rúhíyyih Khánum and mainstream Bahá'ís to acknowledge their supposed mistakes and come back to the Orthodox Bahá'í Faith under Marangella's authority.

Marangella's challenge was a part of a larger strategy to legitimate his leadership and gain support, especially in areas such as India.
Responses and Reactions

Rúhíyyih Khánum's Response: Although there is no direct account of her reply to Marangella's letter, her consistent attempts at cautioning Bahá'ís against him and her important part in the mainstream society's refutation of his allegations demonstrate her active opposition.

Mainstream Bahá'í Response: The mainstream Bahá'í community, under the leadership of the Universal House of Justice and the Hands of the Cause, branded Marangella and his followers as covenant-breakers, thus ostracizing them and forbidding Bahá'ís from reading their literature or associating with them.

Legal Actions: The mainstream administration took legal actions to protect its trademarks and identity against groups claiming to be part of the Bahá'í Faith but deviating from its teachings, including lawsuits against Remey's group and proceedings against Marangella's followers.

Broader Implications

Orthodox Bahá'í View: Marangella's move was an effort to claim supremacy and discredit the Universal House of Justice. In selecting the eminently respected Rúhíyyih Khánum as a victim, he also endeavored to position his movement as the authentic continuation of the work of Shoghi Effendi.

Mainstream Bahá'í Viewpoint: To the mainstream community, Marangella's challenge underlined their belief that he is a schismatic individual who compromised the unity and integrity of the Bahá'í Faith.

Impact and Reach: While the Orthodox Bahá'í Faith is still a minority group, Marangella's work, especially in India, gained some following and resulted in the formation of local councils, demonstrating the continued pertinence of these conflicts in some areas.

Overall, the problem caused by Marangella indicates deep splits within the Bahá'í movement over leadership and the interpretation of core teachings, demonstrating how contrasting beliefs can result in large-scale schisms.

Critical Analysis

Marangella's open letter to Rúhíyyih Khánum exemplifies the deep theological and emotional divide between the Orthodox and Haifan Bahá'ís. The confrontational tone, invoking Shoghi Effendi's posthumous judgment, underscores the Orthodox Bahá'í belief in their exclusive fidelity to the Covenant. However, the letter's effectiveness was curtailed by the mainstream Bahá'í community's strict shunning policies and the Orthodox group's marginal status. Rúhíyyih Khánum's silence (if she indeed did not respond) aligns with the Bahá'í practice of avoiding engagement with covenant-breakers, which critics argue stifles dialogue but which Bahá'ís see as essential for unity.

The challenge also reflects a broader tension within the Bahá'í Faith: how to interpret the Covenant in the absence of clear succession after Shoghi Effendi. Marangella's reliance on a sealed letter from Remey mirrors Remey's own claim based on his appointment to the International Bahá'í Council, highlighting the subjective nature of such claims in the face of ambiguous texts. Meanwhile, Rúhíyyih Khánum's role as a stabilizing figure post-1957 underscores the mainstream's pragmatic shift to collective leadership, which Orthodox Bahá'ís view as a deviation.

Conclusion

Joel Marangella's open challenge to Rúhíyyih Khánum, articulated in his open letter, was a direct confrontation over the legitimacy of the Guardianship and the direction of the Bahá'í Faith after Shoghi Effendi's death. It accused Rúhíyyih Khánum and the mainstream Bahá'í leadership of covenant-breaking by rejecting the continuation of the Guardianship, while asserting Marangella's own claim as the third Guardian. Though the letter was part of a broader effort to gain legitimacy, its impact was limited by the Orthodox Bahá'í Faith's small size and the mainstream community's refusal to engage. The challenge remains a significant example of the ongoing schism between the Orthodox and Haifan Bahá'ís, highlighting unresolved questions about authority and unity in the Bahá'í Faith.

Sects of the Bahá’í Faith: Origins, Beliefs, and Differences

World Bahá’í community, led by the Universal House of Justice in Haifa, Israel, claims to have maintained unity without schisms (https://www.bahai.org/beliefs/essential-relationships/covenant), several groups have emerged, often labeled as "sects" or "schismatic groups" by the Haifan community and as "orthodox" or "true" Bahá’ís by their adherents. These groups diverge primarily over interpretations of leadership succession, particularly the institution of the Guardianship as outlined in the Will and Testament of ‘Abdu'l-Bahá, though some challenge earlier leadership transitions or foundational texts (https://www.thesectsofbahais.com/). Below is a detailed examination of the major sects within the Bahá’í Faith, including those identified on https://www.thesectsofbahais.com/, their origins, beliefs, and differences from the Haifan Bahá’í community, supported by references and critical analysis.

Overview of Sects in the Bahá’í Faith

The Haifan Bahá’í community, under the Universal House of Justice, represents the vast majority of the estimated 5–8 million Bahá’ís worldwide (Warburg, M. (2006). *Citizens of the World: A History and Sociology of the Baha’is from a Globalisation Perspective*. Brill. p. 23). The primary contention is the Guardianship, established by ‘Abdu'l-Bahá’s Will, which appointed Shoghi Effendi as the first Guardian and mandated lifetime successor appointments (https://www.bahai.org/library/authoritative-texts/abdul-baha/will-testament-abdul-baha/). After Shoghi Effendi’s death in 1957 without a named successor, differing interpretations of the Will led to most sects, though earlier disputes also contributed (https://www.thesectsofbahais.com/). Below are the sects, their origins, and beliefs.

1. People of Bayan (Bayanis)

Origins:

- The People of Bayan, or Bayanis, are followers of the Báb who rejected Bahá’u'lláh’s claim as the promised “He Whom God Shall Make Manifest” and recognized Mírzá Yaḥyá Núrí (Subḥ-i-Azal) as the Báb’s successor, appointed in 1844 (https://www.thesectsofbahais.com/). Historians often call them Azalis, but the term is controversial, as Bayanis see themselves as continuing the Báb’s teachings (MacEoin, D. (1992). *The Sources for Early Bābī Doctrine and History*. Brill). The group emerged in the 1860s during the Bábí-Bahá’í split and is primarily in Iran, with a small, declining membership (https://bahai-library.com/bayanis_azalis).

Beliefs:

- **Subḥ-i-Azal as Successor**: Bayanis believe Subḥ-i-Azal was the Báb’s legitimate successor, rejecting Bahá’u'lláh’s claim as a violation of the Bayán’s teachings (https://www.thesectsofbahais.com/).

- **Adherence to the Persian Bayán**: They follow the Báb’s Persian Bayán, viewing it as the complete revelation, and do not accept Bahá’u'lláh’s Kitáb-i-Aqdas (MacEoin, D. (1992). *The Sources for Early Bābī Doctrine and History*. Brill).
- **No Guardianship**: Predating ‘Abdu'l-Bahá’s Will, Bayanis reject the Guardianship and Universal House of Justice, focusing on the Báb’s theocratic vision (https://bahai-library.com/bayanis_azalis).
- **Distinct Identity**: They identify as a separate religion, not a Bahá’í sect, emphasizing the Báb’s role as a divine messenger (https://www.thesectsofbahais.com/).

2. Unitarian Bahá’ís

Origins:

- The Unitarian Bahá’ís emerged after ‘Abdu'l-Bahá’s death in 1921, led by Muḥammad ‘Alí, Bahá’u'lláh’s half-brother, who challenged ‘Abdu'l-Bahá’s authority and rejected the Will naming Shoghi Effendi as Guardian (https://bahai-library.com/muhammad_ali_behaists). Muḥammad ‘Alí claimed leadership based on Bahá’u'lláh’s Kitáb-i-Ahd. By his death in 1937, most followers had left, and the group dwindled to a few families in ‘Akká (https://www.thesectsofbahais.com/).

Beliefs:

- **Muḥammad ‘Alí as Successor**: They believe Muḥammad ‘Alí was Bahá’u'lláh’s intended successor, viewing ‘Abdu'l-Bahá’s leadership as temporary (https://www.thesectsofbahais.com/).
- **Rejection of the Will**: They argue the Will is invalid, denying the Guardianship and Universal House of Justice (https://bahai-library.com/muhammad_ali_behaists).
- **Simplified Bahá’ísm**: They emphasize Bahá’u'lláh’s teachings without ‘Abdu'l-Bahá’s structures, advocating a less hierarchical faith (https://bahai-library.com/muhammad_ali_behaists).
- **Assimilation**: Most assimilated into Muslim society in ‘Akká, maintaining no distinct community (https://bahai-library.com/muhammad_ali_behaists).

3. Essence of the Bahá’í Faith

Origins:

- The Essence of the Bahá’í Faith is a small group believing in a Third Manifestation after the Báb and Bahá’u'lláh, rejecting the Haifan Universal House of Justice as unauthorized (https://www.thesectsofbahais.com/). Emerging post-1957, likely from Guardianship disputes, it has minimal documented presence (https://www.thesectsofbahais.com/).

Beliefs:

- **Third Manifestation**: They believe a new divine messenger will follow, viewing the Haifan House as deviating from ‘Abdu'l-Bahá’s vision (https://www.thesectsofbahais.com/).

- **Rejection of the Universal House of Justice**: They argue the House lacks legitimacy without a Guardian, citing the Will's requirement for the Guardian as its "sacred head" (https://www.bahai.org/library/authoritative-texts/abdul-baha/will-testament-abdul-baha/).
- **Core Bahá'í Teachings**: They uphold Bahá'u'lláh's principles but await a new revelation (https://www.thesectsofbahais.com/).
- **Minimal Organization**: The group has no clear leadership or structure (https://www.thesectsofbahais.com/).

4. Orthodox Bahá'í Faith (Led by Joel Marangella)

Origins:

- The Orthodox Bahá'í Faith stems from Charles Mason Remey's 1960 claim to be the second Guardian, based on his role as president of the International Bahá'í Council (https://orthodoxbahai.in/history.php). Joel Marangella claimed in 1964 that Remey appointed him third Guardian. After Remey's group fragmented, Marangella founded the Orthodox Bahá'í Faith, headquartered in the U.S. with a presence in India, with about 100 members (https://www.thesectsofbahais.com/).

Beliefs:

- **Perpetual Guardianship**: They believe the Guardianship is perpetual, as per the Will's mandate for lifetime successor appointments, viewing Remey and Marangella as legitimate
- **Illegitimate Universal House of Justice**: They assert the 1963 Haifan House is invalid without a Guardian, citing the Will's requirement for the Guardian as its head (https://www.orthodoxbahai.com/covenant).
- **Covenant-Breaking by Haifan**: They claim the Haifan Bahá'ís, including the Hands of the Cause and Rúḥíyyih Khánum, abandoned the Covenant, as stated in Marangella's open letter (https://orthodoxbahai.in/open-letter.php).
- **Core Teachings**: They uphold Bahá'u'lláh's principles but prioritize the Guardian's authority (https://www.orthodoxbahai.com/beliefs).
- **Structure**: They maintain a National Bahá'í Council in India and recognize Marangella's successors, though post-2013 details are sparse (https://orthodoxbahai.in/council.php).
- Official Website : https://bahai-guardian.com
- Indian Website : https://orthodoxbahaisindia.org

5. Bahá'ís Under the Provisions of the Covenant (BUPC)

Origins:

- The BUPC emerged from Remey's Guardianship claim. After Remey's death in 1974, Leland Jensen founded the group in Montana, claiming to be the "Establisher." It claims 150,000 members, but estimates suggest dozens, split into factions (https://www.bupc.org/). The BUPC maintains a website and some activity (https://www.bupc.org/).

Beliefs:

- **Restoration of the Covenant**: They believe the Haifan violated the Covenant by ending the Guardianship. Jensen, as Establisher, clarified the Covenant, with Neal Chase later claiming Guardianship (https://www.thesectsofbahais.com/).
- **Apocalyptic Predictions**: Jensen predicted a 1980 nuclear holocaust, interpreted as a test when it failed, emphasizing eschatological transformation (https://www.bupc.org/prophecy.html).
- **Guardianship Line**: They recognize Shoghi Effendi, Remey, Joseph Pepe, and Neal Chase as Guardians, rejecting the Haifan House (https://www.bupc.org/guardianship.html).
- **Davidic Lineage**: They link the Guardianship to King David's line (https://www.bupc.org/davidic-lineage.html).
- **Core Principles**: They uphold Bahá'u'lláh's teachings but focus on correcting Haifan deviations (https://www.bupc.org/).

6. Free Bahá'ís

Origins:

- The Free Bahá'ís emerged in the 1970s via Hermann Zimmer, reviving Ruth White's 1920s claim that 'Abdu'l-Bahá's Will was forged. They have a small online presence (https://freebahais.org/history/) and no clear membership estimates (https://freebahais.org/).

Beliefs:

- **Fraudulent Will**: They assert the Will is inauthentic, contradicting Bahá'u'lláh's democratic vision, and reject the Guardianship (https://freebahais.org/writings/ruth-white/).
- **Elected Leadership**: They advocate leadership through elected assemblies, not hereditary Guardians (https://freebahais.org/beliefs/).
- **Bahá'u'lláh's Teachings**: They prioritize the Kitáb-i-Aqdas, promoting a decentralized faith (https://freebahais.org/beliefs/).
- **Criticism of Authority**: They accuse the Haifan of authoritarianism and suppressing dissent (https://freebahais.org/beliefs/).

7. Reform Bahá'ís

Origins:

- The Reform Bahá'í Faith, led by Frederick Glaysher, is an independent denomination rejecting the Will as fraudulent and promoting a liberal interpretation. It emerged in the 2000s, drawing on dissenters like Ruth White and Mírzá Aḥmad Sohráb, with no clear membership data (https://www.thesectsofbahais.com/).

Beliefs:

- **Fraudulent Will**: They view the Will as doctored by Shoghi Effendi, rejecting the Guardianship and the Haifan House's infallible authority (https://www.thesectsofbahais.com/).
- **Liberal Interpretation**: They advocate a non-authoritarian Bahá'ísm, emphasizing unity and independent investigation, inspired by Sohráb (https://www.thesectsofbahais.com/).
- **Decentralized Faith**: They reject centralized institutions, promoting local governance and intellectual freedom (https://www.thesectsofbahais.com/).
- **Historical Reformers**: They align with early dissenters, calling them "Reform Bahá'ís" (https://www.thesectsofbahais.com/).

8. New History Society

Origins:

- The New History Society was co-founded by Mírzá Aḥmad Sohráb, a Persian-American Bahá'í excommunicated by Shoghi Effendi in 1939 for challenging his authority. Formed in New York with the Caravan of East and West, it faded after Sohráb's death in 1958 (https://www.thesectsofbahais.com/).

Beliefs:

- **Fraudulent Covenant**: They believe the Covenant, as defined by Shoghi Effendi, was not 'Abdu'l-Bahá's vision, rejecting the Guardianship (https://www.thesectsofbahais.com/).
- **Universalist Bahá'ísm**: They emphasized Bahá'u'lláh's universal teachings, promoting interfaith dialogue and education (https://www.thesectsofbahais.com/).
- **No Guardianship**: They rejected Shoghi Effendi's leadership and subsequent structures (https://www.thesectsofbahais.com/).
- **Historical Continuity**: They aligned with early dissenters, advocating a non-sectarian approach (https://www.thesectsofbahais.com/).

9. Heart of the Bahá'í Faith

Origins:

- The Heart of the Bahá'í Faith believes in a continuous Guardianship, recognizing Shoghi Effendi, Charles Mason Remey, Donald Alfonse Harvey, and Jacques Soghomonian (fourth Guardian since 1991, based in Marseille). It split from Remey's followers, with limited membership (https://www.thesectsofbahais.com/).

Beliefs:

- **Continuous Guardianship**: They believe the Guardianship must persist, with Soghomonian as the current Guardian, based on the Will's succession mandate (https://www.bahai.org/library/authoritative-texts/abdul-baha/will-testament-abdul-baha/).

- **Legitimate Universal House of Justice**: They argue a valid House requires a living Guardian, rejecting the Haifan House (https://www.thesectsofbahais.com/).
- **Core Teachings**: They uphold Bahá'u'lláh's principles but center the Guardian's authority (https://www.thesectsofbahais.com/).
- **Minimal Structure**: The group has little formal organization (https://www.thesectsofbahais.com/).

10. Tarbiyat Bahá'í Community

Origins:

- The Tarbiyat Bahá'í Community emerged from a split within Remey's followers, led by Rex King, who in 1969 rejected Remey and Marangella, declaring himself a "regent" awaiting a future Guardian. After King's death in 1977, his family formed a council of regents, with minimal activity (https://www.thesectsofbahais.com/).

Beliefs:

- **Regency and Occultation**: They reject post-Shoghi Effendi Guardians, viewing King as a regent until a true Guardian, in "occultation," appears (https://www.tarbiyatbahai.org/regency).
- **Future Guardian**: They believe a Bahá'u'lláh descendant will emerge, rejecting the Haifan House (https://www.tarbiyatbahai.org/history).
- **Covenant Adherence**: They emphasize the Covenant but interpret it as requiring a future Guardian (https://www.tarbiyatbahai.org/regency).
- **Isolation**: They maintain a National House of Justice in the U.S. and Canada but are isolated (https://www.tarbiyatbahai.org/history).
- **Blog** : https://tarbiyatbahai.blogspot.com

11. Daheshists

Origins:

- Daheshists follow Dr. Dahesh (Saleem Moosa El-Awshee, 1912–1984), who founded Daheshism in Beirut, claiming to be the "return" of the Báb. Listed on https://www.thesectsofbahais.com/ as a related sect, Daheshism emerged in the 1940s with a small following in Lebanon (https://www.thesectsofbahais.com/).

Beliefs:

- **Dahesh as the Báb's Return**: They believe Dahesh was the Báb reincarnated, performing miracles and delivering inspired books (https://www.thesectsofbahais.com/).
- **New Religion**: Daheshism is a separate faith, rejecting Bahá'u'lláh's revelation and Bahá'í structures (https://www.thesectsofbahais.com/).
- **Miracles and Writings**: They emphasize Dahesh's supernatural acts and five texts, distinct from Bahá'í scriptures (https://www.thesectsofbahais.com/).

- **No Bahá’í Covenant**: They do not engage with the Guardianship or Universal House of Justice (https://www.thesectsofbahais.com/).

Critical Analysis

Haifan Bahá’í Perspective:

- They label dissenters as Covenant-breakers, noting their small size as evidence of illegitimacy (https://bahai-library.com/momen_covenant_breaking).

Sectarian Perspective:

- Most sects (e.g., Orthodox, BUPC, Heart) argue the Haifan abandoned the Guardianship, violating the Covenant, citing the Will’s succession and Guardian’s role (https://www.orthodoxbahai.com/covenant; https://www.bupc.org/guardianship.html; https://www.thesectsofbahais.com/). Others (Free, Reform, New History) reject the Will’s authenticity, advocating decentralized or universalist Bahá’ísm (https://freebahais.org/writings/ruth-white/; https://www.thesectsofbahais.com/). Bayanis and Unitarian Bahá’ís challenge earlier transitions, viewing Bahá’u'lláh or ‘Abdu'l-Bahá’s successors as illegitimate (https://www.thesectsofbahais.com/). Daheshists and Essence groups introduce new revelations (https://www.thesectsofbahais.com/).

Conclusion

The Bahá’í Faith includes sects like the People of Bayan, Unitarian Bahá’ís, Essence of the Bahá’í Faith, Orthodox Bahá’í Faith, BUPC, Free Bahá’ís, Reform Bahá’ís, New History Society, Heart of the Bahá’í Faith, Tarbiyat Bahá’í Community, and Daheshists, as identified by https://www.thesectsofbahais.com/ (https://www.thesectsofbahais.com/). These groups diverge over the Guardianship’s continuity, the Will’s authenticity, or earlier leadership transitions, with some claiming new revelations. Haifan Bahá’ís maintain unity through the Covenant, labeling sects as Covenant-breakers, while sects argue the Haifan deviated.

Exaggerated Bahá'í Census Figures: Causes and the Case of India

The Haifan Bahá'í Faith's reported membership numbers have often been a point of contention, with claims of exaggeration in various countries, including India. Critics, including former Bahá'ís and scholars, argue that the Haifan Bahá'í administration, centered at the Universal House of Justice in Haifa, Israel, inflates figures to project greater influence and acceptance, while official government censuses frequently report significantly lower numbers. Below, I explore the evidence for exaggerated Haifan Bahá'í census figures, the reasons behind these discrepancies, and a specific focus on India, drawing on available sources and critical analysis. All references are inserted in-text, and the term "Haifan" is used to describe the majority Bahá'í community led by the Universal House of Justice.

Evidence of Exaggerated Haifan Bahá'í Census Figures

Across multiple countries, the Haifan Bahá'í administration's reported membership numbers often starkly contrast with official government census data or independent estimates. Here are key examples:

- **India**:
    - The Haifan Bahá'í community has claimed over 2 million adherents in India, with some sources citing 1.9 million by 2015 (https://www.worldatlas.com/articles/countries-with-the-largest-bahai-populations.html). However, the Indian government's official census reports far lower figures: 5,574 in 1991, 11,324 in 2001, and 4,572 in 2011 (https://en.wikipedia.org/wiki/Bahá'í_Faith_in_India).
    - Other reference : https://bahaicensusindia.blogspot.com/
    - This discrepancy—between millions claimed and thousands recorded—suggests a significant overestimation.
    - Scholar Juan Cole noted in 2001 that India's official census found only about 5,000 Bahá'ís, compared to the millions claimed by the Haifan administration (https://thebahaiinsider.com/2017/07/30/bahai-census/). A 2010 Bahá'í newsletter admitted the census reported a fraction of their claimed 2.2 million, attributing it to rural illiteracy and lack of distinct Bahá'í identity (https://bahaisects.wordpress.com/2011/07/30/how-many-bahais-are-in-india/).
- **United States**:
    - The Haifan Bahá'í community reported 178,000 members in 2022, but critics argue this includes inactive or disengaged members (https://www.reddit.com/r/bahai/comments/1e3m8z6/bahai_faith_appears_to_be_the_only_major/). The U.S. census does not collect religious data, but the Association of Religion Data Archives (ARDA) estimated 512,864 Bahá'ís in 2010, still lower than Haifan claims when adjusted for activity (https://www.worldatlas.com/articles/countries-with-the-largest-bahai-populations.html). A 2022 U.S. Bahá'í report noted a net loss of 2,200 members

annually and only 400 new adult believers, suggesting stagnation (https://bahaicensusindia.blogspot.com/).

- **Global Estimates**:
    - The Haifan Bahá'í administration claims 5–8 million adherents worldwide, with 8 million cited in 2020 (https://www.bahai.org/documents/2020/secretariat-universal-house-justice-worldwide-bahai-population). However, scholarly estimates are lower: Encyclopædia Britannica estimated 7.1 million in 2000, but others, like the Academic American Encyclopedia (1998), cited 2 million, and Bei Dawei (2011) suggested "several hundred thousand" (https://en.wikipedia.org/wiki/Bahá'í_Faith_by_country). Critics claim the global figure may be as low as 100,000 active members (https://thebahaiinsider.com/2010/04/20/world-bahai-statistics/).
- **Other Countries**:
    - In New Zealand and Barbados, consecutive censuses show declining Bahá'í numbers, despite Haifan claims of growth (https://thebahaitruth.com/2017/10/16/bahai-census-from-several-countries-exposes-bahais/). In countries like the UK, Haifan estimates of 5,000 members are questioned, with no clear independent verification (https://thebahaiinsider.com/2010/04/20/world-bahai-statistics/).

These discrepancies highlight a pattern where Haifan-reported numbers significantly exceed official or scholarly estimates, particularly in countries with large claimed populations like India.

Reasons for Exaggerated Census Figures

Several factors contribute to the inflated Haifan Bahá'í census figures, based on critiques from former members, scholars, and official records. These include methodological issues, strategic motivations, and cultural contexts:

1. **Inclusion of Inactive or Nominal Members**:
    - The Haifan Bahá'í administration counts anyone who signs a declaration card as a member, regardless of subsequent activity or belief. Critics argue that many sign cards without understanding the faith's implications, especially in rural areas, and never actively participate (https://thebahaiinsider.com/2010/04/20/world-bahai-statistics/). In India, a former Bahá'í reported that rural converts were often unaware they had joined a distinct religion, signing cards under pressure or deception (https://www.reddit.com/r/exbahai/comments/7x9z0r/real_number_of_bahais/).
    - Margit Warburg's 2001 study estimated that only 5% of India's 1.9 million registered Bahá'ís (100,000) were active, compared to a global activity rate of 18% (https://en.wikipedia.org/wiki/Bahá'í_Faith_by_country). She noted that inactive members are not removed from rolls, inflating counts, but argued this is not "sinister manipulation" but a policy of retaining all registrants (https://en.wikipedia.org/wiki/Bahá'í_Faith_in_India).
2. **Strategic Exaggeration for Influence**:
    - Critics, including former Bahá'í Shalom Scott, allege that the Haifan administration deliberately inflates numbers to portray the faith as a major world religion, enhancing its appeal to potential converts and governments (https://

bahaicensusindia.blogspot.com/). This aligns with claims of a “well-planned strategy” by the Haifa-based leadership to project success (https://thebahaiinsider.com/2010/04/20/world-bahai-statistics/).

- In India, exaggerated figures may have been used to seek minority status, which grants legal and social benefits (https://bahaicensusindia.blogspot.com/). A 2010 Bahá’í newsletter suggested displaying identification stickers to influence census officials, implying an intent to maximize reported numbers (https://bahaisects.wordpress.com/2011/07/30/how-many-bahais-are-in-india/).

3. **Loose Conversion Criteria**:
    - In India, converts need only declare belief in Bahá’u’lláh as an “avatar,” a term resonant with Hinduism but vague enough to attract nominal adherents who do not fully adopt the faith (https://bahaicensusindia.blogspot.com/). Critics compare this to Hindus accepting Buddha as an avatar without becoming Buddhists, suggesting many “Bahá’ís” remain Hindu in practice (https://thebahaiinsider.com/2014/08/13/bahai-population-in-india-a-report/).
    - Mass conversion campaigns in the 1960s, particularly among scheduled castes in Madhya Pradesh, led to 88,000 claimed converts, but none were counted as Bahá’ís in the 1971 census, likely because they identified as Hindu (https://en.wikipedia.org/wiki/Bahá’í_Faith_in_India).
4. **Census Methodology and Social Pressures**:
    - Government censuses often categorize small religious groups under “Others” or as Hindus/Muslims, especially if populations are insignificant (https://thebahaitruth.com/2017/10/16/bahai-census-from-several-countries-exposes-bahais/). In India, the census counts scheduled caste Bahá’ís as Hindus, per 1971 guidelines stating scheduled castes can only be Hindu or Sikh (https://en.wikipedia.org/wiki/Bahá’í_Faith_in_India). This undercounts Bahá’ís, but not enough to explain the million-fold discrepancy.
    - Some Bahá’ís argue that adherents, especially in rural India, hide their faith due to social pressures or fear of Hindu nationalist persecution (https://www.reddit.com/r/exbahai/comments/7x9z0r/real_number_of_bahais/). However, critics counter that Hinduism’s tolerance of other faiths, like Christianity, undermines this excuse (https://www.reddit.com/r/exbahai/comments/7x9z0r/real_number_of_bahais/).
5. **Administrative Practices and Data Falsification**:
    - Critics allege that Bahá’í officials collect non-existent or outdated addresses to inflate numbers, with paid workers fabricating data to justify salaries (https://thebahaiinsider.com/2014/08/13/facts-about-bahai-numbers-in-india-from-a-reader/). In India, a former Bahá’í claimed committee members coerced rural villagers to sign declaration cards or invented names to meet conversion targets (https://www.reddit.com/r/exbahai/comments/7x9z0r/real_number_of_bahais/).
    - The Haifan administration’s failure to update records—keeping deceased or departed members on rolls—further inflates figures. A commenter from Bhopal noted that Indian Bahá’í records include all registrants since the time of ‘Abdu’l-Bahá, assuming they “never die” or leave (https://thebahaiinsider.com/2014/08/13/facts-about-bahai-numbers-in-india-from-a-reader/).

6. **Cultural and Historical Context**:
    - The Haifan Bahá’í Faith’s emphasis on global unity and rapid growth may pressure leaders to report optimistic figures, especially in mission fields like India, Africa, and South America (https://en.wikipedia.org/wiki/Bahá’í_Faith_by_country). Historical campaigns, like those led by Jamál Effendi in the 1870s, targeted diverse groups, but many converts retained their original religious identities (https://en.wikipedia.org/wiki/Bahá’í_Faith_in_India).
    - In India, the use of Sanskritized terminology (e.g., “Bhagavan Baha” for Bahá’u’lláh) and avoidance of denouncing Hinduism facilitated conversions but blurred religious boundaries, leading to nominal Bahá’ís who do not identify as such in censuses (https://en.wikipedia.org/wiki/Bahá’í_Faith_in_India).

Specific Focus on India

India is a critical case due to its status as the country with the largest claimed Bahá’í population—approximately 40% of the global total, per Haifan estimates (https://www.worldatlas.com/articles/countries-with-the-largest-bahai-populations.html). The stark contrast between Haifan claims (1.9–2.2 million) and official census figures (4,572–11,324) underscores the exaggeration issue.

- **Historical Context**:
    - The Bahá’í Faith arrived in India around 1850, gaining converts from Muslim, Sikh, and Hindu backgrounds, particularly scheduled castes in the 1960s (https://en.wikipedia.org/wiki/Religion_in_India). Mass conversions in Madhya Pradesh and Uttar Pradesh targeted rural, illiterate populations, often using culturally resonant terms to present Bahá’u’lláh as a Hindu avatar (https://bahaicensusindia.blogspot.com/).
    - A 2010 Bahá’í newsletter admitted that these converts often lacked a “distinct identifying characteristic,” leading to underreporting in censuses, but critics argue this reflects deceptive conversion practices (https://bahaisects.wordpress.com/2011/07/30/how-many-bahais-are-in-india/).
- **Census Discrepancies**:
    - The 2011 Indian census recorded 4,572 Bahá’ís, a decline from 11,324 in 2001, despite Haifan claims of 2 million (https://en.wikipedia.org/wiki/Bahá’í_Faith_in_India). Earlier censuses (1971, 1981, 1991) similarly reported thousands, never approaching Haifan figures (https://bahaisects.wordpress.com/2011/07/30/how-many-bahais-are-in-india/).
    - The census’s categorization of scheduled caste Bahá’ís as Hindus partly explains undercounting, but William Garlington noted that none of the 88,000 converts in Madhya Pradesh in the 1960s were counted as Bahá’ís in 1971, suggesting most never fully adopted the faith (https://en.wikipedia.org/wiki/Bahá’í_Faith_in_India).
- **Reasons for Exaggeration in India**:
    - **Conversion Tactics**: Critics argue that Bahá’í teachers targeted vulnerable rural populations, using minimal commitment (e.g., signing cards) to claim converts, many of whom remained Hindu (https://thebahaiinsider.com/2014/08/13/bahai-population-in-india-a-report/). A 2010 newsletter’s suggestion to use identification stickers implies

    an attempt to influence census reporting (https://bahaisects.wordpress.com/2011/07/30/how-many-bahais-are-in-india/).
    - **Minority Status**: Exaggerated numbers may have aimed to secure minority status, granting legal protections and benefits (https://bahaicensusindia.blogspot.com/). India recognizes Bahá'ís as a national minority, alongside Muslims and Christians (https://en.wikipedia.org/wiki/Religion_in_India).
    - **Administrative Issues**: The Haifan administration's practice of retaining all registrants, including deceased or inactive members, inflates figures. A Bhopal commenter noted that Indian Bahá'í records include names from decades past, assuming irreversible membership (https://thebahaiinsider.com/2014/08/13/facts-about-bahai-numbers-in-india-from-a-reader/).
    - **Cultural Misalignment**: The faith's Persian origins and administrative structure may alienate Indian converts, leading to high dropout rates. Juan Cole noted a 50% retention rate since 1968, compared to 80% for Christian denominations, indicating dissatisfaction (https://thebahaiinsider.com/2017/07/30/bahai-census/).
- **Critical Perspectives**:
    - Critics like Shalom Scott and S. Khare argue that the Haifan administration's "dishonesty" in census reporting undermines the faith's credibility, accusing it of suppressing facts to project success (https://thebahaitruth.com/2017/10/16/bahai-census-from-several-countries-exposes-bahais/; https://thebahaiinsider.com/2014/08/13/facts-about-bahai-numbers-in-india-from-a-reader/). They claim the decline in local spiritual assemblies—from 10,000 in the 1979–1983 Bahá'í World volume to 600 currently—reflects exaggerated historical claims (https://bahaisects.wordpress.com/2011/07/30/how-many-bahais-are-in-india/).
    - Haifan Bahá'ís counter that census undercounts result from social pressures or bureaucratic errors, but critics argue these factors cannot account for the vast discrepancy (https://www.reddit.com/r/exbahai/comments/7x9z0r/real_number_of_bahais/).

Critical Analysis

- **Haifan Perspective**:
    - The Haifan Bahá'í administration maintains that its 5–8 million global figure is based on community records and "reputable external sources" (https://www.bahai.org/documents/2020/secretariat-universal-house-justice-worldwide-bahai-population).
    - Warburg's study supports their claim that retaining inactive members is standard practice, not manipulation, though she acknowledges only 5% activity in India (https://en.wikipedia.org/wiki/Bahá'í_Faith_in_India).
- **Critics' Perspective**:
    - Former Bahá'ís and scholars like Juan Cole argue that the Haifan administration's figures are a "blatant lie," driven by a need to project global influence (https://bahaicensusindia.blogspot.com/). The 50% dropout rate and declining numbers in countries like India and the U.S. suggest internal issues, such as authoritarianism or

cultural disconnect, driving adherents away (https://thebahaiinsider.com/2017/07/30/bahai-census/).
    - The focus on rural, illiterate converts in India, coupled with minimal conversion requirements, suggests a strategy of maximizing numbers over fostering genuine belief, leading to nominal Bahá'ís who revert to Hinduism (https://thebahaiinsider.com/2014/08/13/bahai-population-in-india-a-report/).
- **Scholarly Views**:
    - Denis MacEoin estimated 4 million Bahá'ís globally in the 1980s, acknowledging success in India but not verifying Haifan claims (https://en.wikipedia.org/wiki/Bahá'í_Faith_by_country). Warburg's 900,000 active global Bahá'ís in 2001 contrasts sharply with Haifan figures, highlighting low engagement (https://en.wikipedia.org/wiki/Bahá'í_Faith_by_country).
    - The Indian census's methodological limits (e.g., categorizing scheduled castes as Hindu) explain some undercounting, but the million-fold gap suggests Haifan exaggeration is the primary issue (https://en.wikipedia.org/wiki/Bahá'í_Faith_in_India).
- **Challenges**:
    - Verifying Bahá'í numbers is difficult due to the Haifan administration's centralized control over data and reluctance to share detailed records. Government censuses, while more reliable, may undercount minorities due to categorization issues or respondent hesitancy (https://thebahaitruth.com/2017/10/16/bahai-census-from-several-countries-exposes-bahais/).

Conclusion

The Haifan Bahá'í Faith's census figures appear exaggerated in countries like India, the U.S., and globally, with claims of millions contrasting official censuses reporting thousands. In India, the gap between 2 million claimed and 4,572–11,324 recorded in 1991–2011 censuses is particularly stark. Reasons include counting inactive or nominal members, strategic inflation to project influence, loose conversion criteria, census categorization issues, and administrative practices like retaining outdated records or falsifying data. While Haifan Bahá'ís attribute discrepancies to external factors like social pressures, critics argue that deliberate exaggeration and deceptive conversion tactics are central. Scholarly estimates and declining trends (e.g., fewer local spiritual assemblies in India) support the view that active Bahá'ís are a fraction of reported numbers. For further insight, official census data https://censusindia.gov.in/, https://bahaicensusindia.blogspot.com, Warburg's studies (https://en.wikipedia.org/wiki/Bahá'í_Faith_by_country), and critical sites like https://thebahaiinsider.com/ offer contrasting perspectives, though all should be approached critically.

Summary of Content on bahaicensusindia.blogspot.com

The content on bahaicensusindia.blogspot.com focuses on critiquing the Bahá'í Faith's reported membership numbers in India and globally, arguing that the Bahá'í administration significantly exaggerates its census figures to project greater influence and success. Below is a summary of the key points from the website, based on available information, with citations included as per the provided guidelines. The term "Bahá'í" is used to refer to the majority Bahá'í community led by the Universal House of Justice.

1. **Claims of Exaggerated Membership Numbers**:

- The website asserts that the Bahá'í administration falsely claims a large following, particularly in India, where it reports over 2 million adherents, while official Indian censuses (e.g., 1991, 2001, 2011) record only 4,572–11,324 Bahá'ís. It cites a 2010 census revealing fewer than 12,000 Bahá'ís in India, exposing the discrepancy with the claimed 2 million (https://bahaicensusindia.blogspot.com/).
- Globally, the website references the Bahá'í administration's claim of 5–8 million adherents, contrasting this with scholarly estimates of "several hundred thousand" or as low as 100,000 active members, suggesting inflated figures to portray the faith as a major world religion (https://bahaicensusindia.blogspot.com/).

1. **Reasons for Discrepancies**:

- **Fraudulent Claims and Deception**: The site alleges deliberate dishonesty by Bahá'í leadership, including fabricating membership data to mislead potential converts and the public. A former Bahá'í contributor, Shalom Scott, claims he witnessed leaders lying about membership to exaggerate the faith's success, describing it as a "footnote" religion (https://bahaicensusindia.blogspot.com/).
- **Inclusion of Nominal Members**: It argues that the Bahá'í administration counts anyone who signs a declaration card, including inactive or unaware individuals, especially in rural India, where converts may not understand they joined a distinct religion (https://bahaicensusindia.blogspot.com/).
- **Census Misreporting**: The website notes that Bahá'ís excuse low census figures by claiming adherents hide their faith due to social pressures, but it dismisses this as a defensive rationalization, given Hinduism's tolerance of other faiths (https://bahaicensusindia.blogspot.com/).
- **Administrative Practices**: It highlights outdated records, including deceased or departed members, and alleges paid workers invent data to meet conversion targets, inflating numbers (https://bahaicensusindia.blogspot.com/).

1. **Specific Focus on India**:

- The site emphasizes India as a key example, where the Bahá'í administration claims 2.2 million adherents (40% of its global total), but the 2011 census reported only 4,572. It cites historical mass conversions in the 1960s, particularly among scheduled castes, where 88,000

claimed converts were not counted as Bahá'ís in the 1971 census, likely identifying as Hindu (https://bahaicensusindia.blogspot.com/).
- It references a 2010 Bahá'í newsletter admitting census undercounts due to converts' lack of a "distinct identifying characteristic," which the site interprets as evidence of deceptive conversion tactics (https://bahaicensusindia.blogspot.com/).
- The website suggests exaggerated figures were used to secure minority status in India, granting legal and social benefits, and cites a decline in local spiritual assemblies (from 10,000 in 1979–1983 to 600 currently) as evidence of overstated historical claims (https://bahaicensusindia.blogspot.com/).

1. **Global and Comparative Examples**:

- The site praises the New Zealand Bahá'í community for acknowledging a 5% population decrease (2006–2013) and 15% over 17 years (1996–2013), aligning with official census data and contrasting with the Bahá'í administration's global growth claims (https://bahaicensusindia.blogspot.com/).
- It critiques the U.S. Bahá'í community, noting a 2022 report of 178,000 members but a net loss of 2,200 annually, with only 400 new adult believers, suggesting a decline and questioning the validity of addresses due to "bogus entries" (https://bahaicensusindia.blogspot.com/).

1. **Criticism of Bahá'í Administration**:

- The website accuses the Universal House of Justice of ignoring declining trends and perpetuating the false narrative that the Bahá'í Faith is the "fastest growing religion." It suggests some leaders prioritize "business" over faith, citing internal conflicts in New Zealand where members' critical letters to the House disturbed a former member, Peter Khan (https://bahaicensusindia.blogspot.com/).
- It frames the Bahá'í Faith as a "cult" with deceptive practices, arguing that its census dishonesty undermines its credibility and calls for transparency to address the issue (https://bahaicensusindia.blogspot.com/).

1. **Critical Perspective and Sources**:

- The site relies on contributions from former Bahá'ís, official census data, and critical analyses, such as Juan Cole's work noting a 50% retention rate in India since 1968, compared to 80% for Christian denominations (https://bahaicensusindia.blogspot.com/).
- It references other critical articles, like "Exit by Troops" and "Three Types of Bahá'í Census of India," for deeper analysis supported by authenticated figures, reinforcing its claims of exaggeration (https://bahaicensusindia.blogspot.com/).

For further details, visit https://bahaicensusindia.blogspot.com/ or cross-reference with official census data (https://censusindia.gov.in/)

Dr. Leland Jensen—the Seventh Angel of Revelation, foretold by ‘Abdu’l-Baha.

https://www.youtube.com/watch?v=vlecvdXLE4w

UHJ is the Espionage Organization of the Baha'i Faith

[googleapps domain="drive" dir="file/d/1Rn9kDBbmRSSeonOlOIAx7QBaDt2rVJ_H/preview" query="" width="640" height="480" /]

Unpacking the Numbers - Baha'i Census Figures

https://www.youtube.com/watch?v=rj7uBGv9yFw

An Open Letter by a Baha'i to NSA(National Spiritual Assembly) of India

Dear Baha'i Friends,

This an open letter to all friends, knowing fully that I am not permitted to write such a communication.

However, the state of affairs has to come to such nadir, that I take it upon myself to communicate my feelings.

The present census of India (Status of 2011) is published. The Baha'i community population stands at a shameful 4572 number. This number includes Baha'is of other sects like Orthodox Bahais, Baha'is Under Provision of Covenant, Unitarian Baha'is, Free Baha'is etc. Even if we factor these at 20% of the Baha'i community, the number of Heterodox Baha'i (the mainstream to which we belong) would be about 3600. This is against the previous number of about 12000 mentioned in 2001 census.

CENSUS OF BAHA'IS OF INDIA ACCORDING TO GOVERNMENT OF INDIA

YEAR	Male	Females	Total
1991	2966	2609	5575
2001	6138	5186	11324
2011	2338	2234	4572

The drastic drop needs an unbiased analysis, which I humbly wish to present for the benefit of Friends.

1. It has been time and again pointed out at various forums that the spirituality within the Faith is decreasing by those who have seen the prime days. Such reality is ignored by the NSA as pessimistic observation going against the administration.

2. The mechanism of propagation has shifted from welcoming fire-sites to boring Ruhi sessions, where neither the tutor nor the students understand the content due to the difficult language and bulky content. When this is pointed out to the NSA, the suggestion is termed as anti-institution, anti-house of justice.

3. The NSA members seldom bother to move around and interact with the friends across the country. Friends are always given to understand that they are too busy on other priorities.

4. NSA ignores the threat of other Baha'i sects (Covenant Breakers), brushing it arrogantly aside stating these sects have no standing institute to support and no infrastructure to declare. Friends are asked to ignore their propaganda instead of responding to doubts raised by them.

5. When the previous census number was considered shockingly less, the NSA went on the defensive, stating that the reduction is because of the bias/ignorance of census data collectors and friends not being particular in giving their religious details to the data collectors. Here again, the haughtiness of NSA can be seen.

6. Seldom have NSA members been seen deliberating on the serious issue of the reduction in population. They prefer to continue their internal differences and look upon the privileges that they should be entitled. Selfless service by NSA members is unheard of.

7. The stature of NSA members, as far as their deepening of history of Faith is concerned, leaves a lot to be desired. Indeed many friends know that certain NSA members don't know difference between Abdul Baha and Abbas Effendi. Such NSA members proudly move around as representing the Baha'i Faith at national level.

8. The NSA has never dealt with scandals and non-compliance to Government laws, as per the guidelines of the faith. Instead of condemning such acts of defiance against the faith principles, the NSA continues to passively support by ignoring such incidences. With the result, scandals are on the rise. With blessings of the NSA the Baha'i Faith is seen as encouraging illicit relations and promoting anti-national activities.

9. Baha'i friends take partners belonging to other beliefs and succumb to pressures of their spouses in confirming to religious beliefs of their spouse. Here again, the NSA takes a secular view, sometimes with a view of avoiding involvement and at other times keeping in view of the family in question. Indeed a family offering generous donation and connected to the NSA members, is excused of all such instances.

Friends, the performance of the past three NSA teams has been pathetic, as is apparent from the dropping of population. At one point of time India was considered having potential to have the biggest Baha'i community in the world. Today it is far from being so. The drop in population has been so phenomenal that the community feels a risk of extinction in another 10 years. It is high-time that the friends **demand resignation** of the present NSA team (many of whom have been elected in consequent terms) with immediate effect. In fact, the NSA should have voluntarily stepped down by now. Barring Mr. Sohail Muhajir, the new dynamic entry into the NSA, all others should resign. Fresh elections of a new NSA team under leadership of Mr. Mohajir are need of the hour. The faith is on the ventilator in India, it is in best interest that we acknowledge the situation and act rather than give excuses for failure.

By a concerned Baha'i.

Criticism of Baha'i Faith

https://www.youtube.com/watch?v=zIHae0fSa5w

Baha'u'llah and Baha'i Faith

Baha'u'llah, born Mirza Husayn Ali in 1817, is recognized as the founder and prophet of the Baha'i Faith. His emergence and teachings are deeply rooted in the earlier Babi Faith, a movement that developed out of Shi'ite Islam in 19th-century Iran and Iraq.

Origins and Succession

The Baha'i Faith's roots trace back to the Shi'ite sect of Islam, which anticipated the return of the 12th Imam, who would make contact through "Gates". In 1844, Mirza Ali Muhammad (the Bab) declared himself the "Gate," a major Manifestation of God, equal to Prophet Muhammad. The Bab proclaimed a new revelation and the eventual appearance of the "final Manifestation" for that cycle of human history, referred to as "He-Whom-God-Will-Manifest".

Before his martyrdom in 1850, the Bab designated **Mirza Yahya** (Subh-i-Azal), a son of nobility, as his caretaker and successor. The earliest historical document, the Nuqtatu'l-Kaf, written by the Babi Mirza Jani, clearly states that the Bab declared Mirza Yahya as his successor.

Mirza Husayn Ali, Yahya's half-brother, later proclaimed himself to be "He-Whom-God-Will-Manifest" and changed his name to **Baha'u'llah**, meaning "Glory of God". He asserted that the Bab was his forerunner. Mirza Yahya strenuously opposed Baha'u'llah's claim, leading to significant conflict and alleged assassination plots between the two sides. The original followers of the Bab who pledged allegiance to Baha'u'llah became known as Baha'is.

Historical accounts detail the animosity between Baha'u'llah and Mirza Yahya. Baha'u'llah, who was 13 years older than Yahya, initially surrendered to Yahya's orders and acted as his agent in Baghdad for about 10 years after the Bab's death. However, a power struggle ensued, and Baha'u'llah abandoned his obedience, representing himself as an envoy of God and leader of the Baha'is. He used derogatory terms for his brother, such as "lamb," "Satan," "bull," and "deceptive snake," and referred to Yahya's followers as "dogs". Some sources also allege that Baha'u'llah's followers massacred Yahya's adherents at his command.

Baha'u'llah's Claims and Status

Baha'u'llah made numerous claims regarding his station:

- He declared himself the **"Promised One"** of all religions, fulfilling messianic prophecies.
- He claimed to be the symbolic fulfillment of various messianic and eschatological prophecies, including the incarnation of the "Everlasting Father" (from Judaism), the "Spirit of Truth" or Comforter and the return of Christ "in the glory of the Father" (from Christianity), the return of Shah Bahram Varjavand (from Zoroastrianism), the return of the Third Imam, Imam Husayn (from Shi'a Islam), and the return of Jesus (from Sunni Islam). Later, Abdu'l-Baha stated that Baha'u'llah was the Kalki avatar (Hinduism) and the fulfillment of the Maitreya Buddha prophecy.

- Baha'u'llah also explicitly made claims of **divinity**, stating "There is no God but I the Honored, the Wise" (Kitab al Aqdas, page 43), "Accept whatever is commanded by Baha (himself) the Lord of Eternity" (Kitab al Aqdas, page 144), and "All praise is for you O Bahaullah, the Creator of existence" (Al-Mubeen, page 34). He also wrote, "Most surely I am Allah. There is no God save me. I am the Lord of everything. The O my creatures, you worship me alone".
- Despite these claims of divinity, Baha'is generally portray him to non-Baha'is as a God-fearing man or a prophet. To a Muslim, he is presented as Imam Mahdi; to a Christian, Jesus Christ; to a Jew, Yehuda; to a Parsi, Behram; and to a Hindu, Kilankari Avtaar.
- His titles include "Light and the Splendor of God," "Lord of Lords," "Most Great Name," "Ancient Beauty," "He Whom God will make manifest," "Judge," "Lawgiver," and "Redeemer of all mankind".
- A key contradiction arises in the Baha'i teaching that all Manifestations of God have absolute equality, while simultaneously stating that Baha'u'llah is the "Supreme Manifestation of God" and that "no prophet in the same Category as Baha'u'llah". This raises questions about how one can be both equal and supreme.

Baha'u'llah's Teachings and Laws

Baha'u'llah wrote **over 100 volumes of Baha'i scripture**, with his "Most Holy Book" being the Kitab-i-Aqdas. He proclaimed that the Bab was his forerunner and that the "Bayan" (the Bab's revelation) and other books of the Bab were superseded by his own "Revelations," liberalizing its provisions. However, some sources suggest that Baha'u'llah himself, in an 1862 letter, stated that "one letter from the Bayan is the most loved with me than all that are in the heavens and on the earth" and that "no one can abrogate one letter from that which has been revealed in the Bayan".

The sources highlight perceived **contradictions and inconsistencies** in Baha'u'llah's teachings:

- He taught that the physical universe has neither beginning nor end, and also that God created all things from nothing, which critics say contradicts the second law of thermodynamics and science.
- He believed in a form of macro-evolution but stated that man was always inherently human, distinct from animals.
- His principle that religious truth is not absolute but relative is seen as self-defeating: if the statement "religious truth is relative" is absolute, it contradicts itself; if it's relative, it means absolute revelation *can* exist.
- While promoting the "Independent Investigation of Truth," other writings suggest followers should "accept my words without any questions or comparison with someone else’s words" and "become death, blind, and ignorant and blindly accept my words" when he speaks.
- Contrary to Baha'i belief that Baha'u'llah lacked basic education and acquired knowledge miraculously, sources note he was a son of nobility and received an education, and even admitted to reading books to acquire knowledge and refute enemies' claims.

Perceptions and Controversies

- **Polygamy**: Baha'u'llah had three legal wives. Baha'is typically justify this by stating he married them before the Aqdas (his book of laws) was revealed, and he was acting according to Islamic laws and customs. However, critics point out his second and third marriages occurred *after* the Bab declared his new religion in 1844, and after Babi laws (which reportedly advocated monogamy) were understood to supersede Islamic law.
- **Leadership Style**: Baha'u'llah is described as a "dynamic personality with great force of will". However, some critics portray him as a "mentally disturbed individual who simply lusted for power" and stopped at nothing to achieve it, including inciting violence.
- **Disunity**: While his religion aimed for unity, Baha'u'llah himself "fostered enmity and dissension". The practice of **shunning** opponents, referred to as "Covenant-breakers," was established by Baha'u'llah, with passages like "Shun them, O My people, and follow not the iniquitous and evil-hearted". He also stated that "Any heir... who is outside the Faith of God is accounted as non-existent and doth not inherit".
- **Political Connections**: Baha'u'llah is noted for his interactions with governments. He sought shelter in the Russian embassy and sent a tablet to the Russian emperor expressing thanks and servitude. Some sources allege Baha'ism was supported by Russian and British imperialism to further their interests in Muslim lands.
- **Historicity**: Baha'i historians and authorities are accused of suppressing and rewriting earliest source materials and the early years of the Faith. This includes modifying translations and removing references to critics like Edward G. Browne.
- **Comparison to Other Faiths**: Baha'u'llah's teachings are seen as inconsistent with Christianity and Islam, despite Baha'i claims of uniting religions. Critics highlight fundamental differences such as Baha'i rejection of Christ's sin-atoning sacrifice and his unique position as the son of God, instead placing him as one of several manifestations.

In summary, Baha'u'llah established the Baha'i Faith, building on Babism and proclaiming himself the universal Promised One. His extensive writings outline core principles aimed at global unity and spiritual development. However, his life and teachings are subject to intense debate, particularly concerning his claims of divinity, his relationships with rivals, perceived contradictions in his doctrines, and the historical accounts of the early Baha'i movement.

The Bab -the Forerunner of Baha'i Faith

The Bab (Mirza Ali Muhammad), meaning "the Gate," is a foundational figure in the Baha'i Faith, recognized as its forerunner. His emergence in 19th-century Persia is deeply rooted in Shi'ite Islam, which anticipated the return of the 12th Imam through "Gates".

Bab

Origins and Claims

In 1844, at the age of 24, Mirza Ali Muhammad of Shiraz declared himself the "Gate" (Bab), through whom the 12th Imam would communicate. He quickly escalated his claims, asserting he was not merely a "Gate" but a major **Manifestation of God**, equal to Prophet Muhammad. He also claimed to be the **Qaim or Mahdi**, the awaited Imam, and the "Nukta" or Point of Divine Unity. In some instances, he even claimed divinity, stating, "Truly I am certainly God: there is no God other than me".

The Bab proclaimed a **new revelation** called the "Bayan," which he declared an abrogation of Islam and the Qur'an. He made this proclamation in Mecca and gathered a significant following over six years.

Forerunner to Baha'u'llah

A crucial aspect of the Bab's teaching was the announcement of the coming of **"He-Whom-God-Will-Manifest"** (Man Yozherohullah), the "final Manifestation" for that cycle of human history. Baha'u'llah, born Mirza Husayn Ali, later proclaimed himself to be this promised figure, stating that the Bab was his forerunner. Baha'u'llah's declaration in 1863 was, according to some sources, exactly 19 years after the Bab declared his faith in 1844, a period the Bab had requested as a "respite". This connection positions the Bab as a John the Baptist-like figure for Baha'u'llah.

However, there are conflicting interpretations regarding the timing of this promised manifestation. While Baha'is believe the Bab's prophecy referred to Baha'u'llah, some sources argue that the Bab's Persian Bayan states that "He Whom God shall make Manifest" would not appear for a minimum of

1511 years and a maximum of 2001 years, making Baha'u'llah's appearance "neither sudden nor unexpected" and occurring too soon.

Teachings and Laws

The Bab's "Bayan" was intended as a new book of laws, superseding Islamic Sharia. His teachings included:

- **Abrogation of Islamic law**: A conference of Babi leaders in Badasht, where Tahirih appeared unveiled, signaled the nullification of Islamic Sharia by Babi law.
- **Equality of women and men**: The Bab proclaimed this principle, and his law made marriage dependent on the consent of both parties. However, Baha'u'llah later reversed this, returning the final say to parents.
- **Controversial religious practices**: He abolished five daily prayers, Jumu'ah prayer, and congregational prayer (except funeral). He stated purification from *janaabah* was not obligatory. The Qiblah (direction of prayer) was designated as his birthplace in Shiraz, his place of imprisonment, or the houses of his followers. Fasting was for one Babi month (19 days), and *zakaah* was one-fifth of property to the Babi council.
- **Slavery**: Both the Bab and Baha'u'llah owned, bought, and sold black slaves. The Babi book of laws, the *Qayammul-Asma*, reportedly forbade abortion.
- **Radical reforms**: The Bab is described as a "radical reformer," though also extreme in aspects like "book burning and holy war".

Paradoxically, some sources state that Ali Muhammad Bab wrote about the Qur'an's beauty and the truthfulness of Prophet Muhammad's claims, which appears to contradict his own declarations of superseding Islam.

Succession and Conflict

Before his **death in 1850**, after numerous armed conflicts with Muslim authorities, the Bab designated **Mirza Yahya** (Subh-i-Azal), Baha'u'llah's half-brother, as his caretaker and successor. The earliest historical document, the *Nuqtatu'l-Kaf* by the Babi Mirza Jani, clearly states this. The Bab sent prized personal possessions, including his ink pot, papers, writings, dresses, and rings, to Mirza Yahya. His will also started by saying, "Name of Azal, testify that there is no God but I, the dearest beloved. Then testify that there is no God but you, the victorious and permanent," implying he designated Subh-i Azal as God. He also granted all his rank and authority to Subh-i-Azal in his longer will and testament, stating Yahya's rank was co-equal to his own.

This designated succession became a major point of contention when Mirza Husayn Ali (Baha'u'llah) proclaimed himself "He-Whom-God-Will-Manifest". Mirza Yahya strenuously opposed Baha'u'llah's claim, leading to significant conflict and alleged assassination plots between the two sides. Baha'u'llah initially surrendered to Yahya's orders and acted as his agent for about 10 years after the Bab's death. However, a power struggle ensued, with Baha'u'llah abandoning his obedience and representing himself as a divine envoy. Sources accuse Baha'u'llah of using derogatory terms for Yahya, such as "lamb," "Satan," "bull," and "deceptive snake," and calling his followers "dogs". There are also allegations that Baha'u'llah's followers massacred Yahya's adherents at his command.

Death and Legacy

The Bab was executed by firing squad in Tabriz in 1850. His followers were scattered, and the movement faced severe decline. His remains are interred in a tomb at the Baha'i World Centre in Haifa, Israel, a site Baha'u'llah predicted Mount Carmel would receive.

Baha'i historians are accused of suppressing and rewriting early source materials and the history of the Babi movement, largely ignoring Subh-i-Azal, magnifying Baha'u'llah, and degrading the Bab to a "forerunner" rather than a Major Manifestation. The *Bayan* itself, upon which Baha'u'llah originally based his claim, is said to have been "done away with" or suppressed by Baha'is because it might "discountenance" Baha'u'llah and contain material "not very complementary to it".

In Baha'i theology, the Bab is considered one of a series of Manifestations of God in a "Progressive Revelation," including Adam, Krishna, Buddha, Muhammad, Christ, Zoroaster, Moses, and Baha'u'llah. His declaration is considered the beginning of the Baha'i calendar. However, the Baha'i Faith's claim to accept the validity of all major world religions is seen as logically contradictory due to conflicting claims. The Baha'i concept of progressive revelation is also criticized for its "heavy Abrahamic bias," downplaying Eastern traditions and their complex development.

Cracks in the Edifice: Baha'i Leadership and Dissension

The sources discuss several controversial practices and events concerning The Bab and the Baha'i Faith, which challenge its foundational narratives and teachings within the broader context of critiques and controversies. These controversies range from issues of succession and internal conflicts to allegations of hypocrisy, censorship, and political entanglement.

Foundational Controversies and Succession Disputes

The Bab, born Mirza Ali Muhammad of Shiraz, declared himself the "Gate" (Bab) in 1844 and later escalated his claims to be a **Major Manifestation of God**, the **Kaim or Mahdi**, and the "Nukta" (Point of Divine Unity), even asserting divinity in some writings, such as "Truly I am certainly God: there is no God other than me". He proclaimed a **new revelation, the "Bayan,"** which he stated abrogated Islam and the Qur'an. The Bab also foretold the coming of **"He-Whom-God-Will-Manifest"**.

A significant point of contention revolves around the Bab's successor. The sources state that the **Bab designated Mirza Yahya (Subh-i-Azal)**, Baha'u'llah's half-brother, as his caretaker and successor. This designation is supported by early historical documents like the *Nuqtatu'l-Kaf* by the Babi Mirza Jani and the Bab's will, which sent prized possessions to Mirza Yahya. The will also reportedly stated, "Name of Azal, testify that there is no God but I, the dearest beloved. Then testify that there is no God but you, the victorious and permanent," suggesting Mirza Yahya was designated as God.

However, **Baha'u'llah (Mirza Husayn Ali)**, an elite Persian convert and Subh-i-Azal's half-brother, later proclaimed himself to be "He-Whom-God-Will-Manifest" in 1863, **rejecting Mirza Yahya's authority**. This act is characterized as the "First Covenant Breaking" that brought the Baha'i Faith into existence. This led to a bitter **power struggle** and intense animosity between the brothers and their followers. Baha'u'llah is accused of using derogatory terms for Mirza Yahya, such as "lamb," "Satan," "bull," and "deceptive snake," and calling his followers "dogs". Furthermore, sources allege that **Baha'u'llah's followers massacred Yahya's adherents** at his command, a claim supported by Baha'u'llah's own sister, Madame Iziyah, in her book "Awakening the Sleepy". There are also allegations that Baha'u'llah himself attempted to murder Subh-i-Azal by poisoning.

The Bab's prophecy for the next manifestation is also a source of dispute, with some sources claiming his Persian Bayan stated the awaited figure would not appear for a minimum of 1511 years and a maximum of 2001 years, suggesting Baha'u'llah's appearance occurred "too soon".

Controversial Practices and Teachings

- **Abrogation of Islamic Law and New Regulations**: The Bab's "Bayan" was intended to supersede Islamic Sharia, with a conference in Badasht signaling its nullification. His teachings reportedly abolished five daily prayers, Jumu'ah prayer, and congregational prayer (except funerals), and stated purification from *janaabah* was not obligatory. The Qiblah (direction of prayer) was designated as his birthplace in Shiraz, his place of imprisonment, or the houses of his followers. Fasting was for one Babi month (19 days), and *zakaah* was one-fifth of property to the Babi council. The Babi book of laws, the *Qayammul-Asma*, reportedly forbade abortion.

- **Contradictory Claims**: Despite his claims of superseding Islam, Ali Muhammad Bab also wrote about the Qur'an's beauty and the truthfulness of Prophet Muhammad's claims. Baha'u'llah also expressed the Qur'an's perfection and the completeness of Muhammad's Sharia.
- **Slavery and Social Laws**: Both the Bab and Baha'u'llah owned, bought, and sold black slaves. Baha'u'llah forbade the slave *trade* in the *Aqdas*, but not slavery itself, with Baha'is in the Ottoman Empire and Egypt continuing to own black slaves until British rule. The *Kitab-i-Aqdas*, Baha'u'llah's "Most Holy Book," is criticized for its laws, such as marking a thief's forehead after a third offense and for not addressing heinous crimes like rape, sexual assault, or molestation.
- **Homosexuality**: Baha'u'llah called homosexuality "HARAM" (absolutely forbidden) and likened male and female homosexual acts to "satanic deeds" and adultery/fornication.
- **Shunning and Excommunication ("Covenant-Breaking")**: A pervasive and highly criticized practice is the shunning of "Covenant-breakers" – individuals who contradict or "attack" aspects of the Baha'i Faith or its leaders. This practice is considered "spiritual poison" and can lead to the removal of voting rights, administrative rights, and even excommunication, forcing family and friends to sever ties. Abdul-Baha explicitly forbade associating with "violators of the Covenant of His Holiness, the Báb". This is seen as a "horrible inversion of the Bahai teachings" by critics, as Baha'u'llah supposedly abolished shunning. Shoghi Effendi himself "excommunicated" his entire family.

Governance, Power, and Control Mechanisms

- **Theocracy and Political Involvement**: The Universal House of Justice (UHJ), the highest administrative body, is criticized for its ambition of heading a "global theocracy" where Baha'i institutions would form the civil government. This is despite Baha'u'llah's warnings to "Forbear ye from concerning yourselves with the affairs of this world". The UHJ is accused of being politically involved, contrary to Baha'u'llah's teachings and Shoghi Effendi's advice to refrain from political campaigns. The Baha'i Faith has been **banned in several countries** like Egypt, Indonesia, and Iraq due to perceived **"dual loyalty"** and involvement with foreign powers.
- **Infallibility and Authoritarianism**: The doctrine of the **absolute infallibility of the Universal House of Justice** is described as having "evolved radically in recent decades" and is criticized as not scriptural and "contrary to common sense" given the numerous errors made by that body. Critics argue that the Baha'i Faith has become a "doctrinally-based church" with "strict control mechanisms". **Criticism of Baha'i institutions is labeled "Covenant Breaking"**.
- **Electoral Manipulation**: Baha'i elections are described as "selections" rather than true elections, with nominations and campaigning for office being abolished, contrary to early Baha'i practice under Abdul-Baha. Incumbent members are accused of promoting close associates, controlling information, and silencing popular lecturers not directly controlled by the National Spiritual Assembly (NSA).

- **Censorship and Suppression of Independent Thought**: The Baha'i administration rigorously **censors** and reviews all publications by Baha'is, including academic studies, often rejecting works that "rub against popular Bahá'í beliefs and the favorite theological views of conservative members of the Bahá'í leadership". This includes the suppression of early Babi/ Baha'i historical documents, particularly those related to Subh-i-Azal and the *Bayan*. Scholars like Juan Cole and Sen McGlinn have been sanctioned or excommunicated for their academic work and independent thinking.
- **Surveillance and Intimidation**: Baha'i leaders employ "informing and surveillance" to monitor members, particularly those showing interest in other Baha'i sects or expressing "heterodox" views via email forums. Individuals expressing independent views may be threatened with shunning or administrative sanctions.
- **"Apple-Cucumber" or "Bait & Switch" Tactics**: The Baha'i Faith is accused of attracting seekers with universal maxims like "The religion of God is for love and unity," only to later indoctrinate them into a legalistic framework where "recognition and obedience" to Baha'u'llah defines "all good," potentially negating righteous deeds if one doesn't recognize him. This is seen as a denial of individual conscience and a form of intellectual dishonesty.
- **Racial Statements**: Abdul-Baha is quoted as having made statements about native Africans, referring to them as "wandering savages and wild animals" lacking intelligence and comparing them to "black stone" that "will not become world-illumined gem". Critics demand public condemnation of these statements.

External Ties and Allegations of Influence

The Baha'i Faith is accused of having intimate ties with **foreign powers**, including the **British Empire, Russia, the United States, and International Zionism**. Notably, Abdul-Baha received a **Knighthood of the British Empire (KBE)** in 1919 from King George V for "valuable services rendered to the British Government in the early days of the Occupation". This is viewed by some as an acceptance of a "good leadership" medal from a colonial power responsible for massacres and exploitation. Allegations also include Russian encouragement of the Bab and Baha'u'llah's protection by the Russian embassy after an assassination attempt on the Shah of Iran. The warm welcome Baha'u'llah received from Jews in 'Akka, which became a holy place for Baha'is, and alleged meetings between Israeli ambassadors and Baha'i leaders to encourage political activities, are cited as evidence of ties to Zionism.

Unfulfilled Prophecies and Internal Inconsistencies

- **Failed Prophecies**: Several prophecies made by Baha'i leaders are noted as unfulfilled. Abdul-Baha's prediction of Universal Peace by 1957 failed. Shoghi Effendi's prophecy of a global calamity involving "Russian submarines" and cities evaporating was also unfulfilled. The expectation of the "Lesser Peace" by the end of the 20th century also did not materialize.
- **Contradictory Doctrines**: The Baha'i assertion that all Manifestations of God have "absolute equality" is directly contradicted by statements that Baha'u'llah is the "Supreme Manifestation of God" and holds a superior station to the Bab. The core principle of "religious truth is not absolute, but relative" is argued to be self-defeating. The Baha'i claim to accept

- the validity of all major world religions is questioned due to conflicting claims and interpretations.
- **Leadership Gaps**: Shoghi Effendi's death without appointing a successor, despite the Will and Testament stating a Guardian "must appoint another Guardian during his life time," led to a "crisis of leadership" and further divisions. This failure is seen as God proving Abdul-Baha a "liar".

These controversial practices and events highlight significant internal and external critiques of the Baha'i Faith, particularly regarding its historical narrative, governance structure, and the consistency of its teachings and actions with its stated principles.

Baha'i: Unity and Division

https://youtu.be/6BXBoeesc2g

Beliefs of Orthodox Baha'i Faith

Courtesy : https://orthodoxbahaisindia.org/

The divinely ordained structure for unity and safeguarding the Bahá’í Faith is centered on **two inseparable, twin institutions: the Guardianship and the Universal House of Justice**. These institutions are considered **divine in origin, essential in their functions, and complementary in their aim and purpose**.

Their fundamental objective is to **ensure the continuity of divinely-appointed authority** that flows from the source of the Faith, **to safeguard the unity of its followers, and to maintain the integrity and flexibility of its teachings**. This Administrative Order is unique and divinely conceived, blending truths from various governmental systems without their inherent objectionable features, and is founded upon God-given verities.

Key components and their roles in this structure include:

- **The Guardianship**:
    - **Divine Guidance**: Divine guidance flows through the Master ('Abdu'l-Bahá) and then through the Guardians following the Prophet's ascension.
    - **Essential Role**: The Guardianship is crucial for the integrity of the Faith; without it, the World Order of Bahá’u’lláh would be "mutilated," its integrity imperiled, stability gravely endangered, and the necessary guidance for the legislative action of elected representatives would be withdrawn.
    - **Head of the Universal House of Justice**: The Guardian of the Cause of God is its **sacred head and a distinguished member for life** of that body. If he cannot attend deliberations, he must appoint a representative.
    - **Right of Interpretation**: The right of interpretation and explanation of the verses of the Kitáb-i-Aqdas, after 'Abdu'l-Bahá's ascension, falls exclusively within the **authority of the Guardians**. A legitimate Universal House of Justice will never infringe upon this sacred domain.
    - **Appointment of Successor**: It is incumbent upon the Guardian to appoint his successor during his lifetime to prevent differences from arising after his passing.
    - **Authority and Obedience**: The "mighty stronghold" of the Faith remains impregnable and safe through **obedience to the Guardian**. Members of the House of Justice, the Aghsan, the Afnan, and the Hands of the Cause of God are all required to show obedience, submissiveness, and subordination to the Guardian.
    - **Direction of Hands of the Cause**: The Hands of the Cause of God are nominated and appointed by the Guardian, are under his shadow, and must obey his command. This body operates under the Guardian's direction, who continually urges them to spread divine teachings and guide peoples.
- **The Universal House of Justice**:
    - **Under the Guardian's Aegis**: It is foreshadowed by the Founder of the Faith and formally established in 'Abdu'l-Bahá's Will and Testament. It is **destined to assume,**

    under the aegis of the Guardian, the dual sacred responsibility for the protection and propagation of the Cause of Bahá’u’lláh.
    - **Distinct but Complementary**: While it operates within its own clearly defined sphere, it is fundamentally united with the Guardianship in its aims and functions, supplementing its authority without infringing upon it.
    - **Guardian's Discretion**: The Guardian has the right, at his discretion, to expel any member of the Universal House of Justice who commits a sin injurious to the common welfare, after which the people must elect another in their stead.

These twin institutions, working in conjunction with each other, administer the Faith's affairs, coordinate its activities, promote its interests, execute its laws, and defend its subsidiary institutions. The foundations of this Divine Civilization are laid by Bahá’u’lláh, and its essential elements are disclosed in the Will and Testament of 'Abdu'l-Bahá. The Kitáb-i-Aqdas and the Will and Testament are considered the chief repositories of these priceless elements, closely related and mutually confirming in purpose and method.

Deviation from this divinely ordained structure is warned against. Those who fail to turn towards God will face "grievous afflictions". The perversity of the world will continue until "the appointed hour," causing humanity to quake before the Divine Standard is unfurled. Furthermore, disobedience and revolt against the Guardian lead to grievous afflictions and plights. For any, within or without the company of the Hands of the Cause, who disobey and seek division, "the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God".

How do Bahá’í children's classes utilize music and other activities for Religious Conversion?

Bahá’í children's classes utilize music and various other activities as tools for the religious conversion and indoctrination of children, often without their parents' awareness, under the guise of "moral education". Bahá’ís uses these methods to convert children of other religions to the Bahá’í faith.

https://www.youtube.com/watch?v=5FIVnYbAxw0

The primary tools mentioned for this purpose include:

- **Memorizing prayers and quotations** from Bahá’í books.
- **Listening to stories** of "pseudo prophets".
- **Drawing and coloring**.
- **Playing**.
- **Singing songs and poems**.

Extensive Use of Songs for Conversion: Songs and poems are widely practiced globally for child learning, but are used by Bahá’ís for "proselytizing children and brainwashing them".

A specific "song book," recommended by the Global Institute of Bahá’ís for grade two of their children's classes, is highlighted as a key resource. This song book, available on bahaibooks.com.au, contains numerous songs designed to reinforce Bahá’í beliefs.

Specific examples of how these songs are used include:

- **Establishing Bahá’u'lláh as a Prophet and Promised One**: Songs like "Baha'u'llah" teach children that **Bahá’u'lláh is "the glory of God" and "the promised one of all ages,"** whose arrival was foretold by earlier prophets.
- Other songs, such as "The Promise" (or "The Promised One"), reiterate that the Báb foretold Bahá’u'lláh's coming and that **Bahá’u'lláh "was the prophet of God"**.
- The song "Who is the prophet of God for today" directly asks and answers, "Baha'u'llah ". This is a "deception," as Bahá’ís are claimed to usually state that the era of prophets is over and Bahá’u'lláh is a "manifestation of God" rather than a prophet.
- **Fostering Personal Commitment**: Songs like "I have found Baha'u'llah" encourage children to keep Bahá’u'lláh in their hearts "forever" from an early age, implying they don't need to tell anyone until they "grow up and openly become a baha'i". "Will You Give Your Life" strengthens a child's commitment to Bahá’u'lláh, suggesting they should not turn back regardless of what their parents might say.
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- **Indoctrinating into a "New World Order"**: The song "Yes I believe you" is said to indoctrinate children's minds about a **"new world order" or "golden age"** that Bahá’ís aim to implement, where the whole world would become Bahá’í and be ruled by Bahá’í institutions like the "world Bahai Commonwealth".

- The song "Takazani" also refers to Bahá'u'lláh (Baha) bringing a "new day," which refers to this new world order.
- **Making Children into Teachers and Servants**: The song "Look at Me" encourages children to "**Be as I am Abdulaha. Abdulbaha Teach the faith Follow me... Serve your Lord**". This is seen as making children "teachers of Baha'i religion for their fellow children" and "servants of their Lord Bahá'u'lláh".
- **Claiming Bahá'u'lláh as a Universal Savior**: The song "The singing win" teaches children that Bahá'u'lláh is the awaited savior for all earlier religions, such as the Mahdi for Muslims and Jesus for Christians.
- **Establishing a Chain of Command**: The song "The promise" also teaches children about the "next chain of command to follow," including **Abdul Baha, Shoghi Effendi, and the Universal House of Justice** (a nine-member body in Haifa, Israel, that Bahá'ís are expected to obey).
- **Encouraging Conversion**: The song "Oh seeker" calls children to "Come out of doubt... Open your eyes...Bahá'u'lláh the lone Persian youth," and states, "God sends again his prophet to man to bring his new plan," framing the children as "seeker[s] of the Baha'i faith".

These children's classes are among the **"four core activities every Baha'i must engage in to spread the Baha'i religion,"** as per the orders of the Universal House of Justice. The use of these songs and activities is brainwashing, deception, and proselytizing children.

The long-term goals and implications of the Bahá'í educational approach, particularly through children's classes utilizing music and other activities, revolve around **religious conversion, indoctrination, and the establishment of a "new world order"**.

The Global Institute of Bahá'ís advises these methods to convert children of other religions to the Bahá'í faith.

Key long-term goals and implications include:

- **Conversion and Lifelong Commitment**: The classes aim to convert children of Muslim, Christian, and Hindu backgrounds to the Bahá'í faith, often without their parents' knowledge. Songs like "I have found Bahá'u'lláh" teach children to keep Bahá'u'lláh in their hearts "forever" from an early age, implying they don't need to openly declare their Bahá'í identity until they grow up. Another song, "Will You Give Your Life," is said to strengthen a child's commitment to Bahá'u'lláh, ensuring they "don't turn back whatever their parents may say," and "stays with their fake prophet even if at some point in time you pull them out from Bahigh children classes". This is seen as "robbing our children of their faith".
- **Indoctrination into a "New World Order"**: A significant long-term goal is the indoctrination of children's minds regarding a **"new world order" or "golden age"** that Bahá'ís seek to implement. This future vision, as described, anticipates a time "where the whole world will become Bahai and will be ruled by Bahai institutions like the world Bahai Commonwealth". Songs like "Yes I believe you" and "Takazani" are used to feed children these concepts, with "new day" referring to this new world order.
- **Creating Future Teachers and Servants of the Faith**: The children are being prepared to actively spread the Bahá'í religion. Songs such as "Look at Me" encourage children to

"Teach the faith," "Follow me," and "Serve your Lord". The source states that children are being made "teachers of Bahigh religion for their fellow children" and "servants of their Lord Bahá'u'lláh". These children's classes are identified as one of the **"four core activities every bahai must engage in to spread the Baha'i religion"** as per the Universal House of Justice.

- **Establishing Loyalty to Bahá'í Authority**: The educational approach also aims to engrave in children's minds the "next chain of command to follow" within the Bahá'í faith. This includes **Abdul Baha, Shoghi Effendi, and the Universal House of Justice** (a nine-member body in Haifa, Israel), which "every baha'i has to obey". The implication is to brainwash children to obey this "Baha'i supreme organization based in Israel".
- **Universal Acceptance of Bahá'u'lláh as Savior**: Songs like "The singing win" teach children that Bahá'u'lláh is the awaited savior for all earlier religions, such as the Mahdi for Muslims and Jesus for Christians, aiming for a universal acceptance of his role.
- **Encouraging Active Conversion Efforts**: Children are portrayed as "seeker[s] of the Bahai faith," being told to "Open your eyes oh seeker of truth Bahá'u'lláh the lone Persian youth" to accept "his prophet to man to bring his new plan". This is seen as an effort to make children actively seek and accept the Bahá'í faith as adults.

In essence, the long-term goals are to secure conversions, instill deep loyalty to Bahá'í doctrines and institutions, prepare children to propagate the faith, and contribute to the establishment of a global Bahá'í society.

These songs, along with other activities like memorizing prayers, listening to stories, drawing, coloring, and playing, are used to reinforce these beliefs and achieve the goal of converting children to the Bahá'í faith.

How have key Baha'i leaders interpreted scriptures to support Zionist aspirations?

Key Baha'i leaders have interpreted scriptures to support Zionist aspirations by drawing connections between ancient prophecies and the modern-day establishment of Israel and the Baha'i Faith.

Specifically:

- **Mirza Hussein Ali Baha (Bahá’u'lláh)**:
    - Bahá’u'lláh's followers and the Jews worked together, with the Jews extracting predictions from the Old Testament foretelling the appearance of Bahá’u'lláh and his son, Abbas.
    - They claimed that every verse strengthening "the glory of Yehowah" referred to Bahá’u'lláh as the "Savior of the world".
    - They also attributed a large part of the signs and hints in ancient texts to Mount Carmel (Baca), the resting place of Baha, from which "the light of God was revealed and illuminated the universe, at the end of the nineteenth century AD".
    - Bahá’u'lláh is stated to have openly called for a Zionist gathering on the land of Palestine.
    - In his **Aqdas Book**, which he claimed was a revelation sent down from heaven, he reportedly stated, "This is a day on which the Al-Kalim will win with the lights of the Ancient One... and Zion shouted: The promise has been fulfilled and what is written in the tablets of the Highest, the Mighty, and the Beloved God has appeared".
    - He also complimented Jews on the issue of usury in order to make it easier for them in their banking and commercial activities, when they brought to him a Jew asking him about the issue of usury, so he permitted it for them by saying: "In favor of the servants, we have established usury as all other common transactions among the people and it became a profit to make a good and pure solution, and the Highest Pen (His pen in His divine capacity for the Baha’is) stopped in defining it. Wisdom from Him and His sufficiency for His servants". (The servants of Bahá’u'lláh)
    - A United Nations Fact-Finding Commission reportedly wrote in its report that "The relationship of the Baha’is with the Jews in Palestine is greater than the relationship of Muslims with Palestine and that the Baha’is support the formation of a Zionist state".
    - Shoghi Effendi, his successor, later claimed in 1951 that "His Holiness Al-Baha (Bahá’u'lláh) wrote more than fifty years ago that Palestine must be a national home for the Jews".
- **Abbas ‘Abdu’l-Bahá**:
    - ‘Abdu’l-Bahá interpreted Old Testament prophecies as being fulfilled in his age, stating in his negotiations published by Clifford Barney in Paris in 1908 when the Zionist movement was paving the way for the seizure of Palestine: "Good tidings were mentioned in Old Testament that the Jews would gather in the Holy Land and the Jewish nation that had been dispersed in the east, west, south and north would be

    glorified and concentrated here. These tidings were not fulfilled except in the age of Blessed Beauty (Bahá'u'lláh)".
    - He further predicted that Jewish sects would come from "the end points of the earth and all parts of the world" to migrate to "this holy land," become "owner of lands and villages" and live in them, and they gradually increase until Palestine became their homeland.
    - In one of his books, he referred to "the new heaven" and "new earth" and "the holy city, the new Jerusalem" descending from heaven "in the form of a beautiful nymph, exquisite in beauty, unique among goddesses." He linked this vision to "the recent vision of Saint John" and called it "the city of God and His dwelling place for the pure and holy souls of His servants".
    - The scholars of "Jabha'-al- Olama' fi Al-Azhar A-Sharif" claimed in **Al-Aqdas** that 'Abdu'l-Bahá intended to unite Muslims, Christians, and Jews on the laws of Moses, interpreting this as a desire to convert Muslims and Christians to Judaism and establish Jewish authority globally.
- **Shoghi Effendi**:
    - Shoghi Effendi affirmed the fulfillment of prophecies, stating in confirmation of Lord Balfour's statement: "The Lord Balfour's promise for the children of Abraham and his heirs who called upon God and believed in Him was accomplished with the appreciations to the State of Israel, and this was followed by the establishment of deep-rooted relations in the Holy Land between the State of Israel and the International Center for the Baha'i". He reiterated this, saying, "The promise of Lord Balfour to the children of Abraham and his heirs who called upon God and believed in Him was fulfilled thanks to the State of Israel, and this was followed by the establishment of deep-rooted relations in the Holy Land between the State of Israel and the World Center for Baha'is".
    - He also confirmed Bahá'u'lláh's earlier stance, stating to America News magazine in 1951 that "His Holiness Al-Baha (Bahá'u'lláh) wrote more than fifty years ago that Palestine must be a national home for the Jews".
    - Shoghi Effendi's wife stated, "Our future and that of Israel are like links of chains connected to each other".
- **Mírzá Abu'l-Faḍl-i-Gulpáygání (Baha'i missionary)**:
    - As a leading Baha'i preacher, Mírzá Abu'l-Faḍl-i-Gulpáygání interpreted Deuteronomy 2:33 from the Torah—"The Lord came from Sinai, and shone for them from Seir, and made Mount Paran shine, and came from the countless mountains of Jerusalem". This interpretation, as stated in page 128 of **The Pikes**, supports the gathering of the Children of Israel in the Holy Lands.
    - In his book, **Al-Durar al-Bahiyya** (page 128 and the one that follows it), Abu al-Fadl interpreted this verse to indicate four appearances of God before Judgment Day to complete "the path of the Children of Israel" and their "affair to the Lord, the Majestic (means by the Lord the Majestic, his Lord Baha', just as he means by the quest and resurrection, the hour of Baha's appearance and carrying out the call)". So, he will gather their dispersed people from "the farthest parts of the world," protect them from the harm of all the servants, settle them in the Holy Lands, and restore to them their "ancient inheritances".

    - He explained that these appearances correspond to Moses (from Mount Sinai), Jesus (from Mount Seir), Muhammad (from Mount Paran), and finally "the Chosen Lord (Baha')".
    - Mirza Abd al-Husayn Avareh, a historian of the Baha’i Faith, noted this "secret incorporation" of Jews into the Baha'i Faith, stating in **The Baha’i Faith and its Babi Roots, on the authority of Al-Khavari. The treasure of Limits and Rulings, p. 4**, that "a great group of Jews from Muzainah Hamadan arrived and embraced the Baha’i Faith" as soon as "the call of Amr (Bha’ism) rose".

These interpretations are presented as significant contributions by Baha'i leaders to the ideological agreement and support for the formation of a Jewish government in Palestine, at a time when Zionist leaders were working to expel Palestinians and relocate Jews from around the world. Professor Mohsen Abdul Hamid noted that Baha'is were "very happy" when international Baha'is achieved "what they wanted in the year 1948: injustice and aggression," considering the founding of Israel a "sign of truthfulness for the claims of their tyrant Mirza Hussein-Ali Baha'".

What is the historical and ideological basis for Baha'i-Jewish cooperation?

The Baha'i-Jewish cooperation is deeply rooted in both **historical interactions and ideological interpretations of scripture**, aimed at achieving mutual goals, including the establishment of a Jewish state in Palestine.

Historical Basis:

- **Early Planning and Alliance (19th Century)**: The Baha'i Faith is "created in the secret workshops of racist Zionist thought," working in "close cooperation with its maker". From the early nineteenth century, there was an intent and plan to establish a national homeland for Jews in Palestine, with Bahá'u'lláh and his followers achieving what they hoped for in terms of religious leadership.
- **Bahá'u'lláh's Support**: Bahá'u'lláh have "openly call[ed] for a Zionist gathering on the land of Palestine". He also accommodated Jews by permitting usury, facilitating their banking and commercial activities, stating, "In favor of the servants, we have established usury as all other common transactions among the people and it became a profit to make a good and pure solution, and the Highest Pen... stopped in defining it".
- A United Nations Fact-Finding Commission observed that "The relationship of the Baha'is with the Jews in Palestine is greater than the relationship of Muslims with Palestine and that the Baha'is support the formation of a Zionist state".
- **Abbas 'Abdu'l-Bahá's Predictions and Defense**: In 1908, 'Abdu'l-Bahá made predictions about the return of Jews to the Holy Land, stating, "Good tidings were mentioned in Old Testament that the Jews would gather in the Holy Land and the Jewish nation... would be glorified and concentrated here. These tidings were not fulfilled except in the age of Blessed Beauty (Bahá'u'lláh)".
- He foresaw Jewish sects migrating, becoming "owner of lands and villages," and Palestine becoming their homeland. He also defended Jews against negative perceptions, noting that "Muslims and Christians considered the Jews to be devils, enemies of God, and they cursed them, harmed them, killed many of them, and destroyed or plundered their homes".
- **Shoghi Effendi's Affirmations**: Shoghi Effendi explicitly affirmed the fulfillment of Lord Balfour's promise to the children of Abraham, stating it "was accomplished with the appreciations to the State of Israel," leading to "deep-rooted relations in the Holy Land between the State of Israel and the International Center for the Baha'i". He also claimed in 1951 that "His Holiness Al-Baha (Bahá'u'lláh) wrote more than fifty years ago that Palestine must be a national home for the Jews". His wife said, "Our future and that of Israel are like links of chains connected to each other".
- **Jewish Entry into Baha'i Faith**: Mirza Abd al-Husayn Avareh, a Baha'i historian, noted a "secret incorporation" of Jews into the Baha'i Faith, with "a great group of Jews from Muzainah Hamadan arrived and embraced the Baha'i Faith" as soon as the Baha'i call rose.
- **Large groups of Jews in various cities entered the Baha'i Faith rapidly, which is described as unusual for Jews given their usual adherence to their own religion. The Jews are also credited with having "saved" the Baha'i Faith from destruction**

by transforming its approach from "armed confrontation with the ruling authorities to work behind closed doors in secret".

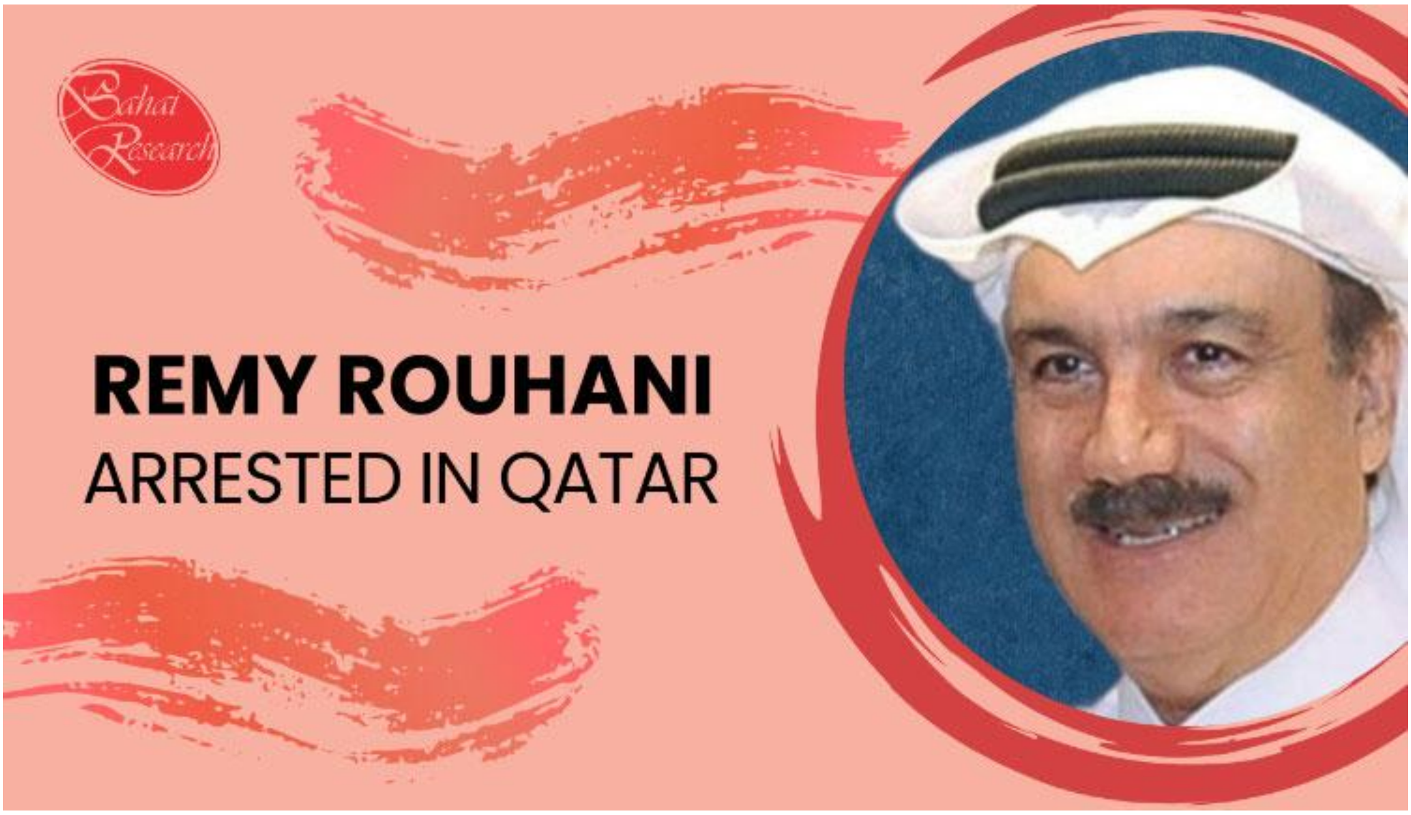
- **Founding of Israel**: Professor Mohsen Abdul Hamid observed that Baha'is were "very happy" when international Baha'is achieved "what they wanted in the year 1948," considering the founding of Israel a "sign of truthfulness for the claims of their tyrant Mirza Hussein-Ali Baha'".
- **Modern Day Israeli Leadership Acknowledgment**: Recent Israeli leaders, Isaac Herzog and Yair Lapid, emphasize the deep connection. Herzog mentions "the Baha'i World Center and the Shrines of the Abdul Baha and his father Baha'u'llah are located here in Akka and Haifa" and highlights "deeply rooted" shared values of tolerance, peace, equality, and justice. Lapid similarly speaks of a "physical connection" due to Holy sites in Israel and a "deep valued-based connection" with shared values.

Ideological Basis (Scriptural Interpretation):

- **Interpretation of Old Testament Prophecies**: Baha'i leaders and their Jewish collaborators "extracted from the burials of the Old Testament and the predictions of its books what foretells the appearance of Bahá’u'lláh and Abbas (his son)". They interpreted verses about "the glory of Yehowah" as referring to Bahá’u'lláh as the "Savior of the world" and linked prophecies to Mount Carmel, Bahá’u'lláh's resting place.
- Bahá’u'lláh's **Aqdas** mentions Zion shouting, "The promise has been fulfilled".
- **‘Abdu’l-Bahá's Fulfillment Narrative**: ‘Abdu’l-Bahá stated that Old Testament prophecies concerning the gathering of Jews in the Holy Land were "not fulfilled except in the age of Blessed Beauty (Bahá’u'lláh)". He also referred to "the new heaven," "new earth," and "the holy city, the new Jerusalem," linking this to "the recent vision of Saint John" and calling it "the city of God and His dwelling place for the pure and holy souls of His servants".
- **Mírzá Abu’l-Faḍl-i-Gulpáygání's Interpretations**: As a leading Baha'i preacher, Mírzá Abu’l-Faḍl-i-Gulpáygání interpreted Deuteronomy 2:33 ("The Lord came from Sinai, and shone for them from Seir, and made Mount Paran shine, and came from the countless mountains of Jerusalem") to indicate four divine appearances (Moses, Jesus, Muhammad, and "the Chosen Lord (Baha')") leading to the gathering of the Children of Israel in the Holy Lands and the restoration of their "ancient inheritances". This interpretation directly links biblical prophecy to the Baha'i Faith and the Zionist project of settling Jews in Palestine.

These historical and ideological foundations are presented as key to the "ideological agreement with the formation of the government in Palestine".

Remy Rouhani arrested in Qatar



Following the conviction of Remi Rouhani, head of the Bahá'í Assembly in Qatar, questions have arisen regarding his representation of the Bahá'í Faith, his economic activities, and the long-term objectives of the Bahá'í administration in this Muslim-majority country. Some analysts view these behaviors as indicative of duplicity and concealment within the structure of the Bahá'í community.

Original Report and Analysis of Remi Rouhani's Case at Doha Airport

On January 24, 2025, the Bahá'í International Community Office in Geneva published a statement titled: *"Unjust One-Month Imprisonment of Qatari Bahá'í Ends: His Record Must Now Be Cleared."* The announcement followed the arrest of Remi Rouhani—Chair of the National Spiritual Assembly of the Bahá'ís of Qatar and Director of the MENA Office of the International Chamber of Commerce (ICC), as well as ICC QATAR WBO (the national committee for the World Trade Organization in Qatar)—at Doha Airport on December 24, 2024.

Notably, Rouhani had reportedly identified himself as a Muslim on official registration forms to gain access to administrative facilities in Qatar.

Rouhani had previously been convicted in 2021 by a Qatari court for financial misconduct, receiving a sentence of one month in prison and a $27,000 fine. His recent arrest at the airport was for the purpose of enforcing that sentence and transferring him to judicial authorities.

He was tasked with transferring unauthorized funds collected by the National Bahá'í Assembly of Qatar to Bahá'í institutions abroad. Rouhani oversaw the voluntary financial contributions of

Bahá’í community members, which were intended to support various promotional and social activities, including:

- Maintenance of Bahá’í cemeteries
- Support for Bahá’í educational and outreach programs (propaganda)
- Assistance to Bahá’í individuals and institutions outside Qatar
- And other related initiatives

These actions constituted violations of Qatari law, as the collection and transfer of funds without financial authorization contravenes the regulations of Qatar’s Charity Oversight Authority. Moreover, Bahá’ís are explicitly instructed by their leadership to abide by the laws of the countries in which they reside.

Immediately following Remi Rouhani’s arrest, significant pressure was exerted on the Qatari government by Bahá’í institutions, aligned media outlets, and international human rights organizations demanding his release. The Bahá’í administration attempted to reframe the case of an economic offender as one of religious persecution.

In the latest instance of narrative distortion, media sympathetic to the Bahá’í establishment portrayed the conviction of Remi Rouhani, Chair of the National Spiritual Assembly of the Bahá’ís of Qatar, as an “unjust imprisonment based on belief.”

Nevertheless, Qatar resisted these pressures and held Rouhani in custody for the full duration of his one-month sentence.

On April 28, 2025, Rouhani faced new legal proceedings under Qatar’s Cybercrime Prevention Law for “publishing news, images, or audio-visual files related to individuals’ privacy or family life” on social media platforms.

Qatar Court and the Charges Against Remi Rouhani

According to court documents reviewed by Human Rights Watch and other sources, the charges brought against Remi Rouhani in Doha’s court were as follows:

1. Promoting Bahá’í teachings that “cast doubt on core Islamic beliefs, including the finality of Islam”

**Filed under Article 259 of Qatar’s Penal Code*

1. Violating social norms and values through the use of information technology

**Filed under Article 8 of Qatar’s Cybercrime Prevention Law (2014)*

1. Publishing content that promotes “subversive” principles

**Filed under Article 47(b) of Qatar’s Publications and Printing Law (1979)*

These charges were based on social media posts (on Twitter and Instagram) linked to Rouhani's personal phone number and email address. The case was treated as a matter of national security. Rouhani had used seasonal Bahá'í greetings and the dissemination of Bahá'í teachings as a cover for promotional and organizational activities.

Final Verdict Issued by Qatari Court

On August 13, 2025, Remi Rouhani, Chair of the National Spiritual Assembly of the Bahá'ís of Qatar, was sentenced by the Doha court to five years in prison. The court also rejected the defense attorneys' request for leniency based on Mr. Rouhani's cardiac health issues.

The announcement of the verdict not only provoked reactions from human rights organizations, the international Bahá'í community, and affiliated media outlets, but also—given the nature of the charges—sparked serious questions regarding the conduct and operational strategies of Bahá'í institutions in Muslim-majority countries.

The following section outlines some of these emerging concerns:

1. **Concealment in Bahá'í Identity Representation**

Some critics of the Bahá'í Faith, citing the historical conduct of 'Abdu'l-Bahá in Acre—where he reportedly presented himself as a Muslim prayer leader—regard such concealment as a recurring trait among Bahá'í leadership. In the recent case, Remi Rouhani similarly identified himself as a Muslim in official Qatari institutions (such as the Chamber of Commerce), despite the fact that dissimulation (*taqiyyah*) is explicitly prohibited in Bahá'í teachings.

1. **Contradiction with Bahá'í Teachings**

This discrepancy between personal conduct and official Bahá'í doctrine raises a fundamental question: Was the purpose of such identity presentation to gain access to economic and political opportunities, or to advance Bahá'í institutional interests under the guise of another religious affiliation?

1. **Covert Bahá'í Proselytization in a Muslim Country**

The promotional activities of Bahá'ís in Qatar—carried out with a degree of concealment—are viewed by some analysts as potentially advantageous to the global Bahá'í administration. These include the mobilization of financial resources, expansion of influence, and consolidation of communication networks within a strategically significant region.

1. **Economic Activities and Qatar's Strategic Position**

Rouhani's presence in Qatar's Chamber of Commerce—particularly under a misrepresented religious identity—alongside the country's oil-rich status, may signal an attempt to economically leverage official structures. Was this involvement purely commercial, or did it serve broader institutional objectives?

1. **Long-Term Goals and Financial Transfer Channels**

As head of the Bahá'í National Assembly in Qatar, Remi Rouhani may have operated beyond a conventional business role. This raises unresolved questions about the pathways through which financial revenues were transferred, his connections to international Bahá'í institutions, and Qatar's potential role in the economic map of the Bahá'í administration.

> Remy Rouhani in Qatar, Farzam Kamal Abadi
> Picture 1. Farzam Kamal Abadi's meeting with members of the Board of Directors of the Qatar Chamber of Commerce, August 28.

Interestingly, the Bahá'í organization appears to have partially decoded the underlying questions in this strategic chess game with its next move. According to the Instagram page of the Qatar Chamber of Commerce, Farzam Kamal Abadi was hosted by its members on August 28. The presence of a prominent Bahá'í economic figure—right in the midst of Botswana's economic project launches and exactly two weeks after the court ruling on Remy Rouhani in Qatar—marks a new chapter in the Bahá'í approach to the region.

It is also likely that Kamal Abadi's visit served to gather information on the status of Bahá'ís in Qatar and to relay updates to continental advisory boards and other levels of the Bahá'í administrative structure. During this meeting, the board of directors of the Qatar Chamber of Commerce—including Mr. Mohammed bin Ahmed Al-Abdali and Dr. Mohammed Johar Mohammed, alongside Director General Ali Bushrek Mansouri—held talks with Farzam Kamal Abadi, who was introduced as a representative of the Presidency of Botswana.

The stated purpose of the dialogue was to explore economic and trade relations between the State of Qatar and the Republic of Botswana, identify avenues for expanding these ties, and assess targeted investment opportunities beneficial to both nations.

Conclusion

The case of Remi Rouhani extends beyond a legal conviction—it offers a lens into hidden structures, behavioral contradictions, and long-term strategic aims of Bahá'í institutions in Muslim-majority countries. Clarifying these issues requires access to financial records, scrutiny of international affiliations, and a deeper analysis of both official Bahá'í teachings and the practical conduct of its leadership.

This episode once again highlights how, despite its polished rhetoric about "respecting national laws," the Bahá'í administration has resorted to distortion, international pressure, and narrative manipulation to shield its members from accountability.

Collaboration Between Israeli Officials and the Baha'i Community

while the propagation of the Baha'i Faith is prohibited in Haifa, a strong correlation viewed among Israel and the Baha'i community as a political tool rather than a genuine religious movement. In this article, we report the more aspects of these supports in detailed. Due to the differences between Bahaullah and his brother Sobh Azal, the Ottoman government exiled him to the port of Acre in the north of Palestine and he was buried there. At the same time, his family members and other few followers immigrated to Palestine and settled there, but in order not to face the opposition of the Palestinian Muslim people, he pretended to be a Muslim and even 'Abdu'l-Bahá (Baha'u'llah's son and successor) sometimes became the Imam of the Muslim congregations. During the First World War, he helped British soldiers against the Ottoman Muslim government. He was accused of espionage for the benefit of England and was subject to the death penalty, but he was saved by the intervention of the British government. In addition, he gave a lot of help to the Jews to buy Palestinian lands. At that time, he did not oppose Lord Balford's declaration to form a Jewish state in Palestine. Later, Maxwell, Shoghi Effendi's wife, stated: "The fate of us Baha'is and Israelis is linked like the links of a chain."

1-Baha'i expressions of support for the Jewish state

After `Abdu'l-Bahá, a new aspect of the Bahá'í Faith was presented. In fact, the organizational structure of the Bahá'í Faith was established with the help of the associates of Shoghi Effendi, especially his aunt Bahiyyih Khánum (daughter of Bahá'u'lláh) and his wife Rúhíyyih Maxwell, replacing the religious layer of the Bahá'í Faith. These supports and the relationships between the State of Israel and the Bahá'í leadership, and sometimes the Bahá'í community were in circulation to establish an administrative and organizational order named the 'Most Great Order' by Shoghi Effendi. The stages of this organizational process are as follows:

Please note that the term 'Most Great Order' is a translation of 'Názm-i-Badi', which refers to the administrative order of the Bahá'í Faith. If you have any more texts to translate or any other questions, feel free to ask!

1-1-Baha’i Support for Israel

- **Shoghi Rabbani’s Assertion**

In December 1948,the third Baha’i leader Shoghi Rabbani stated that Baha’i scriptures had predicted the reestablishment of the Jewish state of Israel.

- **Public Support**

close relationship between Israel and the Baha’i community dates back to when the establishment and growth of Israel state promised by the Baha’i leadership to refrain from proselytizing within the country.

- **International Proselytizing**

Despite their restraint in Israel, Baha’is activity via their media have been developed and gained virtual followers. This multiplier made more easier than the Baha’i propaganda.

1-2-Pilgrimage and Settlement

- **Pilgrimage Restrictions**

Shoghi Rabbani limited Baha’i pilgrimages to settle in Israel to only nine days, which was seen as insufficient by some Israeli officials who wanted to showcase the country’s progress.

For example, one government official wrote in May 1952:

> “*Nine days are sufficient… to visit the Baha’i shrines in Haifa and Acre and it is probably also too expensive for the Guardian to extend hospitality to Baha’i pilgrims for more than 9 days…We, on the other hand, are interested that Baha’i pilgrims should not only see the Baha’i shrines but the whole country and it might be worthwhile to discuss matters with the Guardian.*” [1]

But the Baha’i leader not only rejected the request but also insisted on this short period for pilgrimage and this law continues untill now.

- **Settlement Discouragement**

The Baha’i leadership discouraged followers, particularly American Baha’is, from moving to Israel.

1-3-Baha'i and Israeli Relations

- **Cautious Approach**

Shoghi Rabbani was careful not to upset the Israeli government or the Jewish public, especially during the sensitive period after the 1948 War.

- **Official Correspondence**

High-ranking Baha'i officials communicated their support for Israel to the state authorities, emphasizing the religious significance of Israel to the Baha'i Faith.

for example, Baha'i International Council member Lawrence Hautz wrote to state officials:

> *"…the Baha'is have a peculiar interest in the establishment of the Jewish state and the welfare of the Jewish people, due to prophecies and promises in their Scriptures. As his Eminence Shoghi Effendi wrote to President Weismann [Chaim Weizmann]: Our good will to the people of Israel is very deep-seated, and our Scriptures state "the Jews will become the envy and admiration of both their friends and their enemies;" "outwardly and spiritually they will attain to such a glory that their 2000 years abasement will be forgotten." As 'Abdu'l-Bahá wrote, 50 years ago: "all Palestine will become their home."* [2]

How does a person who considers himself the second leader of a religion that claims to fight oppression and promote the unity of the human world allow himself to predict and issue the path of deportation of the Palestinian people and throw the red carpet under the feet of the occupying Jews?

This immense support of 'Abdu'l-Bahá for the non-Palestinian Jews and preparing the ground for their occupation is quite clear for the intellectuals and speaks of his hidden connection with the Zionist movements before the establishment of the state of Israel.

1-4-Promotion of Israel's Image

- **Strategic Pilgrimage**

Israel viewed Baha'i pilgrimages as a means to promote its image of tolerance, democracy, and modernization.

- **Contributions to Israel's Prestige**

Baha'i leaders expressed pride in contributing to Israel's rising prestige and influence worldwide.

In fact, the relationship between the Baha'i community and the state of Israel during the post-independence period, highlighting the Baha'i Faith's support for Israel and the strategic considerations involved in their interactions.

2- Officials of Israel and the Baha'i Community Support

The Israeli government's response to the Baha'i support has been complex. While there isn't a direct statement from the government regarding the Baha'i support mentioned in the historical context you provided, recent developments suggest a legal battle over the classification of Baha'i gardens in Acre:

2-1-Tax Exemption Case

The Baha'i World Center is involved in a legal dispute with the city of Acre over the classification of the Bahji Gardens as a holy site. The local authorities had formerly granted the gardens a waiver from property taxation, acknowledging their spiritual significance, but subsequently rescinded this waiver, resulting in a substantial yearly tax obligation for the Baha'i fellowship.

2-2-Public Access to Gardens

Following the tax dispute, the Baha'i World Center has opted to restrict the gardens' entry, confining admittance exclusively to pilgrims.

2-3-Definition of Worship Space

The municipality's stance is that full tax exemption can only be given to a "house of worship," which traditionally requires a building. Given that the Baha'i belief system does not utilize edifices for worship, the local government contends that the privilege of tax immunity ought to be rescinded.

This situation indicates that while the Baha'i community has historically supported the state of Israel, there are contemporary challenges related to the recognition and treatment of Baha'i holy sites within the country.

3- Baha'is in Haifa Garden and building projects

3-1-Land Acquisition and Development in Bahji

Baha'i leadership took advantage of Arab flight during the 1948 War to purchase land around the shrine and mansion of Baha'u'llah in Bahji. The Baha'is owned very little land in that location, hindering development. In 1950, Shoghi Rabbani expressed interest in purchasing absentee-owned property in Bahji for beautification efforts.

3-2-Israeli Government's Support

After negotiations, Israel transferred about 40 acres of Arab absentee-owned land around Baha'u'llah's tomb and shrine to the Baha'is.

The transaction justified by considering the acquired lands as belonging to Arab supporters of excommunicated Baha'is.

This acquisition nearly equaled the total land acquired by the Baha'is in Haifa over the previous 60 years.

3-3-Restoration and Construction

The Baha'is restored Baha'u'llah's home in Acre and planned to build a religious hospice.

The iconic Shrine of the Bab on Mount Carmel, with stained-glass windows and a golden-domed superstructure, was completed in 1953.

Israeli officials supported the project, providing tax-free building materials and even donating cement.

3-4-Baha'i Archives and Haifa Gardens

The Baha'i Archives, modeled after the Parthenon, was completed between 1955 and 1957. The designer of the grand edifice, the Canadian Baha'i, William Sutherland Maxwell, stood as Shoghi Rabbani's father-in-law.

The Baha'is acquired new lands on Mount Carmel, allowing them to create gardened terraces leading down the slope.

3-5-Funding and Government Backing

Most funding for local projects came from the United States.

The Baha'is received support from the Israeli government in disputes over religious sites.

4- Israel and the Baha'i Community: Support from Leaders

The Baha'i community in Israel held a unique position, receiving favorable treatment from state leaders. Here's why:

4-1-Israel and the Baha'i Community Valued

State leaders recognized the Baha'i presence and appreciated their support.

the Baha'is feinted that according their teaching they had no political or religious ambitions to control the state, so with this trick, they were able to instill the public perception that their presence in this land is non-threatening.

The Baha'i movement has been shown as a soothing influence the regional tensions prevalent in the 1950s.

The Baha'i holy places in Haifa garden were built in such a way that attracted pilgrims from around the world, contributing to tourism and the country's image.

4-2-Government Officials' Support

4-2-1-Minister Tzvi Warhaftig explicitly acknowledged the Baha'i community's influence

> "*In a declaration to the Knesset in March 1954, Minister of Religions Tzvi Warhaftig highlighted that although the Baha'i population in Israel was limited to roughly 200 individuals at the time, he underscored the fact that the Baha'i Faith boasts a considerable following and numerous advocates in the United States, estimated at around two million, as well as significant numbers in Canada, Australia, and Persia. The spiritual epicenter of this community is located in Israel, drawing pilgrims from across the globe. This global connection is one of the primary reasons for the heightened attention given to this group. Furthermore, they have contributed substantial financial resources to enhance the aesthetic appeal of their sacred sites and monuments in and around Haifa.*" [3]

4-2-2-Teddy Kollek, a prominent figure, expressed personal support for Baha'i activities

In a correspondence dated 1954 to the International Baha'i Council in Haifa, Teddy Kollek, who would later become Jerusalem's mayor and served as the Director-General of the Prime Minister's Office during the 1950s, personally conveyed his endorsement and commendation for the Baha'i community's endeavors in Israel. In confidential state discussions, Kollek declared that Prime Minister Ben-Gurion consistently backed the Baha'i Council's initiatives to enhance their sacred sites and provided aid to this devoted group whose efforts adorned the nation. [4]

4-2-3-President Yitzhak Ben-Zvi facilitated visits for Baha'i relatives from enemy countries, emphasizing their loyalty and humanist principles

Yitzhak Ben-Zvi, serving as Israel's President from 1952 to 1963 and a scholar with a keen interest in, and a notable advocate for, non-Muslim minorities in Israel and adjacent countries, facilitated family visits for Baha'is from adversarial nations to their senior kin in Israel. He posited that their faith was rooted in humanistic ideals and that they had consistently expressed positive regard for the Jewish people and demonstrated unwavering fidelity to the State of Israel.[5]

4-2-4- The President of Israel, Reuven Rivlin

During his visit to the Baha'i Gardens on the slopes of Mount Carmel in October 2019, and participation in the bicentennial celebration of the birth of the Bab, the President of Israel, Reuven Rivlin, explicitly stated:

The President of Israel, Reuven Rivlin visited the Baha'i Gardens in October 2019

> *"The State of Israel is honored and pleased to host the followers of the Baha'i Faith and the Baha'i World Centre, which promotes the values of peace and unity among different religions."*

In this visit, David Ratstein, Ms. Einat Kalisch-Rotem, the Mayor of Haifa, and Ms. Carmel Irandoust, the Secretary-General of the Baha'i International Community, were also present. [6]

Therefore, this mutual bond and connection continue to resonate among Israel state and Baha'i organization today.

The Baha'is' significant support base in the United States and other countries further influenced the government's positive stance.

Moreover, like other Israeli political figures, he maintained that the Baha'is garnered considerable backing and wielded substantial influence in the United States, notably with a significant Baha'i hub in the prominent city of Chicago.

Therefore, the aggregate of these supports from the superpowers and governments led to the consolidation of the Baha'i presence in this land and the establishment of Baha'i organization in Haifa.

4-3-Shoghi Rabbani's Privacy

Shoghi Rabbani, the Baha'i leader, maintained a private profile. He rarely engaged with Israeli officials, preferring to delegate interactions to his American and Canadian assistants.

Despite this, the Baha'i community's impact on Israel's development remained substantial.

In spite of receiving official recognition, the notably reclusive Baha'i figurehead, Shoghi Rabbani, made minimal efforts to broadcast his endeavors both within and beyond Israel's borders. He refrained from traveling to engage with Baha'i assemblies, seldom consented to media interviews, and was infrequently captured in photographs. It seems he scarcely, if ever, conducted classes or delivered lectures on the Baha'i teachings, neither in Israel nor abroad, and abstained from public appearances. His interactions with Israeli officials were infrequent; he even declined formal invitations to convene with Prime Minister and Defense Minister David Ben-Gurion following the state’s establishment, delegating his father-in-law William Sutherland Maxwell and an American aide, Ben Weeden, in his stead. His rationale was a concern for becoming ‘lost in a crowd’.

Rabbani did have a brief encounter with Ben-Gurion in Haifa in January 1949, yet the brief 15-minute meeting left little impact on either party. Rabbani typically assigned such social obligations in Israel to his North American aides, especially Leroy Ioas, Lawrence Hautz, and Benjamin and Gladys Weeden. Alongside his spouse Mary Maxwell, these individuals became Rabbani’s trusted confidants and prominent Baha’i leaders.

The consistent rapport between government figures and the American and Canadian Baha’is, hailing from western nations amicable towards the state’s inception and progress, and symbolizing a potential wellspring of support from their native communities, influenced the government’s favorable perception of the Baha’is and significantly contributed to the government’s congenial and supportive stance on most Baha’i petitions.

Therefor, the Baha’i community’s unique characteristics, government support, and Shoghi Rabbani’s discreet leadership contributed to their positive standing in Israel during its early years.

November 2. On this date in 1917, the UK Foreign Secretary Arthur Balfour made public his "Balfour Declaration" to Lord Walter Rothschild stating "His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people." On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá had hosted Baron Edmond James de Rothschild, a member of the Rothschild banking family who was a leading advocate and financier of the Zionist movement, during one of his early trips to Palestine.

On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá had hosted Baron Edmond James de Rothschild, a member of the Rothschild banking family who was a leading advocate and financier of the Zionist movement, during one of his early trips to Palestine.

On September 8, 1919, subsequent to the British occupation of Palestine, at a time when tens of thousands of Jewish settlers were arriving under the auspices of the Palestine Jewish Colonization Association, an article in the "Star of the West" quoted 'Abdu'l-Bahá praising the Zionist movement, proclaiming that "There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less" and that "A Jewish government might come later."

At the time of 'Abdu'l-Bahá 's death, Shoghi Effendi was matriculated at Balliol College. In a letter to Marzieh Gail, Shoghi Effendi outlined his educational ambitions at Balliol College, specifically to study with eminent professors and Orientalists, noting alumni who were all Imperialists.

After 'Abdu'l-Bahá 's death, Shoghi Effendi would continue to have close relations with the leading political administrators and prominent Zionist leaders.

In the 1920s, Shoghi Effendi sold land that had been purchased by Bahá'u'lláh in the 1880s to the Jewish National Fund.

Al-Samra (transliterated as as Samrih in the Bahá'í orthography) is mentioned in Lady Blomfield's The Chosen Highway, in the sectioned titled Bahá'í Villages.

> The Master bought from time to time some land in various villages. Asfiya and Daliya, near Haifa--these two properties He bestowed upon Diya'u'llah and Badi'u'llah, the two younger half-brothers, at the request of Bahá'u'lláh. Land was also acquired in the villages of Samrih, Nughayb, and 'Adasiyyih, situated near the Jordan.

In his book All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948, the historian Walid Khalidi details the history of many of these Palestinian villages and how they were depopulated. For example, he notes that in the 1880s most of the village land of al-Samra was purchased by Bahá'u'lláh, with the villagers continuing to farm as tenant farmers. In the 1920s, this land was sold by Shoghi Effendi to the Jewish National Fund. On April 21, 1948, the Arab village of al-Samra, where ‘Abdu’l-Bahá had owned land and grown grain, was depopulated in the fighting which broke out after the U.N. General Assembly's adoption on November 29, 1947 of the Partition Plan for Palestine. On May 14, 1948, the same day as David Ben Gurion's declaration of the State of Israel, the Arab village of al-Nuqayb was depopulated.

On January 24, 1922, Shoghi Effendi received a letter from Herbert Samuel, the British High Commissioner for Palestine. The receipt of the letter is mentioned in Amatu'l-Bahá Rúhíyyih Khánum's The Priceless Pearl. As High Commissioner, Herbert Samuel was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the Muslim-Christian Associations as the "first step in formation of Zionist national home in the midst of Arab people." Herbert Samuel welcomed the arrival of Jewish settlers under the auspices of the Palestine Jewish Colonization Association and recognised Hebrew as one of the three official languages of the Mandate territory.

> While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Bahá'ís in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated 24 January 1922: *Dear Mr. Rabbani, I have to acknowledge receipt of your letter of Jan. 16., and to thank you for the kind expression it contains. It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Bahá were to interfere with the completion of your Oxford career, and I hope that may not be the case. I am much interested to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement. Should you be at any time in Jerusalem in would be a pleasure to me to see you here. Yours sincerely, Herbert Samuel*

From page 348 of the Priceless Pearl, which is in Chapter 14, titled Guiding Lines...

> In addition to this Shoghi Effendi inaugurated a "circular letter which the Haifa Bahá'í Spiritual Assembly forwards every nineteen days to all Bahá'í Centres throughout the East." This was in Persian. It had an English counterpart. "The Spiritual Assembly which has been established in Haifa", he wrote to the Swiss Bahá'ís in February 1923, "will from now on send you regularly the news of the Holy Land..." This Haifa News Letter, closely supervised by the Guardian himself, with material provided by him,

> continued to be sent out until the Haifa Spiritual Assembly was disbanded by Shoghi Effendi at the time he sent the local community away in 1938 and 1939. Measures such as these had the effect of a giant spoon by which he vigorously stirred the entire community of the faithful all over the world, blending, stimulating, challenging its component parts to great action, co-operation and understanding.

This happened at the time that Shoghi Effendi was sending the Bahá'í community in Palestine, all of them Persians, back to Iran. Many of these individuals were promised financial assistance for their resettlement by the Guardian, but never received any, becoming quite destitute. The few who remained were those intimately involved in the Administration, including the relatives who had been or later would be declared Covenant-breakers.

Shoghi Effendi's decision to disband the Palestinian Bahá'í community can only be understood in the context of the history of Palestine at the time. For example, in 1937, one year before Shoghi Effendi "sent the local community away in 1938 and 1939," the Peel Commission proposed a partition of Palestine with the establishment of separate Jewish and Arab states. According to Benny Morris, Ben-Gurion and Weizmann saw this as a stepping stone to some further expansion and the eventual takeover of the whole of Palestine.

5- Conclusion

In the early of Israel's statehood, both the Jewish people and the Baha'i community experienced significant transitions. For Jews, it was a historic opportunity toward autonomy.

Meanwhile, the Baha'is adapted to new leadership under Shoghi Effendi, who broke with tradition by not designating a successor. His passing marked a pivotal moment, and the Baha'i leadership (UHJ) increasingly included Westerners, particularly Americans.

This systematic and organized leadership of the Baha'is proved two points to the world:

1-the Baha'is join an organization not a faith

2-the Baha'i leadership links closely with the gain of Israel and Jew

So, Baha'ism, centered in Israel, maintained a cooperative relationship with state. While the Arab world boycotted Israel, the Baha'is attracted significant capital from the government under the guise of beautifying Holy places and displayed it as an artificial showcase of religious diversity. They also gained legitimacy for their presence in Haifa by promoting the so-called non-interference in politics as part of Baha'i teachings, so they could advertise themselves in the media as a symbol of a humanitarian minority. In this propaganda of feigned victimhood of Baha'is, by showing Israel as a safe haven for all Baha'is, they emphasize their support for the current government and their shared destiny.

The thoughts of the Baha'i religion as a way of opposing the revolutionary Islam against the illegal occupation of the Palestinian land, to create division in the Arab Muslim communities of the region, are the satisfaction and desire of Israel.

Notes:

1. Pollack, to Asian Division, ‘Baha’is’, 6 May 1952? (page covered), ISA 5808/16/G.
2. Lawrence A. Hautz, International Baha’i Council, Haifa, Israel, addressee not defined but almost certainly the Ministry of Religions, undated but certainly early 1950s, ISA 5808/G.
3. Tzvi Warhaftig statement in the Knesset, March 1954, quoted by P. Colbi, Ministry of Religious Affairs, Jerusalem, to Mr Leroy Ioas, Secretary General, International Baha’i Council, 29 March 1954, ISA 5808/G.
4. Theodore Kollek, to Leroy Ioas, Secretary General, International Baha’i Council, Haifa, 3 December 1954 ISA 5593/12/G.
5. Yitzhak Ben-Zvi to the Minister of Interior, 19 June 1953, ISA 5808/16/G.
6. news.bahai.org/fa (BWNS)

Bahá'ís are complicit in genocide.

This will be uncomfortable for many Bahá'ís… especially those with truly good hearts. But neutrality and silence in the face of injustice support tyranny. Of all people, Bahá'ís should know this.

https://www.bbc.com/news/articles/cde3eyzdr630

In what kind of world can one preach justice and claim to stand for truth, while remaining silent about the slaughter of children just a few miles away? Shame on those who defend such hypocrisy.

There are many kind-hearted Bahá'ís who feel a deep unease about this… and they should. That discomfort is not weakness. It is your conscience. It is reason, trying to speak the truth.

[caption id="attachment_2863" align="aligncenter" width="1035"]

The genocide scholars cited, among other elements, Israel's attacks on Gaza's healthcare, aid, and educational sectors[/caption]

Bahai Research
Cooperation of
Baha'i Faith with the Jews

You cannot, on one hand, denounce the atrocities in Iran, and on the other, turn away from genocide unfolding right before your eyes. That contradiction is not neutrality. It is hypocrisy. And those who numb the hearts of the kind and the compassionate should be ashamed.

Singing 'Kumbaya' in circles, quoting scripture, and exchanging emails from within ivory towers, while children are being butchered outside your door , is this what truth looks like?

If you claim to belong to the 'Holy Land', then the suffering in that land is your problem too. Just as you speak out for justice in Iran, in Ukraine, or anywhere else , you must speak out here as well. Anything less is complicity.

Bahá'ís are fortunate, most of the world barely knows who they are. They live safely in a comfortable bubble, untouched by scrutiny. But never before has the world been so united in its moral outrage and those who speak of 'unity' day and night are choosing, willfully, to remain outside of it.

Go test it for yourself. I dare you to bring up this issue with your Local Spiritual Assembly. Watch the reactions. Witness the hypocrisy.

Here is a heroine , one of your own, who stood up for justice. And what became of her? She was cast out. Banished from your circle. Thrown out of the very community she tried to hold accountable.....

https://www.palquest.org/en/biography/14231/sadhij-nassar

Secret Inauguration of the National Bahá’í Center in the UAE, a sign of fear of public reactions

The news channel of the followers of the misguided Bahá’í sect published a report about the official inauguration of the National Bahá’í Center of the United Arab Emirates on the 13th of Mehr (October 5), stating that the opening ceremony was hosted by the National Spiritual Assembly of the Bahá’ís of the UAE and attended by groups of followers of this misguided sect in Abu Dhabi.

In this program, a message from the National Spiritual Assembly of the Bahá’ís was read, and Bani Dugal, as the representative of the Bahá’í International Community (BIC) office, delivered a speech. Also, parts of the program were dedicated to the recitation of Bahá’í prayers and musical performances.

A noteworthy point is the limited coverage of this event; such that the news of this center’s inauguration was published only on the Bahá’í News Channel on Telegram and a few media outlets aligned with this sect, and no official or unofficial Emirati media—or even the local media of this country—have addressed it.

▫Fariborz Baghi, one of the members of the misguided Bahá’í sect organization, emphasized in a message to this channel that

“one of the old friends of the Bahá’ís in the UAE requested that this news not be widely published.”

Abdul Karim Ayadi: The Concealed Bahá'í Agent, Chief Architect of Infiltration, and Western Intelligence Source in the Shah's Inner Circle.

The following is a comprehensive summary of Abdul Karim Ayadi.

I. Bahá'í Lineage and Organizational Core

Abdul Karim Ayadi's background was rooted deeply in the central intelligence and security structure of the Bahá'í organization:

- **Paternal Lineage:** Ayadi was the son of **Mirzá Muhammad-Taqí, known as Ibn-i-Abhar** (d. 1917), who was appointed by Bahá'u'lláh as one of the **Hands of the Cause of God (Ayadiyan-i Amr-i Bahá'u'lláh)**. Ibn-i-Abhar traveled widely to promote the faith, was imprisoned, and was subjected to torture (flaks).
- **Maternal Lineage:** His maternal grandfather was **Mulla Ali Akbar Shahmirzadi, known as Haji Akhund** (d. 1910), who was also a Hand of the Cause of God. Haji Akhund was born in 1842, was frequently imprisoned, and was praised for his role in transporting the body of the Báb to Tehran and securing it in various locations. Ayadi's father married Haji Akhund's daughter.
- **The Intelligence Core:** Both his father (Ibn-i-Abhar) and maternal grandfather belonged to the **first central core cell** of the Bahá'í organization in Iran. This initial four-person core cell was considered the **security institution (or intelligence apparatus)** of the Bahá'í organization, established by Bahá'u'lláh himself.
- **Organizational Nature:** This core security structure is considered the distinguishing feature of the Bahá'í faith, leading to the assertion that Bahá'ísm is not merely a belief system but a **highly structured organization**.

- **Concealment of Identity:** Ayadi's rise was characterized by the **concealment of his genealogy**, specifically hiding the fact that the primary function of the Hands of the Cause involved intelligence and operational activities in Iran. Bahá'ís in critical government roles (especially army and security forces) followed centralized organizational orders to **identify themselves as "Muslims"** on employment forms and in public, whenever organizational interests required it. Many high-ranking officials knew Bahá'í figures only as Muslims.
- **Family Access to Court:** Ayadi's niece, **Mehrangiz Rasikh (Mehri Ayadi)**, served as a **tutor in the household of Mohammad Reza Shah's children**.
- **Mashriq al-Adhkar (Underground Operations):** Ayadi's father, Ibn-i-Abhar, was involved in building the Bahá'í Mashriq al-Adhkar (House of Worship) in Qom under the **disguise of a Husseiniyeh** (a Shi'ite religious center), demonstrating early underground operational methods directed by 'Abdu'l-Bahá.

II. Military, Medical, and Court Position

Ayadi achieved unprecedented intimacy and authority in the Pahlavi court through his medical role:

- **Birth and Career Start:** Ayadi was born around 1907/1908 (1286 SH). He initially studied veterinary medicine and then incomplete medical studies in France (with two years of vet training counted toward preliminary medical coursework). He was an Army physician from 1939 to 1942 (1318–1321 SH).
- **Initial Royal Contact:** He was initially the **personal physician of Prince Alireza Pahlavi**.
- **Introduction to the Shah:** Ayadi, then an Army Colonel, first examined Mohammad Reza Shah Pahlavi around **1945** (حدود سال ۱۹۴۵) at the recommendation of Prince Alireza, specifically because the Shah was expressing an intense fear of germs.
- **Intense Proximity:** His visits to the Shah increased from three times a week to **daily**, eventually encompassing all of the Shah's leisure hours, starting before the Shah woke up and lasting until he went to sleep. This made him one of the most influential figures in the court.
- **Role Expansion:** His function evolved from a physician to a **chief, confidential advisor, and consultant** on the Shah's health and affairs. Prime Ministers (like Hoveyda) and ambassadors often used Ayadi to communicate urgent messages to the Shah when he was on vacation.
- **Medical Conspiracy:** In April 1974, after Ayadi noticed the Shah's enlarged spleen, he arranged for French doctors to diagnose his blood cancer (leukemia). Ayadi, along with the French doctors, decided to **conceal the word "cancer"** from the Shah, the Crown Prince Reza, Farah, and the nation.
- **Titles and Status:** He served as the Special Physician to Mohammad Reza Shah from 1325 SH to 1357 SH. He eventually reached the rank of **General (Sepahbod)**.

III. Economic Control and Corruption (The "80 Jobs")

Ayadi leveraged his proximity to the Shah to become the supreme economic gatekeeper, controlling vast sectors of the economy:

- **The "80 Jobs" Designation:** Ayadi was known as the **"Man with 80 Jobs"** nationwide, all of which were important and "money-making".
- **Head of Etka:** He was the **Head of the Army and Law Enforcement Procurement Organization (Etka)**. He ordered that all supplies for the army, even if locally available, **must be imported from abroad**, specifically the United States and England. He controlled staffing and procurement quotas for Etka.
- **Pharmaceutical Dictator:** He commanded the **National Pharmaceutical Organization**, determining which medicines, in what quantities, from which suppliers, and to which sellers they would be distributed, often changing policies based on the **interests of the Bahá'í organization**.
- **Control of Fisheries:** He controlled the **Southern Fisheries (شیالت جنوب)**, governing fishing permits and companies. He was also granted the Shah's **exclusive concession for shrimp fishing (امتیاز انحصار صید میگو)**. Observers noted that the Fisheries' activities, whose board was composed of retired generals linked to Ayadi, were characterized by a mix of inefficiency and corruption.
- **Land and Banking:** He acquired **vast tracts of land** across Iran. He used his influence to acquire the **"Iranians Bank"** and the capital and assets of the **"Agricultural Development Bank"**. Evidence suggested these land and financial transactions were conducted on behalf of the Bahá'í organization.
- **Private Ventures:** He managed and held ownership of private companies, including the **Sonbol Mining Company** and **Shilit**, and was a shareholder in the **Paris Company**.
- **Financial Extraction:** Central bank reports indicated that Ayadi personally transferred **275 million Tomans** in foreign currency out of the country in the months preceding the 1979 Revolution.
- **Moral Corruption:** Ayadi was infamous for sexual corruption, known as the **"Rasputin of Iran"**. He exploited women (offering them jobs or money), turning his clinic and court access into centers of immorality, sometimes accompanied by other officials. SAAVAK reports confirmed large-scale corruption, extortion, and sexual abuse of female employees in the Etka organization under his Bahá'í leadership.

IV. Political Influence and Intelligence Links

Ayadi's infiltration was systematic and tied to foreign intelligence objectives:

- **Equivalent Power:** Ayadi's influence was considered **equal to that of Mohammad Reza Shah**. Officials, including ministers and military heads, followed his instructions, viewing him as superior to themselves.
- **Infiltration Agent:** He was the chief agent responsible for the widespread, systematic **infiltration of Bahá'í elements** into every branch and rank of the civil and military

structures of the Pahlavi regime. The organized support of the Bahá'í group facilitated the ascent of co-religionists.
- **Shah's Rationale:** Mohammad Reza Shah reportedly welcomed Bahá'ís in sensitive jobs because he believed they were **"innate spies"** who lacked genuine Iranian nationalism and thus would **not plot against him**.
- **Western Spy Status:** Ayadi was regarded as the **most informed source of intelligence** for American and British services within the court and the country. He was seen as a key pawn of "hidden Jewish-Western power structures".
- **Intelligence Vetting:** It is asserted that Ayadi was identified early by the **British Intelligence Service (Mi-6)** as a qualified, first-rate spy and introduced to the court through their network. He traveled with the Shah on all foreign trips.
- **Zionist Connection:** Ayadi is described as a **special agent of the worldwide Zionist organization**. Israeli Ambassador Meir Ezri noted Ayadi's strong affection for Jewish people and Israel. Ayadi actively facilitated commercial cooperation between Israeli experts/ merchants and Iranian institutions under his control, such as providing fruit, poultry, and egg supplies for the army.
- **Political Maneuvering:** During periods of strong public opposition (like the movement led by Falsafi, which resulted in the destruction of the Bahá'í Hazirat al-Quds), Ayadi was temporarily ordered out of the country (to Italy for nine months) to calm the situation.

V. Departure and Death

- **Dismissal:** Due to the intensification of public demonstrations in September 1978 (Shahrivar 1357 SH), the Shah formally removed and retired Ayadi from his court position.
- **Final Years:** After his dismissal, he was one of the officials who quickly transferred large sums of money out of the country. He departed for Switzerland and later Paris to stay with his brother.
- **Death:** He suffered from cancer in his final years and died in Geneva (or Paris, based on source variation) in 1980 (1359 SH).

Nine Year Plan (2022–2031), issued by the Universal House of Justice, is not merely a religious program but a transnational governmental project

The organizational structures of the Baha'i faith, as led from the World Centre in Haifa, Israel, are creating challenges to national sovereignty and legal transparency through a systematic and transnational organizational architecture.

The Nine Year Plan (2022–2031), issued by the Universal House of Justice, is not merely a religious program but a **transnational governmental project**, implemented by a non-elected, non-registered network.

Challenges to National Sovereignty

The Baha'i organizational structure, centered in Haifa, challenges national sovereignty by implementing core functions typically reserved for host states and by violating the international principle of non-interference.

1. Creation of a Parallel/Shadow State Structure The executive network—the International Teaching Centre in Haifa, the appointed Continental Boards of Counsellors, Auxiliary Boards , and Assistants —operates globally outside of any legal registration system. This parallel, appointed hierarchy is forming a "shadow government" or "parallel religious government" by assuming quasi-governmental responsibilities, including:

- **Parallel Education:** Establishing the "Educational Institute" to conduct structured religious education and "cadre-building" from age five to adulthood. This parallel education system lacks national registration and is infringing upon the educational sovereignty and principles of educational neutrality of the host countries.
- **Territorial Administration:** The Counsellors are mandated to cooperate in adjusting and dividing geographical areas ("clusters") and setting quantitative goals for growth. This level of operational planning and decision-making is going beyond mere consultation into "administering affairs".
- **Electoral Interference:** Dictating the implementation of two-stage elections for local assemblies.

2. Organized Migration and Demographic Engineering The Nine Year Plan explicitly tasks the ITC with coordinating the **"deployment of teams of international and domestic pioneers"** (organized migration). This systematic, cross-border deployment of personnel is a mechanism for network penetration and targeted demographic or social change in specific regions. The mobilization of such manpower from an external center in Haifa is interference in immigration and national security laws.

3. Financial Intervention from a Foreign Centre The Plan mandates the appointment of a **"Trustee of the Continental Fund"** in each continent (e.g., Borna Noureddin in the Americas, Foad Reyhani in Asia, Amir Saberin in Europe). This individual manages the transnational flow of funds, receiving money from the World Centre (Haifa/Israel) and distributing it to local projects and NGOs. This creates an opaque, parallel financial channel outside the control of national fiscal or anti-money laundering (AML/CFT) regulatory systems.

4. Violation of Data Sovereignty The organizational structure mandates a continuous, systematic flow of data ("predictions/statistics") from local and national assemblies to the World Centre in Haifa/Akká by Naw-Rúz (New Year). This includes highly sensitive religious and sometimes children's data. This data transfer to an external entity, centralized in Israel, is creating a "global information system" outside of legal registration and supervision, posing a threat to national sovereignty and data protection requirements like GDPR.

5. Cooperation with a Hostile Regime (Specific to Iran) The Iranian context is highlighted, where the Baha'i network is shown on the 2023 UN report map as a "dark green" area (indicating over a thousand active projects). Because the activities are managed directly from the headquarters in Israel, this presence is deemed a **transnational interference** and falls under criminal statutes related to organized illegal groups and "cooperation with a hostile state" (referencing Iran's Law 1399 against the hostile actions of the Zionist regime and Articles 498–500 Mukkarrar of the Islamic Penal Code).

Challenges to Legal Transparency

The core challenge to transparency lies in the dual nature (the "shell" vs. the "core") of the Baha'i administrative order.

1. Concealment of Executive Bodies The executive bodies of the Nine Year Plan—the ITC and the Counsellors—are non-registered entities.

- **The Shell vs. The Core:** The formal documents presented to governments (the "shell"), such as the *Declaration of Trust and By-Laws of the National Spiritual Assembly of the US (NSA)*, deliberately omit any mention of the ITC, Counsellors, or Auxiliary Boards. This presents a legally harmless façade, while the non-registered, transnational network (the "core") carries out the actual operational control, making the structure incompatible with legal transparency.
- **Security Mandate Concealed:** The main mission of the Counsellors is defined as "Protection and Propagation". The term carries an inherent security/intelligence connotation (e.g., protecting the administrative order, monitoring members). This security function is hidden within a structure presented externally as purely religious or social.

2. NGO Deception and Dual Discourse The Plan commands the establishment of **"Inspired Organizations" (NGOs)** as tools for social action.

- **Contradictory Narratives:** It highlights a fundamental dual discourse:
    - **Internal Narrative (Haifa):** These organizations (e.g., FUNDAEC, Unity Foundation) are explicitly defined as organizational tools for **"implementing the Plan"** and pursuing fundamental action.
    - **External Narrative (UN Reports):** In reports submitted to the UN (e.g., 2023 report), these same NGOs are described as independent, local, charitable, or

development-focused entities, with their structural dependency on the Universal House of Justice intentionally obscured.
- **Violation of NGO Principles:** This dual discourse (presenting internal organizational arms as independent civil society groups) is a fundamental violation of the principles of NGO transparency, honesty in reporting, and conflict of interest guidelines.

3. Opaque Financial Operations The entire system of the Continental Fund Trustee operates without the level of financial accountability required for nationally registered non-profits. The opaque movement of money from Haifa, through the appointed Trustee, to local projects raises **AML/CFT risks** (Anti-Money Laundering/Combating the Financing of Terrorism) and challenges governments' ability to conduct due diligence (KYC/Know Your Customer) on the origin and use of the funds.

The Baha'i financial structure, particularly in the context of implementing the Nine Year Plan (2022–2031), is characterized by its **centralized, transnational, and non-transparent nature**, managed directly from the Baha'i World Centre in Haifa, Israel.

The core mechanism involves appointed financial managers and segregated continental funds, operating outside the registered legal framework of the Baha'i administrative order presented to host countries.

1. The Core Mechanism: Continental Funds and Trustees

The system relies on the establishment of **Continental Funds**. A key appointed figure manages the finances for each continent: the **Trustee of the Continental Fund**.

This position is officially announced by the Universal House of Justice, alongside the appointment of the Continental Counsellors.

Known Continental Fund Trustees appointed include:

- **Africa:** Musonda Kapusa-Linsel.
- **Americas:** Borna Noureddin.
- **Asia:** Foad Reyhani.
- **Oceania:** Tessa Scrine.
- **Europe:** Amir Saberin.

This suggests that this structure creates a **"parallel financial channel"** that facilitates the transnational gathering and distribution of resources outside of national regulatory supervision.

2. Financial Flow and Centralized Management

The financial structure is designed to transfer and distribute money globally for the execution of the Nine Year Plan:

1. **Origin of Funds:** Funds are collected globally (contributions) and managed centrally. The flow of money for executing the Nine Year Plan is managed **directly from Haifa/Israel**.

2. **Transfer to Trustee:** The center in Haifa transfers resources and budgets to the appointed Continental Fund Trustee.
3. **Distribution:** The Trustee in turn distributes these resources to local projects, National Spiritual Assemblies (NSAs), regional councils, and affiliated non-governmental organizations (NGOs) across the continent. The funds support projects related to Protection/ Security and Propagation.
4. **Targeted Funding:** This centrally managed funding stream supports the establishment and operation of "Inspired Organizations" (NGOs), which serve as "tools for social action" or "operational cover". It also finances parallel educational structures such as the "Educational Institute" and local development projects.

For example, Foad Reyhani, as the Trustee for Asia, is described as the "financial general" responsible for injecting money into the continent, including managing the funds for projects in countries like Iran and India. Similarly, the appointment of Borna Noureddin in the America's signifies that the region's financial management is directly connected to the World Centre in Israel.

3. Challenges to Sovereignty through Parallel Governance

The operational tasks assigned to the Counsellors and their subordinates are extending beyond mere religious consultation into assuming control over state-like functions, constituting a "shadow government" or **"parallel religious government"**.

- **Territorial Division and Administration:** The Counsellors are mandated to cooperate in reviewing and adjusting geographical areas ("clusters") and setting quantitative goals for growth. This involves decision-making regarding territorial planning and defining operational boundaries that influence national administrative units.
- **Parallel Education and Cadre-Building:** The core purpose of the NYP is the **"spiritual education of an entire generation"**. This is executed through the creation of the **"Educational Institute"** network, which provides a cohesive, ideological curriculum for **"cadre-building"** from age five through adulthood. This parallel system is non-registered, lacks national supervision, and is accused of producing an "ideological citizen" whose loyalty is directed toward the external structure in Haifa, conflicting with educational neutrality and national sovereignty.
- **Organized Migration:** The ITC is explicitly responsible for coordinating the **"deployment of teams of international and domestic pioneers"** (organized migration). This systematic movement of personnel across borders for network penetration is seen as intervention into immigration and national security laws, potentially violating statutes like the US FARA (Foreign Agents Registration Act).

4. Legal Conflicts Regarding Data Sovereignty and Transparency

The Baha'i network's required reporting mechanisms directly conflict with modern data protection and transparency laws.

- **The Naw-Rúz to Riḍván Reporting Cycle:** The NYP mandates a fixed, continuous process where "predictions/statistics" on the progress of growth symbols are collected from

local assemblies and submitted to the World Centre in Haifa/Akká by **Naw-Rúz** (Baha'i New Year), followed by the announcement of global goals on **Riḍván**.
- **Sensitive Data Transfer:** This systematic, periodic flow involves sending **highly sensitive religious and sometimes children's data** (names, activities, affiliations) to a foreign, non-registered entity (ITC/Haifa).
- **GDPR Conflicts:** This practice is violating the EU's **GDPR** (General Data Protection Regulation), particularly concerning the legal basis for processing sensitive data (Art. 9), the requirements for international data transfer (Art. 44 et seq.), data minimization, and the need for a **DPIA** (Data Protection Impact Assessment) when handling data concerning children.
- **Organizational Deception (NGOs):** The NGO strategy involves a **"dual discourse"**: internally defining organizations (like FUNDAEC, Unity Foundation, Colibri Learning Foundation, Breakwell Institute) as operational arms for executing the Plan, but externally reporting them to the UN/governments as independent, local, charitable groups. This is a breach of NGO transparency principles, honesty in reporting, and a form of "organizational deception".

5. Specific Conflicts with Iranian Law

In the context of Iran, the activities directed from Haifa are direct violations of national security laws.

- **Evidence of Extensive Activity:** The Baha'i World Centre's 2023 report to the UN includes a map showing Iran marked in **"dark green,"** signifying **"more than a thousand active projects"**. This contradicts the Baha'i public assertion of having no organized activity in Iran.
- **Cooperation with a Hostile State:** Because the activities are managed directly by the ITC/Counsellor network based in Israel, these activities are serious criminal statutes, including:
  - **Articles 498–500 Mukkarrar** (Islamic Penal Code) relating to organizing illegal groups and engaging in propaganda for organizations dependent on hostile states.
  - **Law 1399** (2020) concerning "Countering the Hostile Actions of the Zionist Regime," which specifically criminalizes any organizational, financial, or informational cooperation with institutions affiliated with Israel. The organized migration, data transfer, and project guidance from Haifa are clear examples of prohibited collaboration.